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# MYSTIC LIGHT

## ESSAYS

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"GLINTS OF WISDOM," "ANCIENT MYSTERY AND MODERN MASONRY,"  
"SIGNIFICANCE OF BIRTHDAYS," "HEALTH FROM KNOWLEDGE,"  
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"FATE MASTERED-DESTINY FULFILLED," "OLD AND  
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### PARTS

CONCENTRATION OF THOUGHT  
LAW OF ATTRACTION

WORDS OF POWER  
LAW OF SUGGESTION

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SLEEP, DREAMS AND VISIONS  
WHAT IS GENIUS  
THE URGE OF THE IDEAL  
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UNIVERSAL RELIGION AND ETHICS

HUMAN AURA  
LAW OF SUCCESS  
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THE APOCALYPSE UNSEALED

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# The Law of Attraction

How It Universally Operates

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## CHAPTER I.

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

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

In order to obviate this widely prevalent misapplication of the original meaning of repulsion many

teachers of science, in one or more of its myriad branches, substitute the entirely reasonable phrase **Attraction and Propulsion**, for **Attraction and Repulsion**, and this expression conveys an entirely accurate idea of the march of the constellations producing what Pythagoras and other illumined seers and philosophers have designated "the Music of the Spheres," an expression as soundly scientific as it is charmingly poetical. The centripetal and centrifugal manifestations of the activity of a single unitary force reveal to us with unmistakable clearness the equal goodness of constructive and destructive processes in Nature.

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

akin to repulsion find place within us were we living in a community the members of which were all upright and honorable?

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

Using the terms Attraction and Propulsion we can cover all normal phenomena readily, and it is even possible to account for all that we should be likely to encounter in a world of perfectly harmonious relationships by reference to the preponderance of greater over lesser attractiveness. Every thing (inanimate object) follows the line of least resistance simply and unthinkingly, but every thoughtful, intelligent entity deliberately treads in the path of greatest attraction. Here it is that we clearly trace the distinction between blind following and intelligent marching. A boat without an occupant is compelled to drift in whatever direction the tide is going, but the same boat when it contains an intelligent human occupant is often seen to move against the tide, because a man or woman possessing both muscular ability and knowledge of the art of navigation can

row up stream and fulfil a purpose which could never be fulfilled by blind resignation to an apparent, but not actual, inevitable.

Below the human level, in the case of many sagacious animals we can clearly trace purposive resistance to what looks like adverse fate. A dog will very frequently follow a beloved master when that course entails great effort, and often suffering also, upon the faithful quadruped, and instances are extremely numerous of cats finding their way home, especially if kittens have been left in the old domicile, when every consideration of ease and comfort would have led to the animal making herself at home at once in new surroundings.

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

The fatal mistake of supposing that we must either have no particular attractions either to persons or places, or else continue to support warfare and

race-antagonisms, is still leading to much ominous beclouding of the question of world-wide arbitration and international friendliness, it is therefore the plain duty of all who are so far enlightened as to favor arbitration as a substitute for war to take pains to make it appear as clear as possible that they can still be home-lovers and patriots while seeking to serve the cause of universal amity.

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

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

It is impossible to watch the heavens or to consider the earth, to study astronomy or physiology, without being overwhelmingly convinced that the Law of Attraction is of universal application, for without its action neither Solar System nor the minutest organism

discoverable thro' the microscope could be organized, or when organized maintained. The minute particles which go to make up every structure in the discovered universe are in a state of constant flux; change alone is constant. But what is the secret and all-compelling force which draws atoms together and then separates them? That is a question we may never be able to answer in its entirety, but a sufficient knowledge of the working of that force is within our reach to enable us to greatly benefit by taking practical hold of so much information as we may have gathered.

Without speaking in the least disparagingly of any place or person, we know that Charles Kingsley spoke very truly when he dwelt much upon the peculiar magnetic sympathy we feel with certain localities and the sense of strangeness which attacks us in other districts which to all outward appearance are quite as desirable. Associations have much to do with attractions, but we often feel deeply drawn to places we have never visited before (at least in our present incarnation) and to persons who are in no way related to us by ties of blood.

Spiritual affinities are unmistakable tho' people often seemingly confound them with merely superficial likings which pertain only to the outer garb of present personality. It never ought to be difficult to determine on what plane an attraction really exists, for whenever we are honest with ourselves we can readily discover it, and were we to heed all such discoveries an immense amount of suffering and misconduct would be spared. If we find ourselves admiring

some exterior appearance and adornment only, it is ridiculous to assume that there is any evidence of spiritual, or even of intellectual affinity, but when either with or without exterior attractiveness we can feel within us a sense of kinship dependent in no sense or degree upon appearances we have the right to maintain that there is an evidence of interior consanguinity.

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

That "thoughts are things" on a certain plane is true, tho' it may be more accurate to say that thoughts are forces which lead to the production of things, for were there no thought-forms originally there would be no plans or patterns after which ex-

ternal things are fashioned. We are all guided and governed much more by feeling than by reason until we have cultivated rationality to an unusual extent, it therefore follows that people feel our thoughts even when they do not know them. Thought is possessed of an attractive force impossible to overestimate, for, as the famous Dr. Benjamin Rush, of Philadelphia, said before the close of the eighteenth century, "the mind exercises an immense influence over the body and we none of us know how great that influence is."

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

Psychical Research is opening the eyes of many to the inner workings of the Law of Attraction who have been hitherto blind to it, for no sooner do we begin to work in the field of experimental psychology, especially in such a domain as that occupied by telepathy and thought-transference, than we find ourselves confronted by a law of affinity which causes many wonderful and altogether unexpected events to



happen while it sets at naught and laughs to scorn many a carefully devised method for obtaining proofs of mental telegraphy or spiritual telephony.

We cannot command the operation of psychic forces until we know their law and conform to its operations. Law of Attraction is responsible for many erratic phenomena we witness in connection with every branch of psychic study. People we have never met commune with us mentally, sometimes with the greatest ease, and our habitual associates try in vain to send a mental telegram to us or to receive a mental message from us. Tho' at first sight this all seems very perplexing and difficult to account for, a little reasoning soon suffices to show us that we are attempting to function on another plane than our accustomed physical, and we have not yet paid sufficient heed to how influences travel in that region.

A good deal of light is thrown upon the problem when we pause to consider how often it occurs that even in our ordinary waking state we are impressed suddenly by some one or by something altogether foreign to our accustomed associations. A thrill of response goes out from us to a paragraph in an article written by a (to us) entirely unknown author, or we answer to the call of a song or to the words of a discourse in some strangely intimate way tho' the singer or preacher is some one of whom in the ordinary routine of acquaintanceship we knew nothing. Are we, in such cases, attracted to the thought as well as to the thinker, to the speech as well as to the speaker, to the song as well as to the singer? In some instances Yes,

in other cases No, for it often happens that one can say "I have heard that song or recitation many times, but I never liked or thought there was anything in it until to-day." Then it was not so much the outward form of the composition which appealed to you as the artist who put something of his or her own into it to which you answered instantly because you are in some degree a kindred spirit.

Without acknowledging this law it is impossible to account for many of our warmest and most abiding friendships. What is there in some one youth at college that draws a freshman to him and holds the two together in the bonds of a relationship that nothing physical can explain. Many other young men are quite as talented, quite as good-natured, and in every other way quite as generally prepossessing, but you do not find in any other one of all your numerous mates in college what you find in that particular friend whom you discovered and who discovered you, without any sort of outward introduction.

Life-long and heroic friendships are not made, they are spiritually discovered and it is exactly the same with those ideal marriages of which it is precisely true that they are first made in heaven and then consummated on earth. Where then is heaven? Is it not that inner realm of thought and feeling in which we are conscious of ideals and of affections, rather than some geographical locality we strive in vain to localize? When the prophets of ancient and modern times alike declare that there shall be new heavens and then a new earth in which righteousness shall be made

manifest, are they not referring primarily to an inward state of harmony which must find its ultimatum in corresponding externalized conditions?

The famous saying of John Burroughs in one of his best known poems, "All my own will come to me," and the kindred lines from the same song which has proved a vitalizing inspiration to multitudes, "The friends I seek are seeking me" and "What is mine will see my face," are provocative of the deepest thought and they sometimes appear difficult to analyze, for we often seem to experience a flagrant contradiction to the optimistic spirit thus beautifully expressed. Let us pause, then, to enquire what exactly is implied by the line just quoted. Do we always know what is "our own" in the scientific sense? Are we not often given to take it for granted that "our own" is anything we should like to possess regardless of whether we are entitled to it or not? What constitutes a valid title to anything according to the working of the Law of Attraction is very different from what would constitute entitlement in the eyes of civil law, for we need ever to remember that we attract by meditation, by fear, and also by aversion on the psychic plane, as well as by desire and aspiration.

Charles Kellogg, a truly wonderful Woodsman, who has enjoyed the friendship of many wild as well as domesticated animals, declares that having studied the denizens of the forest at unusually close range, he is thoroughly convinced that we attract creatures to us when we are afraid of them as well as when we feel

kindly to them and desire to become more familiar with their habits; but with this decided and most important difference alike to them and to ourselves. When we are mentally on good terms with them and seek their friendship, we generate an emanation agreeable and assuring to them, therefore their trustworthy instinct impels them to approach us closely, and neither we nor they sustain the slightest injury, but when we are hostile or afraid we generate a poison which arouses both fear and anger in the creatures we dislike and dread; we are therefore in danger from them and they from us because, in that case, we are mutual enemies.

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

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

We meet numerous people continually who are struggling hard to accomplish some beloved purpose, but they do not reach their goal or achieve their end. The cause for this, in ninety-nine instances out of an average hundred, is that they are straining mentally after something which would come to them of its own

accord if they would but embrace every opportunity for usefulness along any line which presents itself and let the expectations of this special blessing be a strong imperturbable under current in their lives.

A concealed magnet will draw steel filings and needles to itself without our looking after it, so will a hidden mental magnet draw in a precisely similar manner, but in neither case must we remove or disturb the magnet if we desire it to work for us continually. We all know the truth of the famous sayings in the gospels, "You cannot gather grapes from thorns nor figs from thistles," but now let us reverse the substantives and read the sentence the other way. You cannot gather thorns from fig trees nor thistles from grape vines. If one statement is correct the other must be so equally, and it is far more profitable, if at any time we are inclined toward depression and things seem to be going against us, to meditate upon the cheering instead of upon the warning application of a noble text.

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

We can never help people who are in any sort of suffering to surmount their miseries by calling attention to the fact that they are looking miserable or by

suggesting to them that their lives are very irksome and that they are being very cruelly dealt with.

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

Tho' the outwardly spoken word is often powerful, a silent utterance is often most effectual of all and we certainly know something of the effect upon ourselves of continuous secreted expectation.

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

Sometimes a result seems marvellously sudden when it is no more sudden in reality than the birth of a child or the bursting of a flower. Not having acquainted ourselves with Nature's hidden processes we marvel at obvious effects, but as we grow better ac-

quainted with the law of alchemy we shall not wonder so much when we behold the most vivid transformations.

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

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

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

If we have been attracting the very reverse of what we are desiring let us turn our backs upon the past and face the future resolutely, determined henceforth to dwell mentally only upon those useful and pleasant consequences which can only flow from what Orientals sagely call Right Meditation.

In our next essay which will treat of Words of Power and how Spoken Words bring events to pass, we shall enter into fuller detail regarding the working of the theory outlined in the essay just completed.

# The Law of Suggestion

## Its Practical Application

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### CHAPTER II.

So very much is now constantly being spoken and written concerning the power of Suggestion, that public curiosity is naturally greatly aroused over the whole subject, and most of all concerning its applicability to Health, Happiness and Prosperity, three mighty words we often see grouped in close relationship. What is Suggestion, and wherein does it differ from compulsion, or coercion? This is a pertinent inquiry, particularly when we encounter, as we often do, many people who are very much afraid of being mysteriously robbed of some imaginary individuality, or mental freedom they have never yet attained. Hypnotic suggestion is a phrase we frequently encounter, and it is surely the adjective *hypnotic*, not the noun *suggestion*, which strikes terror in the breasts of timid weaklings, who are always trembling in fear lest some one, or some mysterious, uncanny influence should possess them and compel them to do something against their inclination.

It is pitiful to hear the fears expressed by the weak-willed and weak-minded, whenever this topic is broached, and it requires but very little knowledge of the mental condition of the tremblers to discover



that they are lamentably deficient in that sacred individuality of which they incessantly chant the praises.

Individuality, once attained, is never forfeited. No one can rob us of what we have actually earned. The practice of Suggestion with healing motive is generally used in cases where the state of the sufferer gives evidence of lack of self-assertion; and the real object of the treatment (even though in some cases nominally hypnotic), is to release a victim from some condition of slavery to disease or to a pernicious habit, but never to enslave him either mentally or physically.

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

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

Suggestion, as a factor in business success, is quite as pronounced as in the field of Therapeutics. Should any one take a course of training in a thoroughly modern business college, or peruse Corre-

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

"The deceitful man will himself be deceived," is a

very true statement. In like manner we can declare that the thoroughly sincere man will not be entrapped by adverse suggestions unless he stifles his intuitions, in which case he has extinguished a lamp supplied him for his guidance. Our sub-consciousness is a very fruitful field for speculative philosophers, and we are beginning to discover that there is far more to be said in favor of its wisdom than in criticism of its folly. Thomson Jay Hudson deserves enduring gratitude for having set people to thinking about that plane of consciousness he called the "subjective mind." This plane is amenable to suggestion from all quarters, although we do not think that he ever clearly discriminated between *sub* and *super* consciousness, therefore he left a good deal of his philosophy in need of some straightening out by his successors. In the first of his five well-known books, "The Law of Psychic Phenomena," he treated the subject of hypnotism with unusual lucidity and fairness. A glowing tribute was paid to the responsiveness of the average man or woman to health-inducing suggestions *vs.* those of an injurious nature. Persons ignorant of psychology generally assume that it is quite easy to hypnotize people and then compel them to act upon any suggestions given them. This is very far from true, for not only is it usually difficult to induce hypnosis, but after it is induced we still have to deal with a vigilant sub-consciousness which never really slumbers, and which is a far more wide-awake sentinel than the objective reasoning faculty. In treating suggestively for health, happiness and prosperity, we have the co-operation of this sub-conscious warden, because deeply implanted in the

sub-consciousness of every one of us is love of life, desire for health and happiness, and general intention to promote our welfare.

It would be contrary to all reason and experience to say that people wish to remain ill when they are constantly spending money and undergoing all sorts of painful or disagreeable operations in the hope of regaining health. We are often silly and stubborn enough to cling to stupid beliefs and injurious practices, which keep us ill, unhappy and unsuccessful, but we never entirely surrender our desire for the ordinary good things of existence, nor is it ever false to affirm that hope remains as long as life continues.

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

particularly easy in most instances to provide exactly the right sort of material objects for preliminary suggestive uses. The method called by Henry Wood "Ideal Suggestion through Mental Photography," has proved useful, as well as popular. This method can be employed anywhere by any one who secures a good motto and places it so that he may study it from a comfortable position. Quiet and restful attitudes of mind and body are alike desirable, and if while gazing upon an object which is making a good suggestion you should feel sleepy or drowsy, allow yourself to doze off and go to sleep with that excellent suggestion entering into your mind and about to take up residence in your sub-consciousness.

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

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

Pure air entering an apartment renders the continuance of foul air therein impossible; so, in like manner, will the entrance of new thoughts into the mind drive out the old. It is to introduce new

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

We all know that no condition can long endure without support; the germ theory now so widely debated lends itself instantly to our purpose in this discussion. There are many acknowledged varieties

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

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



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

At this point we may proceed to auto-suggestion. You have already been treated by another and received benefit or you have treated another and conferred benefit; in both cases unmistakably and (from the standpoint of the beneficiary) mysteriously. Now the time is ripe for a study of the means whereby one benefited the other, so that the second party may become enlightened equally with the first. Study and practice on one's own account is indispensable to the attainment of a condition in which one is able to steer clear of a return of the ailments and weaknesses to which he was formerly liable. Environment is an important factor at all times until we have learned to master it, and as high degrees of mental conquest are yet but rare, we cannot afford to dispense with outward helps. What can be the value of any Ecclesiastical or Masonic ceremonial and imagery apart from its suggestive uses? Surely ritual can never be an end in itself, although it may be made a beautiful and useful means toward many a noble end. The very slightest reflection, coupled with a little experience, elucidates this matter perfectly. Socialists are continually telling us that before the intelligence and morals of a community can be improved, environment must be altered greatly for the better. This is one side of the case, but only one. The other side is vigorously emphasized by those New Thought teachers whose special mission it is to assure their hearers that the power to change conditions for the better is within themselves. A well-balanced philosophy and

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

It is quite as often with regard to finance that we need the help of the right sort of suggestion as with

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

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

# The Law of Success

## How To Apply It

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### CHAPTER III.

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

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

Many people to-day devote themselves to an effort

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

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

Success from your point of view, or mine, is assuredly a condition which you or I inwardly enjoy and admire, for neither you nor I can possibly feel successful, and at the same time discontented or unhappy. Nothing can be more foolish and short-sighted than to set up a single uniform standard of success and expect everybody to agree to it. We all know that so long as tastes differ, modes of life which would be highly pleasurable to some, would be odious to others. To succeed, then, is to attain to some ideal condition of our own devising, or at least to feel satisfied that we are filling a place in the world worthy of our best endeavors. Whether that station be public or private, high or low, in the esteem of others matters not to us, for each of us must live an indi-

vidual life and no one can possibly render a full account of any other.

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

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

Labor and capital are very imperfectly comprehended terms, although they are on the public tongue incessantly. Fundamental capital is within ourselves, and is ability to labor. Labor is the use made of this

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

Since the opening up of Alaska, many enterprising young and middle-aged men have wended their way to the mighty new Northwest to take out of the bosom of the earth some portion of its long-concealed and inestimable treasure. Enterprise is necessary, so is the right sort of primitive capital-ability to work, united with a love of industry. This capital is what able-minded, able-bodied people are invited to invest, and to these investors no difficulties seem too great to conquer. External capital we must handle wisely in our own and others' interest, but



the force within us is our permanent stock in hand.

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

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

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

This declaration is perfectly true, but how pitifully vague and narrow is the common opinion of sublimity! A few very extraordinary instances are usually cited of persons very unusually placed, who have achieved some certain greatness, but the magnificence of noble character and heroic achievement, disconnected from the extremely exceptional, is but very rarely referred to, and it is the average position in life which must necessarily fall to the lot of most of us, because exceptional positions, as a matter of necessity, can be but few, no matter how society may be organized.

The lesson which can be learned from such biographical sketches as we frequently peruse, is indeed vital and intensely practical, when we take note of the

essence, rather than the letter of success. Essential success is achievable anywhere and by anybody; but attainment of a definite outward appearance of success; is an entirely different matter.

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

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

So much has been published during recent years, concerning Success Clubs, that public curiosity is aroused to know what they are, and whether they accomplish anything. A Success Club is often a loosely organized company of subscribers to some magazine, who enjoy the benefit of membership in consideration of an annual subscription. These

people may be scattered all over the world, but it is presumed that they all participate, to some extent, in the advantages accruing from the sending forth of success thoughts, or "vibrations" daily from the publishing house, or some associated place, where the mental operations function. There is nothing new or strange in this practise, as it is in accord, fundamentally, with the uses of influential ecclesiastical organizations and Societies of Occultists from time immemorial; it is only in the peculiarly modern and distinctively Western way of calling attention to the working of a universal law by catchy advertising that we trace a novelty.

Now, it is impossible to calculate, with any degree of nicety, how many people are benefited, or to what general extent, by these up-to-date applications of a venerable psychic method of demonstrating the truth of the excellent adage, "In union there is strength," but it is not difficult to comprehend that benefits may easily result from the course pursued. At the outset we must always remember the good effects producible in the consciousness of a susceptible, sensitive person, by the feeling that he is now no longer struggling alone, but has united himself with a numerous company of co-operating helpers. This thought alone, altogether regardless of any other aspect of the situation, throws a bright and broad flood of light upon the whole question of benefit, and we may well add to this, the large probability that some measure of thought-transference does take place whenever a number of people are psychically associated by common desire and confident anticipation of mutual benefit. Only the most heroic minds can

long bear the sense of mental solitude, and, as our natural impulses are gregarious, it is only in very rare instances that we are reasonably called upon to suffer it. We are apt to become too isolated mentally. We should be much stronger than we usually are, if we dwelt more upon mental co-operation and dismissed entirely all foolish fear of something designated "hypnotism," a word which many people use as a scarecrow to frighten away seekers after the benefits of spiritual affiliation with their fellow-aspirants. Individuality is not anti-social, as some appear to imagine; a truly individualized man or woman makes the best type of co-operator. We must never allow ourselves to lean unduly one upon the other but we must keep step in marching, and work shoulder to shoulder. As we become better acquainted with the intricate working of law on unseen planes of activity—(unseen, unless we are clairvoyant—but in that case, easily discernible), we shall grow to trace those mystic, auric, inter-blendings, which we all feel, though only a few can see. As everything seeks and finds its own level, a thought of success affinitizes with thoughts of like nature. This explains the oft-quoted truism, "Nothing succeeds like success," which clearly means that when we have entered into a success current and formed a success habit, it is easier for us to go on succeeding than it would be for us to fail. Though it sometimes sounds harsh or unkind to say it, there is nothing more bracing to the downcast than to persist in assuring them that means for future advancement, regardless of past failure, are actually within their present grasp. Stupidity and failure are very closely

allied and many industrious, plodding people are often stupid in some respects, although admirably conscientious, according to their light. When any business begins to deteriorate, it generally runs down quite quickly after a slight depression, unless some one at the helm realizes the paramount importance of changing at once the mental current. When a new manager appears and advertises flagrantly that the business has changed hands and is now under entirely fresh supervision, he is manifesting a very real acquaintance with the law of suggestion, for such an announcement is never made, unless the former management was to an extent unsuccessful and so regarded by some section of the populace. We notice, on the other hand, how persistently new directors keep up old names, when such have been long connected with successful enterprise. The name itself is so valuable a business asset, that many newcomers would gladly pay liberally for the privilege of using it; and yet whatever may be the value of a name, or of a locality, a really powerful human being can throw into the name and into the place, so much of individual effluence as to entirely counteract the weakness or undesirability originally attached to the place, or to the title. It is here that we master fate and prove ourselves re-fashioners of circumstances. When we take the final s away, and spell circumstance as singular, we begin to grasp some idea of where, and how, a success start must be made. Take any institution you please as an example—a school under private management,—a theatre, hotel, or boarding-house, will serve equally well for illustration, and you will find there is something mysterious and inde-

scribable, that makes one institution so much more successful than another. Failures and bankruptcies often occur in eligible localities, and where all outward appearances are enticing to patronage while many marked successes are associated with obscure situations and comparatively uninviting hostelrys. Something designable as *atmosphere*, that we know not how to characterize by any other word, is accountable for the failure in the one case and the success in the other. There is a "home feeling" that one enjoys in one place, which is entirely absent from another, and this is due to the mental attitude of the proprietor and whoever else may have to do with the running of the interior management. An ephemeral temporary sort of success is attainable, no doubt, in meretricious ways, but no permanent prosperity in any line is thus achievable. Although many of us delight in change and love to travel, we all have a home instinct inseparable from the thought of permanency, and we need, in these days of frequent and rapid transit, to carry the permanent home feeling into everything we do, and to every place we visit, if we are to truly succeed in any industry higher than the production of "hack" work. The essentials of success being the same fundamentally regardless of the special line along which any one may be seeking to achieve and demonstrate it, it is not at all unreasonable to claim that a single treatment for success given to a large number of people at one time may prove advantageous, whereas if it were necessary to mention the particular object each member had in view, it would require much more special information and also it would be necessary to treat distinc-

tive cases either singly or in differentiated groups.

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

The same law applies to treatment for success that applies to prayer, and we are apt to encounter the same errors in both connections. One of the stock objections to prayer is based upon the assumption that people who pray are endeavoring to change some law of Nature, and then follows a protest against an attempt to do something that no rational person ever tries to do. We have often been asked our opinion of trying by mental methods to get a particular situation that perhaps fifty, or more, people are also trying for at the same time, and which in the nature of the case only one person can secure. Our reply is, invariably, that to enter such a mental vortex or maelstrom is highly dangerous for delicate nerves, and even if nerves are like steel, it is a very foolish and contentious method of endeavoring to obtain employment. It is moreover, diametrically opposed to the true idea of supply and demand.

Henry Wood in his fine treatise "The Political Economy of Natural Law," has given the original definition of the word *competition*, which meant, before its perversion, to attain to competency, therefore each individual within a co-operative commonwealth should be competent to discharge some par-

ticular kind of service and thereby contribute to the general good while enjoying the fullest possible amount of individual well-being. Nothing militates more powerfully against the rearing of an ideal social fabric than the false views of competition which now prevail, and until these are dispelled, it will be impossible to demonstrate the law of affluence about which we all hear a great deal in "New Thought" and kindred circles. "Can we all be opulent?" is the query continually raised, and the right answer is, "Decidedly we can, if we take the right means of becoming so." It cannot be to the overcrowded professions that enterprising youths and maidens can confidently look for the fulfillment of their daring dreams of success in years now future, but to new inventions, to novel forms of industry must they turn, and to direct them into these channels, New Thought is required above all things.

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



# Words of Power

## How Spoken Words Bring Events to Pass

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### CHAPTER IV.

The phrase "Words of Power" is one that is far more familiar in the ears of special students of Occult Science than in the hearing of the general public; nevertheless, owing to the immense interest now taken in all that goes under the heading of New Thought and pertains to the ample field of Healing by means of Mental Suggestion, the root idea underlying this expression is becoming quite well known in many circles.

The power of the Spoken Word as a form of healing ministry was well understood in ancient Rome, which had received the tradition thro' Greece from Egypt, and possibly also from India. The eighth chapter of the Gospel according to St. Matthew reveals this clearly in the narrative of the centurion who requests healing for his afflicted attendant, then at some physical distance from him, thro' the agency of the Master's Word, which was believed to possess great talismanic efficacy. The evangelist does not state clearly whether the centurion knew the exact nature of that mysterious utterance or not, but it is very clearly declared that he possessed great faith

in its power to liberate a sufferer without requiring the one who spoke it to journey to the place where the sufferer was residing.

There are two distinct views of this potential word, each reasonable and valid, and each placing special emphasis upon one particular aspect of the power of words spoken either silently or aloud by one who realizes their value and utters them with firm confidence that they will accomplish the object for which they are intended. The first thought is that some special words are themselves efficacious, regardless of who may speak them or of how they may be spoken. In this case we could easily imagine a man of influence in the Army possessed of confidence in the power of some sacred utterance, tho' himself ignorant of it, appealing for aid to one familiar with those words and accustomed to pronounce them successfully. The other aspect of the subject leads us to infer that there are not necessarily any special learnable letters or syllables in a Master's Word but that it is simply a word spoken by a Master, in which case the power resides in the speaker rather than in the speech. It may prove profitable to consider the matter from both standpoints, and modern phenomena of an important character lend countenance to both these views. Let us first consider words themselves and then proceed to dwell upon the extraordinary influence exerted by particularly powerful speakers regardless of what they say.

Words are constantly springing into existence to express ideas and to characterize articles which are

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

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

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

Sanskrit terms, quite well understood in parts of Asia, but not usually comprehended in Europe or America, need not be introduced into Occidental ter-

minology, tho' it is an undeniable fact that quite frequently we encounter a single Oriental word capable of expressing what we can only convey in English or any Western tongue by the employment of a lengthy sentence. It is on this account that we have become so well acquainted with "karma," "yoga," and a few other very expressive Sanskrit terms which are now quite a recognized part of literary English. We often desire to use a single brief word frequently which will convey exactly what we wish to suggest to readers and listeners and which, on account of its terseness and brevity, is easily committed to memory and always ready to respond when called for. In every-day English we have, happily, a great many just such words which are of the utmost value in the practise of Mental Therapeutics.

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

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

"Use not vain repetitions" is a much needed counsel in many instances when the accent is placed on

“vain,” and the sequel in the Sermon on the Mount gives us to understand that what is meant by vain speech is a sort of utterance purely mechanical, in which there is no heart or feeling.

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

There is indisputable truth in the old saying “too much familiarity breeds contempt,” but the original application of the word familiarity in that connection had to do with light, vulgar, heedless utterances and conduct which cheapened and vulgarized both words and actions by depriving them of all impressive dignity.

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

In these simple instances we are using words purposefully; we know precisely what conditions we desire to counteract and what we are wishful to estab-

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

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

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

ment than one who is comparatively indifferent; by indifference, in that connection, we can only mean impartiality.

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

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

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

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

Words of Power definitely spoken, times without number, in the same place by confident ministers or other officiants, serve to create a peculiar psychic atmosphere vitally charged with a definite elixir, in which sensitive persons literally bathe, and as it was a very common practise in ancient Greece for those seeking help to actually sleep as well as quietly rest within a sacred fane, we can readily see how legitimate, and almost inevitable, hypnosis played a considerable part in the accomplishment of the good work which brought to many a temple wide celebrity and considerable well-earned revenue.

Buildings are themselves mighty words externalized when they are architectural paradises and when they are kept free from all profanation and uncleanness. Sculpture has well been designated "frozen



music," because rhythm and number are as inseparable from a fine statue as from an oratorio.

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

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

For the average every-day individual who lays no claim to mystical adeptship the deeper problems of

the Spoken Word may remain foreign, but there is so very much that the rank and file of us can do to benefit ourselves and others without penetrating into a deeply mystical arcanum that it is thoro'ly worth everybody's while to make a constant use and study of this fascinating question.

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

Words of Power differ from words of weakness very often only on account of the intensity of feeling with which they are uttered. Many weak words are kind words, and even wise words considered apart from the folly of uttering them weakly. A Mantram is only a collection of syllables rhythmically connected, intoned in a certain manner and intentionally employed with the object of accomplishing a definite result.

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

There is a deep scientific reason alike for Ecclesi-

astical and Masonic rituals which rationalists are apt to flippantly ignore, and it is certainly undeniable that a common ritual does hold members of a fellowship together as nothing else seems able to do. This is due, esoterically speaking, somewhat to an inherent value contained in words and ceremonies and somewhat to the additional suggestive value due to long-continuing associations.

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

Some Occultists declare that it is impossible to fully translate a mantram because you cannot render its exact equivalent in any other language than its original. That is one of the reasons given for the persistency with which many people cling to the mother-tongue of their respective rituals regardless of the fact that they understand a modern vernacular far more intimately; the other chief reason for unwillingness to translate a time-honored utterance is that translation takes it out of its well-nigh universal comprehensibility among people of a peculiar cult, and places it in an entirely new field of suggestive associations.

But leaving this especial field of speculation let us now proceed to designate a few of the valuable uses to which we may put our meditation upon the power

of definitely formulated utterances in the conduct of daily life and the transaction of common business, for every subject works downward from the altitudes of Mysticism to the table-lands of ordinary experience.

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

**"Say you are well, or all is well with you,  
And GOD will hear those words and make them  
true."**

Nothing could well be stronger or plainer than that, had it been written for a specifically Occult publication and by a teacher of Mysteries in an Inner Temple, yet the widely circulating syndicated Hearst newspapers have given those words, by one of America's most gifted poetesses and scribes, to every breeze to circulate. Therein is contained a tremendous challenge and one that few of us seem able to accept in its entirety, yet in those words we find conveyed the germ of all psychic healing and of all conquest over trying and apparently adverse circumstances. Nothing can be truer than that the really successful man or woman never admits the thought of failure.

Frances Willard made a great deal of that fact in connection with her phenomenally influential Tem-

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

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

The first words we speak in the morning and the last we pronounce at night are in some respects the most influential of all we utter, for those are the two extremely critical periods in every twenty-four hours, when we make our start in the one case for our nocturnal journeyings in the land of dreams or field of visions, and in the other for our daily occupation, which when rightly commenced is far on the road to successful execution. *Morning and Night Prayers* have always held a high place in the esteem of pious and thoughtful people, and tho' they have often been robbed of almost all their sublime significance on account of the setting which has been given them, it is a most salutary practise to keep up such devotions, each one using a method which appeals to his temperament and which he can earnestly and conscientiously employ.

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

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

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

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

Habit in speech carries us a very long way, and as most people have formed careless lingual habits, nothing is commoner than to hear it said, "Oh, I didn't mean it, I wasn't thinking of what I was saying." Granted that there was no intentional rudeness or indiscretion in such a case, much havoc is often wrought by offensive and pessimistic sayings which would never escape our lips inadvertently had we trained ourselves in the art of speaking discreetly.

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

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

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

Our words attract a great deal to us that comes (so we think) very mysteriously.

The Magician is only one who knows how to speak Words of Power so potently that thro' the working of the Law of Vibration he compels the unseen elements to do him service.

All Magical treatises have much to say about commanding elementary existences thro' understanding how everything in Nature is bound to answer when its name is called, and tho' many among us may fail to comprehend the more erudite operations of the Magi-

cal theory, we can all learn and practise enough of its fundamental principle to greatly sway the circumstances of our lives and prove ever more and more the truth of that tremendous declaration which all of us can quote quite glibly "According to thy word be it unto thee." This being so let us resolutely determine to speak only such words as we shall be glad to have fulfil themselves in our history.



# Concentration of Thought

## A Key to Victory

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### CHAPTER V.

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

To some people the idea of concentration of thought upon a single object to the complete exclusion of all beside, suggests painful and even harmful mental monotony, but that is because they erroneously infer that those who teach the wisdom of concentrated thought and attention take no account of the need for variety in occupation. The true Concentrator is simply one who does thoro'ly one thing at a time both mentally and physically, tho' he may do hundreds of things in the course of a busy day and give attention mentally to an equally large number of topics for

meditation, but he will never divide attention between two or more at the same instant.

There is no complaint more frequently uttered than that against memory; our memories are dubbed by us "poor," "treacherous," "fickle," and much else equally uncomplimentary, and then we ask what we can do (if anything) to strengthen and improve them. To all who complain of defective memory it is well to insist upon the radical difference between the faculty of memory and the act of recollection, which is commonly overlooked.

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

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

is a very good and useful servitor, but as a master nothing can be more tyrannical.

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

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

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

The Hermetic and Swedenborgian doctrines of corre-

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

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

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

As we are living on the material plane, as well as on the mental, it is essential to success in life to so train our faculties that they serve us equally well in the different departments of our activity. It is, of course, quite possible to concentrate attention so exclusively upon secular engagements as to completely ignore all interests other than commercial, and it is also equally possible to withdraw so completely from the business world as to become an anchorite, but neither of these extreme courses is generally healthy or to be commended as conducive either to individual or social welfare.

The average intelligent and useful man or woman needs recreation thro' change of interest and diversity of occupation, both mental and physical, and the true view of con-

centration agrees perfectly with determination to acknowledge and satisfy this wide demand.

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

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

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

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

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

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

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

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

To continue the musical illustration one step further it becomes us to notice how very important it is to acquire a good touch and a correct method of fingering very early in the educational process, or we soon find that a bad musical habit has been formed, difficult to break after it has become established. A good habit sinks in like manner into the sub-consciousness and forms a foundation for subsequent excellence of rendition when we try our hands at elaborate and difficult compositions.

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

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

As all efficiency depends upon thoro'ness, and this must be acquired before we can make any further progress, let

us see how we may profitably conduct a few simple preliminary exercises.

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

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

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

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

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

It is well for us when we arrive at some intelligent idea of our righteous obligations, and while we must fulfil every one of these conscientiously we must not allow weakening and wearying burdens to be imposed upon us by thoughtless persons who evince no due regard for the privacy of



others. We cannot reasonably expect that all our acquaintances are available for trivial gossip or to wait on our every whim by day or night because we choose to call upon them without invitation either personally or by telephone. Self-respect coupled with due regard for others should make us reticent rather than aggressive when we feel disposed to precipitate ourselves into the busy lives of others, and just as we should be graciously thoughtful of our neighbors' interests we should also train ourselves to become so utterly absorbed in our own pursuits, at least when engaged in any serious business, that we take no notice of interruptions if such are attempted.

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

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

It is always a mistake to try to put something out of your mind which you do not wish to harbor by a definitely expulsive act, but it is always possible to accomplish a desired result by honoring the law of mental substitution.

Concentration of attention upon vices and diseases is ex-

tremely detrimental in its effects upon the health and morals of communities even tho' the plea is often made that we are endeavoring to put to flight the evils we are mentally attacking.

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

We all know that health, success, and happiness are what we all desire and we certainly know that these blessings can never be described negatively. We cannot, for example, say that health is absence of disease or that happiness is lack of misery, for we should by such language give no idea whatever of that conscious fulness and joy of life without which health and happiness are words without significance. In like manner we cannot say that we are successful because we have not actually failed in an undertaking, for success is inseparable from the thought of definite achievement. We may be mildly unwell, unhappy, and unsuccessful without being seriously ill or intensely wretched, or without having brought disaster or disgrace upon ourselves or others, but no life deserves to be called either a healthy, happy, or successful one which does not radiate some determinable blessedness and contribute in some valid way to the betterment of the life of a community.

It is always claimed by certain schools of theologians

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

As most people are obliged to busy themselves to some considerable extent with outward activities, only a very small percentage of aspiring men and women can ever righteously live the life of the cloister, be that cloister avowedly religious, scientific, or artistic, but for the few who can and should live a life thus extraordinarily sheltered vast opportunities for incessant usefulness are always widely opened. Let some gifted author retire into academic solitude for the sole purpose of producing a literary masterpiece, the influence of which should greatly bless a multitude of readers in the open world, no one could justly accuse that author of having neglected to play his part as an active worker in the hive of human industry; still it may be fairly contended that most authors come more nearly in touch with actual human needs when they sometimes rub elbows with the rank and file in the market places, than when they seclude themselves entirely from general society, on the favorite plea that they must be free from vulgar distraction while engaged in creative literary activity. A wise middle course between two extreme positions is usually best.

The worker who requires more than ordinary silence and seclusion for the best fulfilment of his task, should occasionally leave his beloved retirement and mingle with the

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

There are many deeper and far more mystical aspects of the value of concentration than any we have yet alluded to, but these could not be intelligibly dealt with until a firm foundation had been laid by means of ordinary preliminary practise. Theoretically it is always easy to dilate upon the advantages of useful practises, but to gain any real benefit from a good theory we must resolutely work with it.

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

The practise of the art of concentration is a necessary introduction to a right comprehension of the much discussed Law of Attraction.

Whatever we dwell most upon mentally we bring ourselves into the closest contact with, that is why it so often occurs that we get most of what we most dislike, because

our aversions and our fears occupy so large a portion of our secret meditations even when we keep them out of our general conversation. Concentration upon whatever we most desire is the surest way to draw it to us, but there must be no excitement or agitation in connection with our anticipations. Undue eagerness is oftener an accompaniment of fear than an associate of faith, and while the mighty words are ever true "According to thy faith be it unto thee" and "According to thy word be it unto thee," unfortunately for the fulfilment of our hopes our mental word is often one of doubt rather than one of confidence.

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

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

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

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

# Influence of Thought Over all Conditions

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## CHAPTER VI.

So much is constantly being said and written,—and has been for many ages,—concerning the power of a strong and steady will and its practically unlimited ability to influence all human conditions and circumstances, that until quite recently comparatively little attention has been given to the equal importance of right thinking in molding character and regulating environment. The criticism is continually being offered that there is nothing new in New Thought except the name, and tho' we must admit that, from at least one standpoint—that of the history of philosophy—this assertion is well warranted, from another viewpoint, and one which comes much nearer home to the majority who are attracted by the title, there is something startlingly novel in the claim put forward by all representatives of what is broadly and inclusively styled the New Thought Movement.

The real newness of the attitude taken virtually by all who profess New Thought is the immense importance they attach to *thinking* as distinct from *willing*, and without necessarily endorsing to the full the most extravagant claims sometimes put forward by over-zealous advocates, it behooves us all to carefully consider the immense benefits accruable from a well regulated mental attitude. Will, we must always remember, is identifiable with Love and this must ever prove the great initiator in all undertakings; but

Thought is the chief executive, and without the combined operation of the two, no definite result can be achieved. It must be patent to all careful observers, and self-evident to all real thinkers, that Will alone does not suffice to bring into manifestation anything like all we endeavor to externalize thro' the force of its unassisted energy. The necessity for combining Faith with Prayer to render prayer effectual is the theological method of stating the proposition that Will or Desire alone, no matter how earnest, is inadequate to bring to pass all the manifestable blessings of which we may be in search.

"As a man thinketh in his heart, so is he" has proved a fruitful text for many a sermon and many an essay, and recently the stage has supplemented the efforts of pulpit, platform and library in enforcing the truth embodied in that momentous phrase. The fine popular drama, "As a Man Thinks," which has recently enjoyed long and highly successful runs in many prominent cities, sets forth the doctrines involved in this great saying in a most attractive and convincing manner, and also testifies to the fact that progressive physicians, like *Dr. Seelig* in the play, are in the front rank of those who are insisting upon the mental cause, and therefore logically upon the need for a mental remedy for disease.

Before the close of the eighteenth century, the famous Dr. Benjamin Rush, of Philadelphia, declared that the influence of the mind over the body was exceedingly great, but its extent we were unable to estimate. This saying of one of the greatest American physicians of a past generation has been quoted and freely commented upon by the well known Dr. Schofield and other eminent British physicians in recent works treating of the mental factor in health, sickness and recovery.



James Allen, whose admirable books are being studied widely at present in many quarters, said in the popular manual "As a Man Thinketh" (which we advise all our friends to read and study), "the aphorism 'As a man thinketh in his heart, so is he' not only embraces the whole of a man's being, but is so comprehensive as to reach out to every condition and circumstance of his life. A man is literally what he thinks, his character being the complete sum of all his thoughts." This sweeping assertion needs some interpreting or we shall find ourselves brought into sharp collision with Swedenborg and other profound philosophers who have positively declared that a man is his affections, that it is the *love* of the man which makes him all that he really is. The text affords the true nexus by stating that it is as we think "in our hearts" that we truly are; and to "think in our hearts" can only be an old way of saying that our thoughts and our affections must be so perfectly attuned together that we never allow ourselves to think in opposition to our desires or our intentions.

Good will is far more prevalent than many people suppose, and there are also many actually strong-willed as well as well-wishing persons who utterly fail to accomplish much on account of their complete lack of mental self-discipline. Desires are all right in many cases where mental attitudes are entirely wrong; it therefore is unnecessary, in a majority of instances, to harp on the well-worn string of right intention, for the intention is generally right already. We all of us need a great deal of mental drilling, first, because we have (most of us) been brought up to underestimate the value of right thinking and we have (many of us) not been taught that we have even any ability to regulate our thinking tho' we can govern our words and actions according to prevailing sentiment, and, second, on account of the wide

prevalence of wrong thought all around us even where good will seems predominant.

It would be absurd as well as unjust to accuse friends and kindred of having no desire for the welfare of relatives and companions for we know how tender and deep is the affection often subsisting between relatives and comrades who are all unwittingly working against each other's chances of health and happiness, because of mutual indulgence in anxiety, which is the chief bane of friendly interest in innumerable instances. Many people are so painfully emotional and so little rational that they esteem it a mark of callousness or indifference when one takes the firm mental attitude advocated and found successful by practitioners of psycho-therapy or mental therapeutics. The best interests of no one can be served by encouraging any other than a strong and resolute mental attitude; but instead of encouragement and help to conquer difficulties, we are very apt to receive depressing sympathy from our closest friends and nothing can well be more enervating. We "hope for the best," it is true, but our hope is frequently only a flickering flame, but when we "fear the worst" our fear is a very powerful asset.

Nothing seems quite so difficult to instill into the minds of average persons as the bracing doctrine that their own thoughts have far more to do with governing their circumstances than has any environment in influencing their thought. The blindest and most stupid of all popular errors is founded in a mistaken view of the truth embodied in the old adage "History repeats itself," which is never wholly without foundation, and never can be so long as there is a fixed order of sequence between causes and their effects. If we have been thinking steadily along certain lines for a number of years, and have regularly experienced a certain regular suc-

cession of events, we surely need not rebel intellectually if told that there is a definite connection between those thoughts of ours and the facts of our exterior existence. We have simply been demonstrating the relation between unseen sowing and visible reaping.

If our manner of life has proved agreeable to us and we are satisfied with our continuous reaping in accordance with the nature of our perpetual sowing, we do not feel sad, irritable discouraged, or aught else unpleasant; consequently we may be willing to "let well enough alone" and continue along the road we have been so long contentedly traveling. But when we are sad and dissatisfied with our conditions and find our lives monotonously gloomy, and perhaps threatening to grow even gloomier, we need the tonic of new thinking; and if we do not feel equal to the task of changing our mental habits without assistance, we do well to receive help and encouragement from any who are experienced, in some degree, in helping the oppressed to throw off their burdens. Self-treatment can be the only ultimate treatment in any case, because it is one's own thought and not some one else's that brings about the actual conditions of our bodies and then of our surroundings, which we experience either to our joy or to our sorrow, but this fact by no means does away with the need for mutual help in time of trouble.

Tho' we cannot emphasize too strongly the importance of individual right thinking, it would be ridiculous to deny that millions of people are often set thinking in a special way by the intrepid thought of some great pioneer teacher. The greatest teachers the world has ever known, the most illustrious prophets, are they who once were solitary voices crying as in wildernesses, but they never ceased to cry even when their call seemed to elicit no immediate response from any quarter. There is a wonderfully strong and true lesson

in the story of Elijah finding that he had seven thousand companions in Israel, when he imagined himself to stand, mentally and spiritually, entirely alone; but the grandeur of the prophet's character shines forth much more strikingly when he is faithful while believing himself a solitary witness, than after he has received the blissful assurance that he has a multitude of brave companions.

The supreme test of character must always occur when we feel ourselves entirely alone and called upon to take a stand demanding all the moral and mental energy we can possibly summon into expression. There are weak and timid natures which seem as yet unable to face practically the stronger teachings which the world has always been receiving from its bravest and wisest enlighteners and these must be granted some accommodated dilution of truth in preparation for more heroic administrations soon to follow. To deny the real existence of sickness and of danger is often a help to timid natures, but the stronger in spirit "face the music" denying nothing and evading nothing, but singing above the noise of the most tempestuous breakers.

On an ocean voyage many persons suffer from sea-sickness entirely because of their foolish apprehension and some disagreeable sub-conscious memories; and as in these days so many people mar their ocean voyages, even when daring to undertake them, by this belief in the inevitability of *mal de mer*, it is very important that a rational view of our mental attitude toward the ocean should be discussed freely and frequently. There are three very prominent causes for unnecessary suffering at sea, viz., Fear, Memory, Susceptibility. Under these three general and ample headings, the entire malady and its prevention may be intelligently considered. Fear is no more justifiable on water than on land, and indeed statistics prove that there are proportionately far

fewer accidents on the ocean than on land. Memory always needs disciplining, but no more in one place than another. We may easily call to remembrance some suffering of our own on a former voyage or remember some harrowing experience related by an acquaintance, and straightway we begin to suffer all the symptoms we are recalling. The remedy is to transfer the attention from a painful reminiscence to an agreeable immediate situation, and refuse resolutely to allow uncontrolled memories to dictate our present feelings. Susceptibility to the feelings of those around us is often a result of ungoverned sensitiveness, coupled with anxious solicitude for the safety and comfort of others beside ourselves; but tho' there are many good uses for extreme sensitiveness when rightly disciplined, unless it is rendered amenable to the sway of enlightened judgment it is far more troublesome than profitable.

The first great step to be taken toward an emancipated life is to set oneself resolutely to the work of concentrating all attention upon some pleasant immediate prospect, or else giving oneself up to quiet meditation upon some encouraging and uplifting theme. Either the subjective or the objective method will prove effectual provided concentration upon a desirable object, outwardly observed or inwardly realized, be uninterrupted. Divided consciousness, distracted attention and all that signifies the absence of complete absorption for the time in a single mental engagement, is the cause of so little real success attending many well-meaning, but nevertheless half-hearted methods; or, if anyone objects to the term "half-hearted" on the plea that he is truly devoted to his work intentionally and therefore cannot be justly censured for only partial affection for it, we must substitute "half-minded" to express exactly the shade of meaning we wish to convey. In the epistle of James we

are told that "a double-minded man is unstable in all his ways" and much instability is unquestionably attributable to our thoughts being divided between what we love and what we dread.

The most formidable opponent to our success in changing circumstances is our deeply rooted belief that environment is something to which we must perforce submit, and tho' it be an indisputable fact that most people do submit to circumstances and are governed by them, such persons are never leaders but always followers. So-called new and advanced thought partially fails of great accomplishment because its professed advocates do not actually carry it out in their lives to anything like a sufficient degree to make it a genuine power in the eyes of a community. Limitations are encouraged on every hand to such an extent that very often those who proclaim loudly that they hold very advanced views on all subjects are just as much handicapped as any of their neighbors who make no such claim for mental emancipation. To see an abstract proposition intellectually and to admire it as a literary curiosity is a very common experience, but to actually apply it and work it out involves a mental effort that only a few determined minds are resolved to actualize.

A distorted view and a misuse of memory may be safely assigned as chief causes for non-success along the line of progressive mental effort. We hear on every hand that we must "judge the future by the past." This is one of many popular half truths which are extremely dangerous on account of their being half falsehoods. Judging the future by the past may be either a very intelligent or a very stupid process. We remember that we left our windows open one day and went out regardless of weather indications foretelling rain, and on returning to our apartments found some

of our belongings injured by the water. We learn by experience either to close windows when rain is indicated or else to place spoilable objects in places of security. This is quite sensible, as everybody knows; but what would be more foolish in this connection than to build up a theory that whenever it rains some of our property will inevitably be damaged. We have power to neutralize such a possible effect by setting in motion a different cause. In like manner on the mental plane we can attract what we formerly repelled and repel what we aforesaid attracted.

The immutability of law is, when rightly regarded, the most encouraging topic on which we can possibly meditate, but it is so often perverted to excuse mental inefficiency, that sometimes we almost feel that some mischief may result from its perpetual promulgation. Habits form character, and by habits we mean modes of thinking far more than outward practices, which are never other than expressions of thought, either self-generated or absorbed sub-consciously from those around us.

If it be true that "as a man thinks so is he," then it must be equally true that as a man thinks not so is he not. We need often to reverse a familiar sentence to render it more vividly impressive in the ears of many who have been so long accustomed to hear it voiced in the old way that custom has rendered them inattentive to its significance; but let it be stated in an unaccustomed form and at once they prick up their ears and listen gladly to the novel utterance. You cannot gather *thorns* from *grapes* nor *thistles* from *figs*, may at once call attention to a great spiritual lesson long heeded but slightly when the familiar gospel saying has been reiterated; but does it not stand to reason that just as we cannot gather grapes from thorns or figs from thistles, the converse must be equally certain?

All frantic endeavors to alter circumstances may prove abortive, because environment is plastic material moulded into kaleidoscopic shapes by our thoughts, whether we know that this is so or not. We generate thought-forms quite unwittingly, and we generate a personal aura or human atmosphere without knowing it, as the inevitable consequence of entertaining certain classes of thoughts. Then come words, acts, manners all that is summed up in the one word conduct or behavior, which seems so very influential a factor in our success or failure. We actually do what we do and say what we say because we think what we think, or because we are simply unthinking in many instances and negligence can never lead to triumphs in any conceivable direction.

Ella Wheeler Wilcox has called attention to the fact that unthinking women advocate kindness to all living creatures with dead birds and even aigrettes on their heads, simply because they have never given thought to how such barbaric millinery is procured. When they read a temperate article, like one written by Mrs. Wilcox, and realize that atrocious cruelty is practised to procure such hat-disfiguring, they at once refuse to purchase articles which cannot get into the market without compelling some persons to inflict wanton injury upon our friends in plumage, without whose presence in the woods our world would have lost much of its attractiveness, and our fruit trees their protection.

We need to think intelligently so that we may speak and act righteously, even without conscious premeditation, for out of the heart proceed words and acts spontaneously. At first when we are getting off a wrong road onto a right one, or substituting a good habit for a bad one, we may need to devote serious attention to deliberate thinking, but let us get fairly started on a rightful track or accustomed to useful habits and then, without effort, we shall say and do just



the right things at the right time and in the right place, and soon come to bask in the sunshine of that delightful liberty which is known only to those who have become accustomed to expect only the good they desire and therefore pray without ceasing the effectual fervent faithful prayer of the righteous man that availeth much.

# What is Genius

## How Is Genius Inspired

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### CHAPTER VII.

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

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

A musical genius, like Mozart or Handel, seems to have been born with a particular faculty already highly devel-

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

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

There are many instances where the influence of heredity can be clearly traced, and we may easily refer to the palmiest periods of both Greek and Hebrew civilization to illustrate the benign effects of ante-natal culture in bringing into the world highly endowed offspring. The typical genius of the ancient Greeks blossomed out in two definite directions, sublime philosophy and imposing art. The distinctive Hebrew genius flowered in a setting forth of Moral Law, consequently we are quite accustomed to speak representatively of Greek philosophers and artists and of Hebrew prophets. The intense love of beauty which was the dominant Hellenic passion led inevitably to the highest type of Greek mother suggesting to her unborn babe that he be beautiful and that

he become a producer of beautiful objects, and as Greek fathers mentally co-operated with their wives in this gracious desire and expectation, the best type of Greek home was a very happy one and much real union existed between wife and husband. The typical Jewish mother was possessed with a sense of Messiahship pertaining to her race, and it was her earnest hope that her son or daughter should become a pattern of moral excellence, for what led to the grandest achievement in ancient Israel was indomitable faith in the reality of "A Holy Nation." Nothing more beautiful in art or sublimer in philosophy has come from any other than a Greek source, and no higher moral standards are to be found anywhere than in Hebrew literature. In neither case has the stream of genius always flowed clearly, but it has been an unmistakable under-current even when temporarily obscured, and apparently vitiated, on the surface.

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

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

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

This is the phenomenon which has given much prominence

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

Theosophists are particularly given to citing a different class of examples, viz., those which present to our notice gifted children who do not pass into trances or "supernormal" states but who in their common everyday, waking condition, give evidence of a conscious endowment in certain directions phenomenally great. These children, we are told, are manifesting entities who in previous earthly embodiments have gone through the effort to achieve the knowledge which is now their inherited possession—inherited from their own past as a result of their own persistent industry.

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

Quite apart from the more striking aspects of genius, this subject presents many interesting and important features with which all educators should undertake sympathetically

to deal. Without displaying such phenomenal ability in any special line as to call forth the exclamation "that child is indeed a genius," there are numerous instances where children display marked ability in certain directions where their parents and immediate ancestors never excelled, and because of this attainment being out of the line of the family traditions it often happens that real ability is repressed and its possessor compelled to work at some uncongenial task for which he has no aptitude. This foolish denial of genius, or refusal to accord to it its rights, is a source of great loss to humanity so far as practical achievement is concerned, and it is an encouraging sign of present-day advancement that this palpable error is being decidedly counteracted through the efforts of really intelligent educators who seek to train, but not to force, cram, or twist the youth committed to them for guidance and instruction.

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

Whenever any marked degree of genius is manifest we are sure to witness some expression of eccentricity and this admission is in no way uncomplimentary to those to whom it applies, although people are often so ignorant concerning

diversities and peculiarities of temperament that they look upon an eccentric person as in some way undesirable, no matter how highly gifted, because supposedly bordering on insanity. This only shows the density and lack of imagination which characterizes the average conventional man or woman who scorns everything outside of monotonous mediocrity, and it is an error in judgment into which no real scientist or logical reasoner can possibly fall, for scientific research and logical use of reason must necessarily convince us that where unusual abilities are displayed there must be something uncommon in the mental (if not also in the physical) organism, through which they are made manifest.

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

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

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

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

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

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

The case is exactly the same where music is concerned. Germany is thronged with pupils from all over the world who seek to render faultlessly the immortal classics of one or more of the many great musicians which have made the Rhine country a synonym for musical celebrity; but where is the young composer of to-day who at the same age and in similar circumstances, even though German born and of musical parents, equals *Bach* or *Haydn*, or gives us fresh illustrations of youthful precocity rivalling that of *Handel* or *Mozart*? It cannot be said that no composers equally transcendent will yet appear in Germany, Italy, or else-



where, it is simply a fact that they cannot be reproduced to order in any Conservatories or Academies; and they were not the offspring or product of Schools, for had they been such, their work would have been reminiscent, not original.

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

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

No genius can be bound by stated rules and concocted methods; everything stereotyped is contrary to the fulfillment of his mission, and though it need not be abhorrent to him it is always cumbersome and uncongenial. You cannot restrict genius without silencing it, therefore genius is regarded usually as heretical as well as unconventional, but it is extremely fascinating and never fails to attract a large following provided it is not so abstruse or far away from common comprehension as to be unintelligible except to a very select minority.

It is the freshness of genius which is always its most alluring feature, and say what we may about devotion to conventionalities they are terribly wearying and stifling, so much so, that many people seem to have adopted as a life-motto the shallow exclamation, "Oh, anything for a

change." The very love of novelty which most of us own to possessing makes it possible for genius to get a hearing and to make practical headway, for, were we all completely bound up in antiquated "red tape" genius would get no hearing and could receive nothing but persecution, a large amount of which has usually been administered to all who manifested it, but the persecutors are not, as a rule, the common people, but those who have vested interests in fossilized monopolies.

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

Genius does not seem to impose so much ordinary responsibility on its possessors as does talent, however geniuses came into the world, now they are in it, it seems to be their unique function to give forth unrestrainedly whatever is in them or whatever may be poured through them. Genius is invariably oracular; it speaks as did the Oracle at Delphos, prior to the days of degeneracy when the living inspiration of seership made way for the contrivances of priestcraft.

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

The habits of a genius caught and caged, like a wild animal in a menagerie. are pitiful caricatures of the natural

behavior of a genius unsophisticated; but the normal genius is apt to be peculiar and to hold many views and do many things which "Mrs. Grundy" looks upon as shocking. If we find very marked departures from the ordinary in some individual whose genius is incontestable and who is contributing something of real value to human progress, and who is, moreover, in the enjoyment of health and vigor, physical as well as mental, it behooves us to look diligently into the association between peculiar modes of life and super-ordinary achievement.

It is surely quite rational to admit that peculiar work may demand unusual tools for its execution and as every genius renders something unusual to the sum total of human accomplishment we may learn some valuable lessons by watching the habits of any genius who is let alone to do his work in his own way without officious and misguided interference on the part of people far less capable of enlightening the world than he. The smug complacency with which our wretchedly defective, and often barbarous (miscalled civilized) institutions have been upheld, is a standing monument to our common lack of imagination and of sensitiveness.

There is more cruelty and injustice practiced, and often justified, through lack of keen imagination than from any other single cause, and only through the further development and right direction of imagination can we enter upon an era of greater justice, and equally, of greater loving-kindness. We are hearing much of the close of the present age, and the nearing birth of a new epoch, and as no new dispensation can be inaugurated without genius to blaze the trail, we may well expect quite an unusual irruption of genius in many directions during the present century, and indeed during these immediately passing years old conditions everywhere are giving place to new, and never was

the need for fearless prophets greater than it is now. Whether the inspired and illumined teachers who will be inaugurators of the new regime are regarded as re-incarnated entities who gained their wisdom in former lives, or looked upon as only inspired by exalted spiritual intelligencies, or whether it is generally believed that they are simply more open than ordinary to illuminating spiritual influx matters very little, provided their teachings are welcomed and utilized in so far as they have a direct bearing upon human regeneration and advancement. The mystery of genius may never be fully solved, but it is a matter for reverent, though fearless study. In so far as inheritance, over which we may exert some control, has anything to do with multiplying the appearances of genius, we may well rest assured that the happiest and holiest relations between the progenitors of the coming generations must conduce toward making the path easier for genius to be made manifest, and so far as social and industrial relations go, we may be equally convinced that the more humane and equitable an administration proves the more does it facilitate the manifestation of the best that can shine through the citizens, even though genius does seem so unconquerably hardy a plant that it will sprout, and even thrive, when all things strive against it. It is ever the highest work of genius to present new and nobler ideals than those common in any community in which it manifests, and the value of an ideal is that it is both a model and an incentive. Genius has an architectural work to accomplish wherever it appears; its mission is to furnish new designs more beautiful than any to which we are accustomed, and thus can it inspire the myriad sons and daughters of talent to build more stately mansions as the seasons onward roll. If we are privileged to find our places in a family where genius has made its

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

# Sleep, Dreams and Visions

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## CHAPTER VIII.

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

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

The wise injunction, "Let not the sun go down upon your wrath," has a deeply occult as well as an obviously prac-

tical application, and indeed when occultism is rightly understood, it is found to be intensely practical, because it teaches us how to regulate that interior life of ours from which our external life receives a large preponderance of its guiding impulse.

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

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

According to T. J. Hudson and many other well known authors the "subjective mind" never sleeps, it is only the "objective" which requires repose. Whether such a statement is susceptible of complete demonstration or not, we shall not find it difficult to prove that there is a plane of conscious susceptibility which can be reached during sleep more readily than in the waking state, if only because, when we are asleep, we are not affected by outward sights and

sounds and are not taking part in the external business of the world around us. True rest is always change of interest and occupation, not idleness, and that we are not mentally idle during sleep is clearly shown by the fact of dreams and visions, which in all ages and among all peoples have proved continuous, although there are some persons who tell us that they know nothing of visions and never remember any dream.

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

The quality of sleep is far more important than its quantity, although it is always healthful to sleep until you wake naturally whenever duties will permit. As we come to practice suggestion more and more convincingly, we shall be able to dispense entirely with alarm clocks or loud thumpings on doors early in the morning to arouse us from protracted slumber. In the case of delicate and highly nervous persons it is extremely prejudicial to permit a startling sound to arouse from slumber, and where one has not grown to have sufficient confidence in his own suggestions to rely on them implicitly, it is well to take treatment for sleep from some experienced practitioner in whom one feels confidence.

To regulate sleeping is equally to control waking. A very good suggestion may be given as follows: "I sleep from 11 p. m. until 7 a. m." Thus you are suggesting to your-



self the full prescribed eight hours' repose, and you designate exactly between what hours you will sleep refreshingly. If on some other occasion, you have cause to change the time to "from 10 p. m. until 5 a. m.," or "from midnight until 8 a. m." or "from 1 a. m. until 9 a. m.," or to lengthen or abbreviate the number of hours, either to give yourself a longer rest or to be up in time for some unusually early business, you can quite readily carry out a new suggestion by employing the same method, although it does usually follow that when we have accustomed ourselves to an accepted routine we do experience some obstacle at first in changing it.

Travellers, and all classes of people whose occupation is fluctuating, and who are obliged to do their work at irregular intervals, can easily become accustomed to these changes by relying upon the force of immediate suggestions, regardless of any that may have gone before, and it will soon be found that the continual practice of suggestion and reliance on its efficacy will put an end to bad dreams at the same time that it vanquishes all kinds of nervous perturbation. Significant dreams, as distinguished from ordinary, are inducible by selecting an object for concentration before going to sleep and passing into the sleeping state while contemplating it.

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

actually only at night and while in bed, that many people get any adequate opportunity for retiring from the outer world and entering the mystic silence.

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

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

When you give a treatment or seek to convey any mental message to a sleeping child or adult, literally in the same room with you, you should speak mentally in a clear decisive manner, articulating every syllable of every word, and generally repeating the more important words and sentences. If the child or patient partially awakes, as it sometimes happens, go on with your treatment or the delivery of your message just the same, taking no account of the partial wakefulness, but, should your child or patient waken thoroughly and question you, enter at once into agreeable conversation and transfer your suggestive treatment for the time

being to the objective plane, or else discontinue it until sleep has been restored. When the same vivid dream or vision recurs frequently, it invariably makes a strong impression on the dreamer, and when it concerns the same absent friend repeatedly, it surely provokes such an inquiry as "What does make me dream of that friend so often?" to which is frequently added, quite logically, "I am sure he must be thinking of me."

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

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

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

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

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

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

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

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

It makes no difference when, where, or how we gain important information, provided we get it and act upon it, therefore there is no uniform method to be devised and adopted for receiving illumination. We dwell upon enlightenment receivable during sleep chiefly because the great majority of our contemporaries are much more readily capable of training themselves to receive enlightenment during nocturnal rest than amid the bustling activities of the usual day, and also because as many of us sleep about eight hours in every average twenty-four, it is extremely useful to know how to get something more than ordinary bodily recuperation during this third of our earthly existence.

We must hark back to concentration once more before

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

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

Many people dream frequently of the most incoherent situations, because they allow their thoughts to become and remain tangled while they are awake. Let them straighten out their contemplations before allowing themselves to go to sleep and these distresses would soon be past, but continuing to sleep with the mind and thoughts in a maze, the result is a repetition of the unpleasantness of nights before, as the cause remaining the effects follow in unchanging sequence. To dream frequently of hurrying to a train and then seeing it leave the station without you, is only an evidence that you allow yourself to worry frantically while awake about such very things, whereas, if you disciplined yourself to take it for granted that you would always use good judgment and meet all appointments punctually, you would strengthen your power of auto-suggestiveness and deliver yourself from annoyance while asleep.

George du Maurier's fascinating story, "Peter Ibbetson," was only a singularly extreme illustration of a general principle, the working of which appeared phenomenal, almost to the point of miraculous at times, on account of the amazing

thoroughness with which the two leading characters threw themselves into the psychic demonstration. The hero and heroine were so peculiarly situated, and so utterly dependent upon the use they made of their mutual dreamlife for any sort of intercourse or companionship, and they were moreover so entirely wrapped up in each other's interests, although one was in prison, while the other was free to travel wherever she pleased, that these two spiritually united, but physically separated, friends contrived successfully a means for proving to the hilt the famous words of Lovelace, "Stone walls do not a prison make, nor iron bars a cage."

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

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

For this reason it is a most admirable practice for lovers of music, painting, sculpture, philosophy, or aught else that does not enter into their daily routine of work, to go to a library, picture gallery, concert room, lecture hall, church,

or whatever other edifice they prefer, during part of an evening after their work is over and sleep awhile therein. It is the atmosphere of the place and the association of ideas which is so very profitable. If you read or listen for five minutes, or less, you may thoroughly get your needed keynote, then sleep will come to you naturally, and it will profit you, and while you are physically resting you are in communion with congenial spheres of thought and activity with which you have deliberately placed yourself "en rapport." For the cure of nervous disorders as well as for the harmonious development of our interior faculties this right idea of sleep and its uses is of inestimable value.



# Gnosticism

## *Its Spirit and Its Literature*

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### CHAPTER IX.

Among the many curious and intensely fascinating studies now being cultivated by students of mysticism, there is none likely to more richly repay diligent research than the fragmentary Gnostic literature now being brought to the front chiefly thro' the activity of industrious Theosophists. Among the most remarkable and intricate of the few treatises available for study in the English language *PISTIS SOPHIA* occupies a very prominent and influential place. This amazing document purports to record conversations between Jesus and his faithful disciples concerning the Mysteries of the Kingdom of Heaven during a period of eleven years after his resurrection.

Gnostics in the early Christian Church regarded the forty days intervening between the resurrection and ascension of their Master as figurative rather than literal, as they also understood the thirty-three years of his life prior to crucifixion not as stating the exact term of his actual sojourn on earth, but rather as referring to what is meant in the esoteric sense by the thirty-three degrees of Freemasonry. Gnostics were regarded as heretics and condemned as such by those leaders of the exoteric church who by worldly power and political influence dominated an ecclesiastical machine and fulminated anathemas against all who would not bow to their arbitrary

rulings. It was chiefly owing to that cause that Gnostic literature was secreted and repressed and that so much of it as escaped destruction or was delivered from secretion was couched in figurative language difficult to understand unless the readers had been instructed in the meaning of its symbology.

The first book of Pistis Sophia commences about as follows: "It came to pass when Jesus had risen from the dead that he spent eleven years speaking with his disciples, and instructing them in the Mysteries, up to the region of the primal statutes only; up to the realm of the first mystery, the mystery within the veil, within the first statute, which is the twenty-fourth mystery. This is below those mysteries which are in the second space of the first mystery, which is before all other mysteries—the Father in the likeness of a Dove."

As we peruse the narrative it is necessary to remember that we are confronted with much that is intentionally allegorical, tho' the moral lessons taught are generally obvious, and for those who delight in ethical counsels and have no disposition to puzzle over riddles there is still a great deal which must prove fascinating, especially as it furnishes a key to the doctrine of a very important section of the earliest Christian Church. Gnostics may never have been very numerous, but tho' not strong numerically they were so intensely influential doctrinally that a large part of the Writings of the Fathers is devoted to an attempted refutation of their "heresies", i. e., on the part of the conventionally orthodox who were always narrow and intolerant. Origin, Clement of Alexandria and other liberal Fathers, often called "merciful doctors" because of the comparative gentleness of their theology, come very close to Gnosticism in many particulars and from their utterances alone we can gather a good deal of information concerning Gnostic doctrine.

Mysticism and Magic were the strongholds of Gnosticism. By Mysticism we almost always understand a system that seeks to peer beneath all surfaces and discover an interior significance, while by Magic, in the highest and purest meaning of that shamefully desecrated word, we rightly understand a system of practice as well as theory or doctrine, which when carried out faithfully enables its devotees to practice the Great Art of subjugating the lower worlds and all they contain to human will and intelligence triumphant. Magic is the true Magnum Opus applied to the individual life, and on a much wider scale to human interests at large. Gnostics desired to initiate as many as possible into the Mysteries, but they were careful to put candidates thro' a necessary probationary discipline, for to rashly presume to celebrate the Mysteries was not only to profane the Holy Ark but to incur grave danger on the part of any who rushed to the accomplishment of marvels which none are fitted to approach until inwardly and outwardly purified.

All existing Christian liturgies which can boast of much antiquity are replete with Gnostic references and it is unnecessary to go any further afield than the Common Prayer Book of the Anglican and American Episcopal Church to discover phrases, especially in the Communion Service, which loudly proclaim their Gnostic origin. Holy Mysteries is an expression with which all church-goers are familiar, though probably only the very few endeavor to acquaint themselves with the origin and history of the expression. The alleged heresy of the Gnostics consisted largely in their insistent recognition of a truth contained in so-called Pagan faiths, as well as in Judaism, which they respected from a Kabbalistic viewpoint tho' they cared little for Levitical injunctions.

The very precise descriptions given in Pistis Sophia of

realms beyond the physical have undoubtedly furnished Dante and other Christian poets with material which they have used with startling dramatic effect. The four evangels accepted by the Christian Church as a whole contain only the briefest condensation of the Sayings of Jesus and it is to other suppressed books such as "Books of the Saviour" which are essentially Gnostic documents that we must have recourse if we are to find any detailed account of the interpretations given to enigmatical sayings such as "Whosoever's sins ye remit, they are remitted unto them" and many others which have given rise to interminable controversies and are still being further controverted. The many mansions (or abiding places) in the Father's House are enumerated and described by Gnostic writers on the alleged authority of Jesus himself, whose eleven years post-resurrection ministry was largely devoted to elucidating fundamental teachings and qualifying his disciples to go forth as teachers to the whole world, capable of meeting all on their own ground of knowledge and experience.

The Gnostic attitude is never one of simple faith, in the conventional meaning of that word, tho' faithfulness in the sense of complete fidelity is taught by Gnostics as essential to qualification for any exalted office, and indeed as essential to salvation (a condition of spiritual health and safety). Many doctrines regarded with disfavor by some liberal-minded modern Christians—the conception of Jesus without a mortal father, for example—are taught in Gnostic treatises in the light of the doctrine of spiritual dominion over all material existences. Incarnation and reincarnation are Gnostic doctrines, but Pistis Sophia lends encouragement to the thought that those who attain to a state of regeneration before dropping the flesh will not require another terrestrial embodiment. If errors have been indulged in this world

then, it is stated, we return to earth into positions exactly corresponding with the results of these errors for the two-fold purpose of education and expiation. It seems very strange that many persons who have a deeply rooted objection to the idea of reincarnation can quite complacently discuss the probability of a considerable portion of the human race being non-immortal, which clearly evinces an unreasoning prejudice and reflects no credit upon their kindly feelings for the welfare of entire humanity.

Gnostic literature opens our eyes pretty widely to the sense in which the words eternity and eternal were used in early Christian centuries and surrenders the field ultimately entirely to those scholarly Universalists who have insisted that *aionion* means long-enduring or indefinitely extending, but not absolutely without end, as false theology has long been teaching.

Pistis Sophia is sometimes translated into French as *La fidele Sagesse* (the faithful wisdom) which is susceptible of two interpretations—the constant or abiding wisdom which underlies all systems of religion and philosophy, constituting their abiding essence; also that wisdom which is known only to the *Faithful*, meaning those true initiates into the hidden Mysteries who, in the language of the apostle Paul, have “kept the faith.” Pistis Sophia is somewhat difficult reading for the general reader as it abounds in allusions to mysteries within mysteries, which are usually mentioned only by number; very much being said of a twenty-fourth mystery, which Jesus specially unfolds to his sincere and thoro’ly devoted students.

As in the Jewish Kabbala and many other mysterious works, numbers play a highly important part. Twenty-four is frequently interpreted to mean the full development of the twelve Tribes of Israel as to their male and female

aspects, while twenty-six is the still more sacred number because it acknowledges the masculine and feminine aspects of the Master or Sun in addition to the dual development and perfected expression of the twelve Apostles who are found respectively in the twelve Signs of the Zodiac. The number thirteen may owe much of its uncanny reputation to the fact of its being only half the perfect twenty-six, therefore it represents either male alone or female alone, a matriarchate or a patriarchate, but not the ideally constituted Sacred Assembly in which men and women forever hold equal rank and dignity.

As Sophia is a Greek feminine noun, wisdom according to the Gnostics was ever regarded as the feminine aspect of Divinity and this Divine Feminine, as in the eighth chapter of Proverbs, was ever regarded as the counterpart of Divine Love, the masculine aspect of Deity. It is noteworthy that all over Christendom people cling with unflinching tenacity to the beautiful and true, yet purely one-sided statement, "God is love," and on the basis of that exquisite half-truth base most of their helpful and consoling spiritual doctrine. Why this should be so we have never fully understood, seeing that "God is light" is to be found in the gospels and these two statements taken together "God is light and God is love" constitute an entirely satisfactory definition of Deity as far as so transcendent a concept as that of the Divine Nature can possibly be expressed in human language.

Neglected aspects of truth are now being widely reaffirmed and it is one of the happiest indications that we are indeed entering upon a new cycle in our planet's history that almost all over the world simultaneously our attention is being called to literary treasures of great value and considerable antiquity which have long been allowed to remain hidden from general access. The great need for a re-

statement of the grounds of faith is felt wherever indifference, if not hospitality, to prevailing religious concepts is manifest. A work like *Pistis Sophia* is specially adapted to students who have some leisure for meditation and some disposition to take thought-provoking sentences and ponder over them until they catch some glimpse at least of their interior import. For busy persons who want their spiritual food presented to them almost in pre-digested form such a work with its many repetitions and generally tautological style will not prove inviting, but for general edification it may be well for some practical and forceful preacher to take texts from this marvellous container of Gnostic doctrine and preach up-to-date homilies on the real benefit to be derived by the modern world from taking into account the mystic rather than the conventional idea of Jesus and his ministry.

We all know that theories concerning the nature and work of the Christ continue to occupy a large amount of space in popular religious teaching, and tho' what is called "new theology" is in many respects a great improvement on much that it is rapidly displacing, it appears that, as yet, many of its inculcations are rather tentative and indefinite, and to many minds even relentless dogmatism seems preferable to vagueness. Incertitude can never be satisfying and uncertain utterances can never do more than mark a passing phase in thought. We may prefer, for awhile, agnosticism to repellent theological dogmas, but we are all wishful to arrive at certainty, but we do not always see how to reach it. It is here that Gnosticism comes to our aid and rescue by pointing us to another kind of certainty than that at which we can arrive by purely external intellectual processes, for it is to *intuition* that Gnostics invariably appeal for their most satisfying assurances of the soul and its immortality. It is quite reasonable to affirm that we can derive much help

on our way to spiritual certainty, gained intuitively, by observing unusual phenomena after the manner of scientific students of psychic problems, but this is only preliminary training, and the utmost information we can thus obtain is but introductory to inward realization. "Christ within, the hope of glory" is a magnificent New Testament expression, and it is only one out of many scattered thro' the many letters attributed to Paul the Apostle, who gives unmistakable evidence of having taught all the essentials of a purely Gnostic philosophy among the initiated, tho' he often refers to a secret doctrine which cannot be communicated to the unprepared.

Much misapprehension still prevails as to the rights and wrongs of secrecy and it is never difficult to raise an argument and sustain it about equally well on both sides of this age-long controversy. But when disputants have each brought forth their best propositions *pro* and *con*, the impartial listener or reader cannot but see that the wise settlement of such a controversy can only be along the line of acknowledging that it is not possible to reveal the deeper mysteries of life to the uninitiated, because preliminary training is as necessary when we are dealing with spiritual comprehension as when we are treating of music or mathematics. It is not "lawful" in the sense that it is not in accordance with the provisions of the law governing mental and spiritual development, to intelligibly communicate to a student anything beyond that student's present comprehensible capacity; but there is no other way of further developing that capacity than by communicating wisdom little by little, "line upon line and precept upon precept." If we contemplate a pyramid composed of steps, and we think of ascending, it must be step by step, and if we think of several pyramids each one higher than a preceding one, we can only contemplate ability



to scale the loftier as manifesting a more advanced degree of evolved strength than was required to mount those less elevated.

We all hear much of thirty-three degrees in Freemasonry, and we are told that many gentlemen take the thirty-second degree, but only few, comparatively reach the height of the thirty-third. In certain mystic circles we hear of sixty-six and even of ninety-nine degrees in Mystic Masonry, and we are told that candidates who have only taken thirty-three degrees may well be unaware of the very existence of still higher attainments; but no one can know of ninety-nine degrees without having passed thro' sixty-six and in like manner no one can have taken sixty-six without having passed thro' thirty-three.

We are told of "a church within a church" as in the legends of the Holy Grail related by A. E. Waite and other authors who delight in tracing something of the history of the inner movements which are the animating soul of which an outer organization is only the most exterior body. "The soul of the church contains many who are not in its outward body," and many other similar expressions are frequently found in the writings and sayings of ecclesiastics who claim to be entirely orthodox and at the same time both mystical and liberal. There must be a great many souls in the true spiritual "flock" who are not in any special "fold" and it would be an excellent improvement upon the conventional rendering of a famous passage attributed to Jesus in the accepted canonical gospels to render "fold" in one place and "flock" in the other, in place of "fold" twice as is customary. Here is a splendid rendering of a noble Greek original: "Other sheep I have which are not of this fold; them also I must bring and they will hear my voice and there will be one flock and one shepherd." "God's people are all the

righteous" is a magnificent Jewish affirmation which does much credit to both the head and heart of Israel, and is not such a declaration completely harmonious with the pure Gnosticism conveyed by such passages in the Paulinian Epistles as "He is a Jew who is one inwardly and that is circumcision which is of the heart?"

The secret wisdom contained alike in all systems of religion and philosophy is now being brought to public view thro' the tireless efforts of earnest students and lovers of truth in many climes at once, and in many languages this wisdom will be proclaimed, for the Age now commencing demands not a single system of religion and philosophy but a happy, harmonious blending of systems in a genuine spiritual confraternity. "Religion is one, but its parts are many" has never been quite so fully realized on a world-wide scale as it is being perceived to-day, and there is no other way to usher in the long-predicted era of universal human fellowship but by discovering and practising as far as we are able the inculcations of that everlasting gospel of unchanging wisdom which constitutes the veritable quintessence of all systems which abide despite the many and grievous errors which disfigure their external garments. To quote a beautiful metaphor from the Psalms "The King's Daughter is all glorious within; her clothing is of wrought gold." This significant esoteric saying means clearly enough for all students of the Mysteries that to make wisdom manifest we must first acknowledge her universal indwelling, then set to work to weave for her a fitting outward garb by performing the great work of interior transmutation which must finally ultimate in a perfectly regenerated human society worthy to be called a Body of the Christ, a Sacred Assembly in which, on the part of all the members composing it, the Divine Will is done on earth as it is forever fulfilled in

realms celestial. To hasten the advent of this glorious consummation weapons of warfare must indeed be converted into implements of spiritual husbandry within our interior economy, an accomplishment which can lead to no other outward issue than the abolition of strife among all the peoples of the earth.

# The Human Aura

How Generated and How it Protects Us

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## CHAPTER X.

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

Auras and atmospheres are, we know, generated from within, rather than accreted from without, therefore we may compare a person's aura to a spider's web rather than

to any purchasable article of clothing. Artists have always displayed some familiarity with this subject, for it has been an almost universal custom among painters to portray a halo of light surrounding the head of a saintly personage, and the greater the saint the brighter and more widespread this emanation. A simple study of a few noteworthy pictures will give a good outline idea of the aura, what it is and whence it is generated.

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

In Charles W. Leadbeater's "Man Visible and Invisible" we have presented to us in the graphic form of pic-

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

As we are all unpleasantly familiar with the disagreeable fact of infectious disease, we can readily transfer attention from that painful and distressing theme to one that is beautiful to contemplate. All theories of magnetic and kindred modes of healing are based in a fundamental acknowledgment of some vital and vitalizing force which can be communicated from one person to another, and when we contemplate mental treatment, we are often led to think of some transmission of thought, or of some result of a certain helpful kind of thinking, from a vigorous practitioner to a debilitated patient. An auric emanation may often flow freely from one individual to another without the actual knowledge of either party, but there must be some qualification on both sides or such an effect could not occur. Health is not only as contagious as disease, but more so for several obvious reasons. In the first place a healthy state is a natural, welcome, and attractive condition, while all pathological states are unwelcome and repellant. We are instinctively attracted by health and beauty, and our common instinct invariably inclines us to resist the approaches of disease. Susceptibility to maladies is an evidence of weakness or unprotectedness; for those whose constitutions are vigorous and who are in the enjoyment of robust health are immune, or in an aseptic condition. No one willingly contracts disease but multitudes are seeking the services of all kinds of doctors from whom they expect to obtain relief from

maladies. The outgoing "virtue" or health-emanation which proceeds necessarily from a truly healthy organism is received and absorbed to such an extent by people in general that abundant testimony is given to this experience by multitudes who have never attempted to offer any scientific explanation of the phenomena.

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

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

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

The Seven hues of the Rainbow all contained in White and revealed by Spectrum Analysis can, according to clairvoyant testimony, be clearly discerned in the aura of a well-developed human being, but one would have to be practically a Master before these seven colors would appear in perfect symmetry, all equally prominent and all of a brilliant

but mellow lustre. With most of us there are certain dominant colors, or perhaps only one especial color, pre-eminently marking our stage of development, and when such is the case, whether any one actually sees the aura or not, people in general sense that our condition is so generally established, within certain definable limits, that we can be fairly expected to always act in a particular way when placed in certain circumstances. A few there are among us who seemingly have no permanent kind of aura, because our mental conditions are perpetually fluctuating and we are therefore swayed by all sorts of outside influences instead of generating our envelope from within. A little consideration of this matter will soon give us to see how easy it is to account logically, on the basis of the aura, for the remarkable susceptibility of some persons, and the non-susceptibility of others, to these often prevalent epidemics of disease of a particular variety (grip for example) which become positively fashionable at certain times and spread from place to place almost exactly as fashions in dress and social customs travel. With a deeper than ordinary insight into the inner teaching of Sacred Scriptures we can readily catch glimpses of the practical truth lying below the letter of the story of the Plagues of Egypt, which on the surface may appear incredible. Locusts, frogs and other creatures, commonly looked upon as pests, have surely no special affiliations with certain races of people and not with others, to the extent of invading the dwellings and destroying the property of Egyptians; while they steer clear of all Hebrews and their belongings. Taken exactly as it stands as a merely literal narrative such an assertion as we find contained in Exodus affords opportunity for the sarcasm of a cartoonist, but regarded in



its interior meaning it is capable of supplying us with a vast amount of food for profitable reflection. In the esoteric sense, Israelites represent those who, because they are living lives of enlightenment and purity, are protected by their own health-aura against the inroads of disorder; Egyptians denote such as are living in carnality and worse, for they are seeking to hold their neighbors in servitude, not merely gratifying their own propensities. No doubt Jewish historians have often sought to dilate especially upon the virtues of the literal House of Israel, while they have unduly condemned the native population of Egypt at the period just preceding and accompanying the historical Exodus, but this is neither here nor there in a dissertation upon the aura which can be regarded communally as well as individually, for there is a collective aura peculiar to a community, and even to a nation, as well as a personal aura, which is the private and transportable property of the individual who generates it.

The well known phrase "building the hut," while it can, of course, apply in some material instances to the erecting of a little structure made of wood, applies mystically to the rearing of a tabernacle unseen by eyes of flesh though visible to the eyes of the spirit; it is this that constitutes the "dwelling," mentioned in the 91st Psalm, which no pestilence can possibly invade. The rearing of this shelter which encircles us at all times and in all places, regardless of what may be around us, is a mental rather than a material task, yet so long as we are ultimated in the outer bodies which now envelop us, we cannot afford to be totally indifferent to exterior considerations; it is a fact, however, that as we rise above the ordinary plane of sense life, with which we

are all to so great an extent familiar, we can resort to protective and preventitive measures altogether transcending the common run of sanitary regulations and precautions. It is a matter of some importance whether we wear white or black on our external persons, or whether our diet is wise or foolish, but it is a question of immeasurably greater moment whether we are entertaining pure or impure thoughts and whether we are striving to realize high ideals or contenting ourselves with unspiritual ambitions. Whenever possible and always as far as possible, we should array and feed our bodies in such a manner as to correspond with the inner states we desire to constitute and hold, but occasions do arise when attention to exterior details to any large extent appears impossible, but never can we be so situated as to be unable to obey the mystic directions given to their disciples by those wise teachers who, knowing thoroughly the limitations of external life, do not attempt to burden their students with rules which often cannot be followed, but confine themselves to important directions concerning interior methods which are always appropriate and practicable.

As we all have leisure at night after we have sought our couches, to place our minds wherever we may please before allowing ourselves to go to sleep, it is universally possible to fix attention, after one has retired for slumber, upon exactly that ideal condition one may desire to realize, no matter how far from that ideal may be one's ordinary physical environment. Not only can we indulge in profitable mental picture-making, which is the rightful work of the imaginative faculty—we can see ourselves surrounded with an auric sheen, a veritable all-encompassing circle of light which so completely encloses us that we feel perfectly secure

from all attacks of annoyance, regardless of what influences may be outside of this protecting belt. The famous "Magic Circle," the "Circle of the Church," and much else encountered alike in mystic and in classic literature can be well looked upon as a self-constructed garment on the psychic plane which the magus or magician has learned to fashion through the combined forces of will and understanding. When Cardinal Richelieu stands within the "Circle of the Church" he claims immunity alike from danger and from insult, thereby testifying to the continuance in his day of a confidence in self-made talismans handed on from ages of remote antiquity.

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

We often feel the auras we do not see, because most of us are so much more sensitive to that phase of sensation than to any other, but it is quite possible to see, hear, taste, touch and smell auric radiations as they carry with them on a higher plane of vibration all the properties of emanations in lower octaves, and these are well known to possess flavor, odor, texture, and all other attributes common to the objective world. It seems that color interests many people more than any other characteristic of aura, unless it be form. This is probably because it readily lends itself to graphic pictorial illustration which is always a means whereby people can easily learn to appreciate ideas which would otherwise appear abstract. We all know some of the effects of color on the outer plane and it is exactly the same, only intenser and more vivid, on the inner. Such often employed sayings as "true blue," "a brown study," "a scarlet rage" and many others which might easily be cited immediately suggest, and indeed reveal, the almost universal prevalence of a color terminology founded on clairvoyant testimony and scientific analogy. But though we have "true blue" meaning constancy and fidelity we have also "a fit of the blues" conveying a totally unlike suggestion. We can only account for any such wide dis-similarity pertaining to a single color by noting how clairvoyant and other testimonies combined reveal the important fact that the quality of a color, not the hue itself, indicates the healthy or unhealthy condition of the one who emanates it. Supposing all studious or meditative mental states to be broadly classifiable in the brown category, if the subject of our study or meditation is cheerful and wholesome our shade of brown will be bright and pleasing and the auric radiations we generate will stream upward and

be tinged with light; if our studiousness has taken a melancholy turn, the color will be much darker and without accompanying brilliance; if we are plotting mischief in our meditations the brown will appear rusty, sometimes verging on black, and instead of straying upward as it flows outward, it will stream downward. The blue which is proverbially true is sky-blue, the color of sapphire or turquoise, while the hue of temporary despondency is not so much blue as dull bluish gray, and in this instance also, in the case of the desirable condition the aura streams upward, and in the undesirable state, it flows downward. It is literally true that there are heavens above, and hells beneath, without leaving the atmosphere of this planet and no one can fail to see some significance in the fact that low-lying districts are far less healthy than altitudes. We are super-susceptible to inharmonious vibrations when our own rate of vibration is such that it affinitizes with the pure and elevated; on that account it follows that whatever raises the tone of the mind, helps to invigorate the body as a consequence; and whatever causes mental depression, predisposes to physical distress.

Those who understand the nature of the aura and how it is generated, have no difficulty in grappling with the most curious cases in medical experience, and they often see clearly why and how it is, that the doctor who helps one patient amazingly, can bring no relief to another. If we intend to make some simple application of our mental visualizing power we can easily demonstrate quite a great deal in the way of self-regulation by forming the excellent habit of surrounding ourselves in imagination with a sheen or robe of light, generally of clear glistening white, but when we feel the need of some particular help or stimulus we should

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

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

# The Human Aura

## Principal Features of the Philosophy of Color

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### CHAPTER XI.

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The two distinct subjects upon which this essay treats are so closely allied in nature and so frequently presented together in modern writings that it seems desirable to consider them as practically inseparable. Since the publication of "Man Visible and Invisible" by that popular Theosophical author and lecturer, C. W. Leadbeater, public interest, as well as curiosity has been greatly aroused to know how far the startling declarations made in that volume and elsewhere may be fairly considered as correct, and though the subject matter of such a book does not readily admit of close examination, there are many points which can be quite simply discussed regarding the two chief themes on which it discourses—the human aura, and the meaning and use of color.

From the standpoint of clairvoyance alone the general public can hardly stand prepared to judge the merits of any statements because few people, comparatively speaking, have sufficient experimental acquaintance with interior or greatly extended vision to enable them to testify to the accuracy or inaccuracy of any declaration based on psychic



perception alone; but, as in the case of the color side of the question, every one is at liberty to test the effects produced by various colors upon human beings, animals and vegetables and also to observe the influence of color in modifying atmospheric temperature, what might otherwise appear to be a very abstruse and entirely occult subject soon becomes a matter for world-wide investigation and demonstration.

The Human Aura, though visible only by the aid of clairvoyance, is palpably discerned or felt by millions of people who know nothing of psychic science or of the development of unusual perceptions. And though this aura, which surrounds every living organism is vaguely described as "magnetism" by a great many people who have given some attention to it, that word, having a distinct technical meaning in other departments of scientific research, does not very properly describe exactly what we mean by auric effluence or radiation. Personal Magnetism is a convenient and comprehensive phrase which sums up in two words what could only be correctly described by using several sentences, as that title is very frequently given to the total sum of all that influences us when we are brought into contact with some impressive man or woman. The famous Dr. Gregory of Edinburgh did not hesitate to name his book "Animal Magnetism or Mesmerism and its Phenomena," though that volume (the latest edition of which was published in London in 1877) gives a review of numerous cases of mental and physical healing through processes now usually termed Suggestive, and also cites many valuable instances of unmistakable clairvoyance. Marie Corelli, in 1886, when the first edition of her still famous novel, "A Romance of Two Worlds," was brought to public attention, substituted the more dignified title "human electricity," to designate the marvelous spiritual or psychic

outflow of potential energy from such transcendent characters as Heliobas and his sister Zara. Bulwer Lytton, long before, had familiarized readers with the word *Viril*, which was certainly derived from *Vir*, the superior man, distinguished in Latin speech from *Homo*, an ordinary man. *Virtue*, *virility* and all similar well-known words, beginning with *vir*, speak for themselves concerning their origin, and it is no mystery to the student of *Psychic Science* to be told by the *Evangelists* that virtue went forth from a *Master* and healed sufferers who were receptive to its sway. *Virtus* means properly a great deal more than the modern world generally understands by *virtue*, a term which has often been narrowed down almost exclusively to its negative side. Positive force abounding energy going forth to bless and heal others as well as keeping its generator in perfect health and vigor, was the original meaning of that great, strong word which ought to be restored in popular parlance to its pristine fullness of significance. Professor Van der Naillen, whose three romances, "On the Heights of Himalaya," "In the Sanctuary," and "Balthazar the Magus," are replete with valuable teaching regarding the aura of more than ordinarily advanced practitioners of the healing art, has told us that, broadly defined, the human aura may be classed as—1st—that generated by the ordinary man or woman which extends but a very little way beyond the exterior personality; 2nd—that pertaining to people whose moral and intellectual developments are decidedly above the commonplace, which extends much further away from the physique than in ordinary circumstances; 3rd—that which is generated by *Adepts* or *Arhats* who can project their emanations to any part of this planet at their discretion. Such statements agree very fully with all that we can gather from ancient and modern treatises concern-

ing the illimitable possibilities of that subtle and highly potent energy which is clearly an influential, but often an unrecognized, factor in the joint accomplishments of successful telepathy and absent mental healing. To that simply devout type of mind, which reposes perfect trust in Deity, and is willing to abstain from all inquiry into the method of Divine operations, dissertations concerning the "how" of spiritual healing may appear superfluous, and may sometimes be unwelcome; but the rationalistic intellect is determined to probe the mystery scientifically, if possible, and such inquiry into how the blessings are received, for which we are devoutly thankful, in no way tends to diminish our appreciation of the blessings themselves; on the contrary, the scientific student is often far more intelligently grateful than any individual can be, who blindly and tactily accepts a benefaction in complete ignorance of the working of universal order.

The most clearly rational and truly scientific view of matter is that it is only a manifested mode of universal substance. Ancient alchemy and modern chemistry have recently drawn nearer and nearer together, so much so that many of the most renowned among contemporary psychists are announcing themselves converts to the ancient theory of PRIMUM MOBILE or ETHERIA; whether they use the old Latin words or not to convey their meaning is a question of very small importance. There seems to be no stability in the chemical atom when we learn that it is dissoluble into a multitude of electrons, but regardless of what may be dissolved and caused to disappear, the universal simple element—primal and ultimate,—out of which all differentiated compounds spring, and into which they must all eventually return,—remains as ever the unalterable source of energy or substance which is neither created when

worlds are brought forth, nor annihilated when planets are disintegrated.

The simple force or energy of life, the pure spirit of humanity, is Vril, and this it is which builds and heals and can exhibit power to command all combinations of varying elements to appear and disappear.

Natural Magic is a topic which will yet be comprehended by the more thoughtful in the West, as it has long been understood by experts in the East. The Oriental wonder-worker, whose feats bewilder an English spectator, is simply a man who has gained greater control than ordinary over Prana, or the vital energy which he has learned to conserve and direct volitionally, but which the ordinary man allows to become dissipated through lack of self-control or dominion over feelings and appetites. To develop and utilize a good and powerful aura, certain regular exercises are necessary, and at the head of these stands those primary directions concerning rhythmic or harmonic breathing, which are now beginning to attract something like general attention in America and in Europe. The mysterious Yogis of India are a very much higher class of people than the fantastic fakirs who meet the eye of general travelers; for while the latter are public performers, ready to exhibit their abilities at any time for a monetary consideration, the truly advanced magicians are secluded entirely from that vulgar publicity which never affords opportunity for the accomplishment of genuine good to humanity. The powerful animal aura of the external man, which often appears to a clairvoyant as bright red in color, is of great use in the production of the most external feats of magic as well as in aiding those physical manifestations in which Spiritualists took such great interest in the days of D. D. Home and other marvelous "mediums," the record of whose experiences

reads sometimes like the wildest legends of fairy lore. The rehabilitated ghost, said to haunt many an ancient castle, is an actual fact in some instances, and the weird phenomena which startle many and interest without terrifying a few modern investigators of psychic mysteries are largely assisted by the AKASA or vital effluence of certain mediumistic people without whose presence psychic phenomena of an external character but very rarely occur.

An exterior and rather coarse grade of aura is employed, often beneficially, by magnetic healers and others, who resort to manipulation with a view to conveying strength to debilitated bodies, and this grade of force is also employed to a great degree by hypnotists, who depend largely upon some measure of physical contact, or at least upon close physical proximity to their subjects. "This animal magnetism," which is by no means confined to human beings, is generated copiously by strong, healthy animals, who practice hypnotism, in some of its phases, instinctively if not deliberately. This grade of aura, though copious and useful on a superficial plane of action, is not capable of being extensively employed in mental telepathy or in distant healing, and because this is so it is no uncommon experience to meet people who successfully practice the most external phases of Suggestion,—oral and visual treatment,—who fail to perceive that suggestion can also prove thoroughly effective when all outward agents are absent or withdrawn. The more dependent a man or woman is on personal appearance and tricks of voice and manner, the more superficial is apt to be that individual's work, and though endowed with a large share of "personal magnetism" he or she is very likely to be forgotten readily, even by enthusiastic admirers, after they have removed to a considerable physical distance from the attractive operator. The successful telepathist, who

can soon learn to give absent treatments for health and general welfare successfully, is often some one whose intellectual attractiveness far outweighs all personal charm, and who captivates the minds rather than allures the physical senses of those who are impressible. The aura of a highly intellectual man or woman, viewed clairvoyantly, is often distinctively yellow in hue, sometimes of a rich golden color; the effect of such an aura is to stimulate the mental faculties of all who may prove susceptible, to calm the physical emotions, and to regulate the nerves.

The practice of mental telephony is easily comprehended by analogy, now that Marconi's simple system of wireless telegraphy is proving abundantly demonstrable. Ether is a comprehensive word, and it will serve very well for our present purpose, as we seek to convey something like a definite picture of how thoughts (or their effects) are transmitted from place to place and from intellect to intellect.

THOUGHTS ARE FORCES, is a widely accepted saying, and one which embodies a mighty truth of the highest ethical import, for, if we believe this or anything like it, we shall certainly be led to be far more cautious in the thought realm than is usual. Thoughts are results of brain action, but intelligence moves upon a brain and sets it in definite motion. A materialist is wont to say that brain secretes thought as liver secretes bile; but even if this statement be measurably true, and we are scarcely profited by pronouncing it entirely false, the query remains, How does the liver secrete bile? It is only through the agency of a living liver that bile is secreted, and it is only through the medium of a living brain that thoughts are produced. Instruments of thinking the various sections of the brain decidedly may be, in the sense in which we speak of musical instruments, through the agency of which musicians render

music; but the men and women instrumentalists are they who really produce the sounds we love to hear, for not only do instruments require players, or they would be valueless, they must have fashioners and tuners also or they could not exist and be kept in readiness for use. Between human individuality and personality there is almost as much difference as between a cornetist and a cornet. Leadbeater's definition of person from persona, meaning something through which sound proceeds, is undoubtedly accurate, and if such a discrimination between different terms, which are often bewilderingly confounded, were kept clearly in view, controversy would soon wax less fierce and language would become more generally intelligible.

The several bodies of man, enumerated by Theosophists as each within the other and variously made manifest in differing stages of human evolution, afford a profoundly interesting theme for continuous research. The theory is at least plausible, and when clairvoyant testimony is brought forward to sustain it, it becomes still more pressing a question for all who concern themselves with psychical research. The casual body, which is the innermost of all our bodies, is described by penetrative seers as well developed only in the case of adepts, and by well developed is meant that it really shines through, or that its radiations pierce the several outer vehicles or sheaths of the true ego, which are called respectively our mental, astral and physical bodies.

In the development of the average man or woman whom we meet in fairly refined and rather well educated societies there is always some trace of the emanations of the mental body in the appreciable aura; thus it does not seem incredible to such people that transference of thought even to great distances may be accomplishable, though it is but rarely that any very striking cases of telepathy manifestly occur.

To explain the voluntary and also the involuntary transmission of thought from mind to mind, and place to place, it is necessary to consider how certain mental states affect the aura of the sender and also of the receiver of a mental dispatch; and we must not overlook the closely kindred effect which our mental processes have upon the surrounding atmosphere, for the ether within the common ambient air is truly the conveyor of tidings from mind to mind and from one locality to another.

The practice of concentration or fixity of attention upon a single subject or object deliberately chosen for the purpose tends to regulate and tranquilize the auric circle which surrounds every human being and, to a lesser extent, every living or growing creature. The constant mental movements which people ordinarily make, whether these are carried out to their legitimate sequel in physical disturbances or not, serve to derange the aura and throw it into a billowy condition, somewhat resembling an agitated body of water. To hold the attention centered upon a selected object upon any plane of consciousness is to help to overcome the perturbation which is fatal to definite psychic demonstrations, and to all reflecting minds it will soon be obvious that the least effective work, done at the greatest nervous pressure, is the outcome of pursuing a course of life directly opposed to that followed by successful psychologists of all times and periods who stand preeminently forward as masters of conditions in the midst of throngs of fellow-workers who readily succumb to the influence of their surroundings.

Environment and circumstance, when those words are used purely in their singular significance, refer entirely to individual aura, though in their plural form of circumstances and environments they may properly be used to designate the sum of those conditions which more remotely environ us.



The orderly classification,—mind, body and estate,—exactly conveys the process whereby the aura is generated and thrown off. The first act is generative, the second act is propulsive, when we consider how aura is constituted and then how it is utilized. Poets and painters have evidently drawn very largely upon the results of seership in giving to the world representations of nimbus, aureole and glory, encircling the head and radiating from the entire person of some unusually elevated individual in the psychic scale. The minor saints, as pictured in Christian art, have only a little ring of light surrounding their heads, but greater saints have much more of this halo; than when the Master is portrayed as walking upon the water, the whole surface of the lake is shown illuminated by his radiations. A diligent comparison of the various Sacred Books of the East with the Jewish and Christian Scriptures, and also with Classic Mythology, and followed by a study of later symbolic art, would bring forward an immense array of concurrent testimony to the fact that all over the earth the knowledge of the human aura has at some time spread. Then when we read accounts by Baron von Reichenbach of his experiences demonstrating odylic force or odyle, we shall see that recent European experimentalists reached a conclusion not widely different from ancient Egyptian and Hindus. Not only have human beings been credited with generating a health aura, which they often freely dispense to those weaker than themselves, but all consecrated temples have been charged with this effluvium, which, in the first instance, must have proceeded from some human beings, though frequently sacred places were said to possess it to such a degree that healing has often been accomplished in a temporarily deserted temple.

The modern suggestionist who follows Liebault and

Bernheim almost exclusively has a tendency to unduly ignore, and sometimes even to stoutly repudiate, the action of a force which Mesmerists and magnetists are apt to over-estimate. A wise middle course needs to be found and to be steadily pursued between the extreme of mental suggestionism and an over-rating of physical exudations. The Bible, in both Testaments, gives many instances of both aspects of this immense subject. We read in some places of an energy actually going forth from a healer to a patient, and of this energy being transmitted in a decidedly corporeal manner; we also find numerous records of what would now be called "absent mental healing." Nothing is lost to any rational metaphysical system by granting to "animal magnetism" a certain subordinate position as a transmissive agent; indeed it seems absurd to deny, if metaphysical premises have been accepted, that it can possibly be otherwise than that our mental condition should most extensively effect our physique and all its emanations. If every practitioner of massage and osteopathy, as well as every announced magnetic healer, understood something definitely concerning the aura and how it is generated, purified, and vitiated,—initially in all cases by mental activities,—a very great addition would quickly be made to the benefits accruing as results of the practice of these various schools of mechanical or medical practitioners. Knowledge of how something is done does not always accompany one's doing of that something, but knowledge is certainly necessary if we wish to be able to do our best work in the most intelligent manner. Very good results often follow from the mental and magnetic treatment given by uninformed persons, because if people live in good-will to their neighbors and are at peace within themselves, they unconsciously generate a good, healthy aura, which helps delicate, sensitive sufferers who are brought into contact with it.

The health aura is clairvoyantly described as rose pink in color, and from this original vision, which dates to remote antiquity, we have become familiar with "rose-colored" as a term implying cheerful and optimistic. Rose-colored glasses do literally conduce to cheerfulness, in accordance with the readily ascertained law of correspondential suggestion. Thus it is that from within to without and from without to within is a perpetually alternating or reflex-natural process, leading to the continuance of inductive and deductive schools alike of philosophy and medicine. Plato and Aristotle simply viewed the same phenomena from exactly opposite standpoints, and their respective disciples do precisely the same to-day. The Platonist is a thorough metaphysician, while the Aristotelian is a psychist, but they can work harmoniously together in a single college when both have grown to see that one begins with causes and works outward to effects, while the other begins with effects and works inward to causation.

The starting point of the auric radiation, call it by whatever name we may, is always far below (more correctly behind or within) the surface of our existence. So common a word as perspiration is of dignified origin, coming from *per*, which means through, and *spirare*, to breathe. To *per-spire* is literally to breathe through a vehicle, and certainly the nature of the outbreathing must be determined by that which is at work within. This idea of breathing through a mask, so to speak, has always served to convey with great clearness the essential doctrine—common alike to all Gnostics, Theosophists, Spiritualists, and Occultists,—that the real man is immeasurably more than his physical habiliments! though, unlike some schools of metaphysicians, none of those groups of students of psychic problems whom we have just enumerated verbally or technically deny the exist-

ence of the physical body or the world of gross matter, which is simply the final or most external vehicle through which the ego or entity reveals itself in expression. Astrology, chiology, and all other reputedly Occult Sciences can be interpreted aright only through familiarity with the human aura, because the state of our aura determines our susceptibility or non-susceptibility in the presence of all conceivable elements and vibrant influences. Nothing can well be more evident than the undeniable fact that many persons constantly exposed to the rudest play of the elements, and also to highly contagious conditions and diseases,—nurses, doctors and priests are three notable classes of exposed individuals,—are remarkably immune from contagion. This immunity can be scientifically accounted for in one way only, viz., by discovering that the general mental and physical conditions of such persons more nearly than ordinarily approximate toward an ideally aseptic state. The aura of the priest, of the physician, and of the trained nurse is, generally speaking, stronger than that of the average friend or relative of a sick person, who feels armed with no special knowledge or authority, and, consequently, is much more liable to infection. The aura of the young doctor is normally bright red in color and strong, though not particularly refined; that of the maturer and well-balanced physician normally presents a purple tint, as with addition to mere strength and self-confidence, we detect benevolence of a riper sort and greater susceptibility to higher than physical influences. The gentleness, coupled with firmness, which very often characterizes the trained nurse and the sister of charity, betokens a maturity of thought and feeling which give rise to a rich purplish violet aura, which exerts a soothing and also bracing effect upon sensitive, receptive patients.

The great exercise whereby the aura is developed most

of all is regular rhythmic breathing, the importance of which can scarcely be overestimated. To breathe righteously is to use the entire lung capacity for inhaling and exhaling air, and in connection with the inhaling and exhaling of pure outer atmosphere it is highly desirable to dwell upon prana, the life force which pervades the atmosphere, and apart from which no living organism can be either produced or sustained. The real nature of this prana is elemental force and to the extent that it is rendered subject to human will in the human body is any man or woman enabled to control the elements external to humanity, which are in no essential respect different from the constituents of the human organism itself.

The somewhat intricate directions given for harmonic breathing to Western Disciples by Eastern teachers can be followed out in measure only by the average European or American with comfort and benefit, but though some Oriental methods may not be well adapted to the typical Occidental temperament, all fundamental statements are identical when made by teachers of the true Science of Breath the wide globe over. The principle requisite in every case is, first, to clearly decide mentally what course one determines to pursue, and what particular grace or gift one especially resolves to cultivate, and, secondly, to see one's self mentally surrounded with a luminous aura indicative of the condition one is resolved to attain and manifest. Having made an unalterable determination to cultivate some specific virtue or unfold some definite talent, the student must, on retiring at night and before rising in the morning, make a clear mental picture of the condition to be attained, which, as yet, is outwardly unrealized. To see one's self surrounded with a pure white luminous circle of clear white aura is to suggest perfect harmony with life and things in general:

therefore such a mental exercise in civilization is one of the most profitable in which we can possibly engage. For all general purposes white is all-sufficient, and when it is conceived as of diamond-like brightness, all imaginable tints and hues of color radiating from a perfect center, no other mental suggestion in the field of color symbolism can equal it in beauty or inclusiveness. But as our most deeply felt necessities are often distinctly particular and relative, and perfect whiteness denotes the absolute, we do well to distinguish thoughtfully between color values and map out for special edification precisely that shade of color which signifies the manifest expression of exactly that mental quality which we desire most of all immediately to express. Chromopathy, as taught and practised by Dr. E. D. Babbitt, is an elaborate yet simple system, based on extensive knowledge of color values, and this system can be really mastered in a comparatively short time by serious students of average ability. The special therapeutic effects of color are more completely set forth in the writings of Dr. Babbitt than by any other author with whose publications we are familiar. From the teachings of Dr. Babbitt we deduce the following general conclusions:

**RED** is always a stimulant, tending to arouse every faculty which is subjected to its influence; consequently, light admitted through red glass or even red furniture, clothing, flowers, paint or wall paper is recommended for all persons whose tendencies are sluggish or despondent. Red, in all its various degrees, ranging from pale pink to vivid scarlet, can be used with advantage as a stimulant. Pink is especially conducive to awakening hope, and is consequently an effective antidote for melancholia; while all pronounced shades of red, due to more powerful etheric vibrations, stimulate both mind and body to the utmost activity.

BLUE is particularly beneficial in all cases where excitement has been too tense; it is, therefore, to be employed in all feverish situations. Blue glass was never a "craze," but its efficacy being necessarily limited, it could not possibly prove a cure-all or universal panacea. When sunlight is not obtainable, electric light affords an effective substitute; in every modern home it ought to be easy to practice chromopathy to some extent. Red and blue are the colors which are most frequently required, as they are perfect opposites, red being the universal stimulant and blue the universal sedative, but YELLOW must not be ignored, and though its influence is not quite so generally recognized as that of blue or red, from palest primrose to brightest amber yellow has a large field in which to work, especially as an aid to intellectual development. Paralysis and all other nervous disorders are amenable to yellow light treatment.

VIOLET, which is the most spiritual of the seven prismatic, is also an antidote for many nervous perturbations, because its tendency is to lead our thoughts away from the petty cares and trivial anxieties of the external world, and direct our attention toward the abiding realities of the celestial realm.

Dr. Babbitt relates intensely interesting cases of the cure of lunacy through the aid of properly adjusted color. We all know that mental aberrations are of many varieties, and that insanity ranges all the way from stupid, stolid melancholy to the most violent and dangerous excitability. Morbid taciturnity, which is a not uncommon phase of mania, must be treated with red, and it is reported that an eminent Italian specialist, Dr. Ponga, director of the Lunatic Asylum at Alexandria, has placed patients in rooms properly colored to suit their special necessities with such

good effect that morbid taciturnity has, within a few hours, given place to healthy cheerfulness. Another maniac, who could take no food whatever elsewhere, developed a natural appetite in the red chamber. Blue chambers are equally beneficial, but they are required for the occupancy of violent maniacs, who are often very quickly quieted by the soothing, tranquilizing effect of blue. Violet has been known to cure a patient in a single night, according to the same testimony.

This shows that color forces act both by day and by night, though when the light is most intense the effect is apt to be most quickly produced, especially when arousing rather than when quieting influences are needed. The whole scheme of Color Therapeutics is extremely fascinating, and it opens a most delightful as well as fruitful field for all who prefer to operate with the finer than with the cruder grades of the force of nature. The element of suggestion can never be eliminated from any variety of healing practice; therefore it is not feasible to endeavor to decide exactly to what extent color has done a work apart from mental influences acting independently of physical accessories. But this admission far from weakening the efficacy of color treatment, tends decidedly to increase and strengthen it, because it opens up an enormous field for investigation in the purely psychic domain, which, we often term a distinctly superjective realm. We are not always so situated, especially if we travel extensively, but we can arrange our exterior environments exactly to our taste or pleasure, and it is when we cannot do so that we find the exclusively psychic aspects of this subject particularly important. The occult method of practicing chromopathy is to close the external eyes and make a distinct mental picture of a belt or ring of color around the entire person. Make your auric



effluence objective on the plane of mental vision. See yourself enveloped in the sheen of light which must be pictured forth to you, in the symbolic language of correspondence, exactly in the condition you wish it to manifest. Go to sleep, or pass to a superior condition resembling ecstasy, while dwelling upon that vision which you have suggested to yourself voluntarily, and you will soon find that, whatever your external surroundings may be, you have gained repose and reached a state of equilibrium, otherwise practically unattainable without definite outside assistance. A little steady practice of the art of visualizing will soon suffice to demonstrate how very much more power we really have over our psychic and sleeping conditions than we have hitherto supposed. Every one's aura is under his control, if he only determines to regulate it, and it stands to reason that nothing can be so conducive to an enlarged sphere of individual liberty as to get accustomed to determine our psychic state regardless of physical environments.

# The Human Aura

Detailed Explanations and Specific Illustrations

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## CHAPTER XII.

Having already outlined the principal features of the philosophy of color and its significance, which it is now our province to more definitely and precisely elucidate, we shall call attention specifically not only to the broad general principles of the subject, but seek also to enter into particular details.

First and last, it must be remembered that there can be no bad colors, though there can be discordant combinations. Black, which is the very negation of color, is only a background for all colors, and has exactly the use in Nature to which the blackboard is put in a classroom. With white chalk we make demonstrations on a black surface. The extreme of contrast is here displayed, but there is no evil suggested by black in this connection; on the contrary, it serves a useful purpose by bringing white lettering into high relief. Black and white sketches are another but entirely different phase of the same contrast when an artist makes black markings on a white surface, thereby demonstrating that the purity of white, betokening the perfect spiritual state, may be used as a foil for all dark

experiences. The light and darkness are alike good; even though primarily white, which is the symbol of light, betokens illumination and revelation, while black denotes absence of enlightenment. "Black night" is a familiar expression, but night is only the negative period, when sleep is most in order and when vital forces intended for active exercise in daytime are being recuperated. Whenever black is associated with hopeless grief it is untempered and unrelieved by the presence of white or by any glint of color; it is then burdensome, unwholesome and oppressive, and should never thus be tolerated. When white and black are worn together pleasing and harmonious effects may be produced, but though it is quite safe from every sanitary and symbolic viewpoint to dress entirely in white, unrelieved black should be voted a non-permissible costume.

In Leadbeater's classification of colors, as applied to the human aura, black is said to denote malice, and it is certainly difficult to conceive of any good-will proceeding in the shape of sable-hued emanations. "Black magic" is a familiar expression, synonymous with necromancy, which originally meant death-dealing. White magic is synonymous with leucomancy, which signifies light-dispensing.

We will now endeavor to explain the range of Red, the first and lowest of the primaries or prismatic, when viewed from the earthly side of evolution, but the highest alike of the three and of the seven, when viewed from the spiritual or esoteric plane of involution. Ascent must ever begin where descent ends. The spiritual entity prior to expression on earth must drape itself with a robe of aura or it could not enter into the external world. The violet ray is its first covering; then, in turn, it wraps itself around with purple, blue, green, yellow, orange and red finally. Having taken the seven preliminary steps of descent it appears on earth

as Adam, the man clothed in red garments. The Adamic or Red race is the earliest of the seven races which find expression on this planet, and the universality of red is to be discovered in the fact that healthy human blood is red everywhere, and that a natural redness of skin betokens health, while pallor is indicative of weakness.

The darker shades of red denote affection of a primitive self-regarding type, not properly designated selfishness in the distinctly unpleasant usage of that term, but self-preservation unillumined by thought or regard for others. This primitive estate is common to infancy, and when not outgrown, as age advances, leads to unpleasant results in time of maturity.

An aura of murky red suggests uncleanness, symbolizes vitiated passion, and accompanies all psychic and mental states which tend toward jealousy, hatred and all unrighteous animosities. Sensuality is pictured forth by a very sordid earthly red, in which a suggestion of black is always present, because sensual impulses are unenlightened, and gravitate toward shadow rather than toward sunlight.

Pure affection is typified by clear, bright red, like to the ruddy blaze of a cheerful fire, which indicates loving welcome, the very embodiment of the spirit of hospitality. Black stoves can never bestow cheerfulness upon a home, however much heat they may radiate; thus it happens that open fireplaces in cold climates are always welcome and deservedly popular.

Bright red in the sky always augurs wind, intense heat, or some marked excitement in the atmosphere; lurid red is an invariable precursor of tempests.

Anger is an emotion whose corresponding color is red, but the shade or quality of red which anger displays varies with the nature and source of the emotion. What is often

called righteous indignation emits a brilliant scarlet flame, and while it literally causes the cheeks and often the entire countenance to blaze, as it is prompted by love of justice and detestation of unfair dealing and oppression, it is not sullied by any sinister shadows. Avarice is shown by a dull, heavy, perverted shade of red, not very easily distinguishable from the hue of sensuality, with which it is allied quite closely in origin and sentiment.

The bridge from Red to Yellow is Orange, and on this bridge we find pride displayed, giving forth at best, not an unworthy emotion, as it is usually the harbinger of some higher state of intellectual advancement. Proper pride and reasonable ambition are the usual accompaniments of a strong though unchastened intellect, but a higher condition than pride of intellect is expressed by the absence of much of the red which pride carries with it and the presence of brilliant amber. Amber has for ages been associated with strength, and many have been the chains of amber beads which people have worn about their necks to antidote, pulmonary weaknesses and to stimulate more than simply the vocal system. This practice has been founded upon very ancient knowledge regarding the formation of amber and the therapeutic potency of the orange ray in the spectrum, which affords nervous stimulation and often proves of decided help to students, whether administered chromopathically in accordance with Dr. Babbitt's system of Light and Color, or by means of any other method accessible or convenient of application. Orange as an ingredient in the human aura always denotes mental vigor, and is found most frequently among people who are leaving primitive animality and searching for intellectual illumination.

**YELLOW**, the second primary, denotes the mental realm extricated entirely from the embraces of the material,

therefore the brightest, clearest yellow betokens the highest and purest type of intellect. A pale primrose-colored light evinces a soft, gentle, intellectual disposition, very pure, but not very vigorous. The lighter shades of yellow are quieting in the extreme to an overwrought nervous condition, and people who generate aura of that hue accomplish often a great deal in the direction of healing by their quiet, regulating presence.

GREEN, which stands in the middle of everything, and is the color which is between the outer and the inner, or the higher and the lower, worlds or planes of consciousness, is significant of universal adaptability. Clear, bright emerald green is always attractive, and gives a sense of home wherever one may be traveling. This purely natural color is beheld clairvoyantly in connection with people who are ardent lovers of Nature, and who, though their love of native country may be great, can find and enjoy a home among green hills, fields and valleys elsewhere. Homesickness is banished by green, and tired eyes are rested by green spectacles. Green lamp shades are particularly restful, and in this color will be found a valuable soporific, antidote to all that induces insomnia.

The lighter shades of green are indicative of sympathy—not that maudlin or misdirected sympathy which increases trouble by dwelling upon it, but that gracious, helpful sympathy which environs a sufferer with fresh and pleasant conditions suggesting release from bondage to a painful environment. Green of the paler type is very encouraging to sensitive persons who are apt to be easily dispirited, and it will be found that people usually are helped most not by the color which already predominates in their aura but by a hue which is lacking, which will make its appearance when a higher development of symmetry has been attained.

Though green is often figuratively associated with deceit and jealousy, and we have all heard of a "green-eyed monster," whose acquaintance we desire to be rid of, as many sensitives have explained, it is only a sullied and debased condition of green which denotes treachery. Nothing could be more ridiculous than to believe that the beautiful color of grass and foliage, which we all instinctively admire, indicates anything unrighteous. It is only a perverted or vitiated state of aura or condition of color which can ever show forth anything abnormal.

BLUE, the third and highest of the primaries, is always complimented, "true blue" being one of our most familiar expressions intended to denote sincere friendship and general sincerity in all relations of life. Among blue stones the sapphire is typical of wisdom and the turquoise of fidelity. When a pale blue aura is seen surrounding any person it proves that the nature which generates such an aura is aspirational and gentle. Blue is always the color of the sky in clear weather, but what we generally term "sky blue" in our color scheme is an intense and rather brilliant hue. This signifies fixity of moral purpose, high ethical attainment, unusually large conscientiousness, and an appreciation of high ideals quite beyond all ordinary levels of ideality.

In the employment of blue therapeutically, whether through chromopathic treatment or by means of an altogether subjective or psychical method of visualizing, the paler blue tints are extremely restful, while intense degrees of blue denote and induce a reposeful condition of activity, which is readily understood by all who have learned something of the blessed art of working continuously and effectively, and, at the same time, easily. Hard work has no place in the blue region, though nowhere can more work be done, and the work done by those who have reached

the state denoted by clear, bright blue aura is of an abiding as well as of an excellent quality.

The bluish grey, which indicates fear, and often accompanies ill-regulated conscientiousness, is the aura of timid natures, whose religious beliefs are largely shadowed by fear and tinctured with misgiving. To have an "attack of the blues" is to be depressed in spirit, and whenever we catch a glimpse of the aura of a person thus afflicted we find it bluish grey, never intense blue, and its condition is always tremulous.

Beyond blue comes royal purple, or regal indigo, which all artists know is composed of blue and red, which symbolically speaking, is a combination of aspiration and fortitude. Intense anger or indignation of any sort is not felt by those whose emblem is a robe of purple light, for those whose aura is thus far advanced have outgrown all tendency to be easily disturbed or vexed by poor externals. In ancient days the kings and queens who ruled by divine right were not hereditary rulers simply; they were men and women who exhibited attainments in self-conquest, and in dominion over the elements in general, so great as to appear truly marvelous in the eyes of all save those who had achieved such conquest. From this fact grew, naturally, the widespread belief in the efficacy of the "king's touch" as an antidote to diseases commonly called incurable, because not amenable to ordinary medical or other remedial ministrations. All vestments worn of old to denote rank had a deep mystical significance, and all mystic systems originated with some genuine clairvoyance at their base. Purple light is particularly well adapted to induce a feeling of solemnity in the best and highest use of that often mistranslated word, which should not be associated with gloom at any time, but always with majesty inspiring reverence, and that noble



kind of awe which instinctively comes over us when we find ourselves in the presence of something greater and sublimer than we are usually accustomed to encounter.

The sixth note in the scale is, however, imperfect; therefore only earthly or temporal dominion is indicated by purple or indigo. The mysterious Apocalypse or Book of Revelation significantly declares that 666 is the number of that entire system of external authority which is in its essential nature corruptible, though not necessarily corrupt, and which will eventually disappear, after having achieved magnificent external triumphs, to make way for a still higher order expressible only by the employment of the number 7.

VIOLET, the seventh color in the rainbow-spectrum, denotes the highest of all earthly attainments.

Joseph's coat of many colors, mentioned in Genesis, is a very ancient allusion to the aura of a seer or prophet, though the circumstances of his receiving this garment as a gift from his father, Jacob (whose name is changed to Israel), is slightly obscure, except in the comparatively unimportant letter of the narrative. In the order of spiritual development no one can truly give anything to another, because each individual must earn his raiment for himself; but it is quite reasonable to admit that a father may perceive the state of his son's development, and make acknowledgement of this in a manner not to the liking of less developed brothers of the prophet, who are foolish enough to feel envy or jealousy when superior ability is displayed by another and that superiority meets with rightful recognition. Very much valuable information concerning aura is to be met with in Spiritualistic literature, which abounds with statements to the effect that we build our own psychic bodies and weave our psychic raiment. "Radiation" and "radiant" are words from which raiment originally sprang, but the latter word

has been greatly deteriorated in meaning, so that it is now applied to wearing apparel which can be purchased and donned from the outside.

Violet light is too intense, the vibrations of ether which produce it are too rapid to agree with average temperaments or usual conditions, but it is found to be extremely well suited to psychic stimulations of a rare order, and favors the production of psychic phenomena of a high order. Telepathy and all kindred evidences of spiritual intercommunion between affinitizing minds can be assisted by the violet ray, and it is easy to demonstrate the potency of this color by introducing it on occasions of bereavement and mourning, where it rightfully belongs, and where black is an odious impertinence. In the ritual of the Christian Church from very early times violet has been introduced on penitential days, as it is intended and calculated to lift the thoughts of worshippers from earth to heaven. At memorial services violet is always in place, and those who approve the practice of wearing a special dress at funerals and for some period after the transition of a friend or relative will do well to substitute violet for black on all occasions.

A violet aura is indicative of what is commonly termed a dreamy, visionary character, but we must not forget that seers and dreamers can be thoroughly robust, and though usually somewhat more finely and delicately organized than the bulk of their contemporaries, they can enjoy perfect health and exhibit an amount of physical as well as mental endurance which the majority of their more grossly constituted neighbors cannot possibly endure without a speedy breakdown. The more widely different one's aura is from that of one's neighbor, the more one is able to move about among the sick and distressed, radiating health, giving out virtue, but free from liability to unpleasant infection or

contagion. Violet light destroys many varieties of destructive parasites, and those remarkable "healers" whose very presence confers blessing upon the afflicted are usually possessed of an aura in which violet is a largely predominating color.

Connecting the seven prismatic hues with the seven vowels, we associate red with A, orange with E, yellow with I green with O, blue with U, indigo with W, and violet with Y. Though five vowels are all that are commonly acknowledged by grammarians, the two supplementary vowels, W and Y, find their place in language, just as indigo and violet have their position in the spectrum. A, the red note, is the beginning of everything; it is always introductory, and it can also prove a good terminal, because it denotes the commencement of a scale, and immediately a scale is completed an octave note is struck. The significance of names, which were originally constructed and applied by reason of their occult significance, has recently been much discussed, and it is a fascinating topic, because to the thoughtful mind it cannot be a matter of indifference whether, by the frequent pronunciation of a name, we are suggesting what is elevating or the reverse in its etymology. Names which begin and end with A are names of dignity and deep significance. As names were originally titles, and all meant something definite, the old Latin phrase, "Nomen est omen" (A name as an omen), can readily be understood. As the musical scale begins with A, so that indefinite article or universal prefix is the note of universal ejaculation, when sounded broadly, as in correct singing and in the common speech of all Latin races. Broad A (pronounced like an English Ah) is the first aspirant, and is a full red tone, which deepens in color commensurately with depths and fulness of intonation.

**E**, the second vowel, suggests at once the quality of orange, desire for fuller expression, reaching out and up, seeking for combination or co-operation with another element.

**I**, the third vowel, is the great dominant individual affirmation of conscious entity, and may be compared to a backbone in language. The color yellow, denoting fullness of intellectual development, possesses precisely this character.

The fourth vowel **O**, like the note **D** and the accompanying color green, indicates research, inquiry, surprise at finding one's self introduced to unaccustomed surroundings. We instinctively exclaim "Oh!" when we encounter something unfamiliar, and though sometimes this is an exclamation of pain, it is oftener merely a cry of wonder.

**U**, the fifth vowel, like blue in the color scale, is the outreaching note, which seeks to give rather than to receive, to distribute rather than to hoard; its place in language, as in the English "you" (the neighbor) and the French "oui" (yes) is highly significant of its moral value.

**W** and **Y** represent higher stages of attainment than come within the customary range of average experience. The omission of **W** from the French language and the place of **Y** in algebra suggest something of the primal value of these additional vowels.

Descending now into the lower octaves of color, we are confronted by greys, browns and other sombre and neutral tints which are below our common color register. Though the spectrum and the rainbow can reveal them, they are sub-tints and belong to those regions in Nature which Occulists call elemental. The hues of roots, barks and soil, when detected in a human aura, reveal to the discriminating clairvoyant observer the presence of more subjective than objective or superjective development.

Brown in the aura, especially if it be a bright, golden brown, indicates great business ability, penetration into mundane affairs and, indeed, most, if not all, of the qualifications necessary for a purely commercial or any definitely secular career.

Light gray is a very innocent indication, and goes well with the occupation of those who are classified as hewers of wood and drawers of water, or the mass of unskilled workers in any department of activity. Only murky, ugly or vitiated shades and tints are indicative of discordant, deceitful or other abnormal tendencies.

At the close of Leadbeater's "Man Visible and Invisible" there is a very beautiful picture of the nearest representation of the aura of an Arhat which can be produced in such a manner. We are not surprised to find that varying shades of brown and other inferior hues are represented there, all in their rightfully subordinate relative positions. Throughout that intensely interesting volume, which well repays continuous perusal, no color is spoken against, but several pictures are exhibited of envy, miserliness and other abnormal states, which are shown forth by dark bars and black streaks across the aura.

Though we have undertaken to mention much in these lectures, which seems incapable of verification, unless one is endowed with some measures of clairvoyance, two things are clear to all students, viz., the value of the practice of outpitching color, which can always be proved by experiment, and the feeling we all experience when brought in contact with auric radiations, which nearly everybody feels, even though but few comparatively may be conscious of seeing auras. As art in all its phases appeals to the multitude, and dress and furnishing of rooms are matters which demand attention more or less from all of us, it is

surely well to learn all we can concerning the suggestions we are constantly making to ourselves and others by the colors which we adopt into our surroundings. Color is a far more important question than most people have imagined, and we have rejoiced to witness the manifold benefits which have resulted from some practical application of the teaching outlined in these lectures when carried out both objectively and subjectively.

Though, as we have stated, we can all learn to map out silently and privately such surroundings as we find most beneficial and congenial, the vast multitude of suffering people to whom physicians and mental scientists are called to minister have not yet grown superior to the obnoxious effects of exterior environments. We must not relax our efforts on behalf of rational dress and furniture, though we do persistently teach that psychic states are vastly more important than simply physical conditions.

The wearing of gems is a beautiful and reasonable practice, and in fine stones we obtain the highest expression of imprisoned sunlight. Though jewels are not necessities, we have a perfect right to honestly avail ourselves of what Nature has secreted, when we are industrious enough to probe the planet, on whose surface we are existing, to find and appropriate the treasures which are ours just as soon as we have diligently worked to obtain them. In all venerated Scriptures jewels are mentioned frequently according to their correspondences, and in ancient religious and therapeutic rites gems occupied a place of distinguished prominence. Aaron's breastplate was intended for divination, and every student knows that to peer into the heart of natural mysteries requires a healthy mind, well balanced body, and, above all, the purest of intentions, united with the practice of systematic concentration and meditation. A well-developed aura is the *sine qua non* of health and prosperity.

# The Human Aura

How It Reflects Health and Character

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## CHAPTER XIII.

To the clairvoyant who can see the human aura distinctly whether in the dark or in the light, the vision of it is a very great aid in the important work of rightful diagnosis and prognosis. Clairvoyance is susceptible of cultivation, though in some instances it is unmistakably a natural endowment or gift; but when such is the case we are by no means justified in deciding that it cannot be more perfectly unfolded by judicious exercise.

There seems much confusion of thought prevalent in the world to-day regarding natural gifts and their possible cultivation, but the mystery enveloping this subject will soon disappear if we take reason for our guide and pay proper attention to general human experience. Take music or any other art as an example. Nothing can be much more self-evident than that musical genius is inherent or inborn; this has been demonstrated to such an extent with such brilliant examples as Handel, Mozart and others of rare ability, that the saying, "Poets are born, not made," is as applicable in principle to musicians in general as to bards in

particular. But, granting that Sarasate is a born violinist and Paderewski is a born pianist, we have not any difficulty in tracing the fact that these singularly gifted instrumentalists owe their continued proficiency as performers on their respective instruments to unceasing practice; their execution could not continue brilliant unless they kept themselves constantly in training or in trim. The case is not radically different when we turn our attention to those peculiarly sensitive individuals whose field of action is especially in the psychic realm, for though numberless instances may be cited of "mediumistic" children whose psychic susceptibilities manifested themselves quite spontaneously, we shall soon come to see, if we pursue our investigations at all extensively, that if the fires of inspiration are not constantly fed with aspiration they soon sink down and burn dimly, even though they are never totally extinguished.

The extremely delicate aura which encircles a particularly sensitive person is no more adapted for the ordinary man or woman who is called to do rough work in the world than a muslin dress is adapted for wear outdoors in stormy weather. Sensitives of the most pronounced type have their certain uses, and they need in these days the same sheltered environment which was freely granted to them in the palmy days of ancient or classic Paganism. The materialistic Christianity of recent centuries has almost banished seership from the earth in consequence of the crass ignorance of its professors concerning psychic life and law, but with the revived interest, now nearly everywhere conspicuous, in psychic phenomena, the probability of reviving the old temple methods is becoming daily more encouraging.

To all students of the Mysteries of Egypt and of Greece, who look below the mere surface of ritual and ceremony, it is quite evident that the aura of buildings was considered



a matter of great importance, and in Christendom the ancient faith has always, to an extent, survived, especially in those countries where churches are held particularly sacred. The very objectionable practice, sadly in vogue in Europe, of making churches very largely show places, tends to emphasize the lamentable decline in knowledge which pervades the ecclesiastical confraternity, for every one who knows something of the effect of turning sanctuaries into playgrounds understands how detrimental is the effect of thus vulgarizing temples originally set apart for spiritual uses to the exclusion of even honest secular associations. There are certain secular uses, purely educational, for which consecrated places may profitably be employed, but the search for valuable knowledge on the part of sincere and earnest students bears no relationship to gaping curiosity and idle sightseeing. Mohammedans preserve the aura of their mosques far more effectually than European Christians preserve the aura of their churches. There is no sin in any form of harmless recreation or innocent amusement, and there is no vice in simple levity, but the atmosphere is so affected by frivolity that a place soon becomes unfavorable for purposes of high devotion and noble consecration which is given over extensively to simple amusement seeking.

The healing effect of the temple sleep, for which many historians have vouched, can be readily accounted for on a strictly scientific basis directly one considers how zealously guarded were the sanctuaries in which those wonders of recuperation were performed. The disagreeable expression, "a sick room," is quite accurate, for the chambers in which invalids are usually confined are anything but healthy, and this unwholesomeness, which usually characterizes them, is due, in large measure, to the gloomy, depressing thoughts which are generated within their walls and also carried

into them from the outside. It has become an almost universal practice to approach a "sick chamber" with a stealthy tread, an uncanny manner and a stiltedly subdued voice. These bad practices are well meant, but they are extremely mischievous, performing, as they do, a twofold bad result, for they not only serve to further depress an already unduly depressed atmosphere, but they also render all who indulge in them susceptible to an influx of disease when coming in contact with a sufferer.

The HEALTH AURA, whether of a person or of an apartment, when well developed, is firm and in a mild sense it may even be called aggressive. "There went forth virtue out of him," is a very explicit statement applied to a healer of unusual vigor and efficiency. Virtue (from *virtus*) means strength, energy, force, proceedings from *Vir*, the superior man, in contradistinction from the merely animal emanations proceeding from *Homo*, the ordinary man. Virtue, in the technical sense, may be defined as unusual copiousness of health aura.

A fine suggestion is given in the eighth chapter of the Gospel according to Matthew, where we are informed that a leper said to Jesus, "If thou wilt thou canst make me clean." The special point in the narrative would be entirely missed did we fail to note the important fact that the leper was evidently reached in the first instance by the emanation of virtue from the healer before the healer undertook to turn his attention to the leper. Leprosy was, and still is, in many places, regarded as an incurable disease, and the fact of a man thus afflicted expressing his conviction that he could be healed goes very far to illustrate the feeling of one who comes into palpable though unexpected contact with a mightier healing force than any which he had been taught to believe existed.

The aura of an adept or Master differs greatly in degree from that of a disciple, though the disciple's aura may be much of the same quality as his Master's if that disciple is far along the road to discipleship.

An aura is far more frequently felt than seen, because it requires a somewhat unusually high degree of clairvoyance to see what is usually quite readily felt. Though we are commonly accustomed to speak of our five senses, which we designate, respectively, Sight, Hearing, Taste, Touch and Smell, we are really in possession of a single all-including sense which can be rightfully denominated Feeling, and it is through the agency of this all-pervading sense of perceptive faculty that we are enabled to perceive the distinctive auras of persons and places immediately we come into atmospheric contact with them.

There is much of truth in the old couplet:

"I do not like you, Dr. Fell,

The reason why, I cannot tell."

but it is far from universal that we do not like "Dr. Fell." When brought into his surroundings we very often like him very much indeed, and because we are so strongly attracted to him, though we may remain quite ignorant of his antecedents, and also of his system of practise, we are at once benefited by the doctor himself. Neither medical nor mental treatment can ever be adequately explained unless we are prepared to consider the question of aura as it directly pertains alike to physical and metaphysical practitioners. Two or more physicians or two or more mental practitioners may agree exactly in theory and also in outward mode of practice. One of them may succeed remarkably well where the other or others will meet with what looks like dismal failure. Christian Scientists, whose method of treatment rigidly conforms to an established rule,

serve to illustrate this fact significantly, and it is indeed acknowledged sufficiently in their standard text book, "Science and Health, With Key to the Scriptures," in which the author, Rev. Mary Baker G. Eddy, distinctly says that a stage may be reached in the career of a healer where only his or her presence is required, the time for all stated formulas, whether denials or affirmations, having been out-lived.

Though the aura of a building is a matter of some considerable importance, we must not forget that the building receives its consecration from some human beings who have either simply inhabited it or performed some special dedicatory ceremonies within its walls. The beautiful rite of consecration is founded in science, so is the custom of dedicating children. It is easy enough for agnostics to cry "superstition," but superstition only means super-structure, if we trace the origin of the word; and so it was evidently understood three hundred years ago, when the authorized version of the New Testament was made in the reign of James I of England. In the seventeenth chapter of the Acts of the Apostles we encounter the phrase "too superstitious," otherwise translated, "inordinately religious," both expressions clearly showing that the writer of the original must have made reference to a top-heavy intellectual edifice, the foundation under which was insufficient to sustain so large a pile.

In the same book of the New Testament we are told of Peter's "shadow," and of the hope entertained that some people might be cured if it rested upon them, and we read also of handkerchiefs and aprons which had been used and worn by certain other apostles being employed, and not without success, in the work of what may be justly termed psychomagnetic treatment. The prevalent beliefs of an

unscientific multitude may not always agree with the dicta of university graduates, but the common people usually base their beliefs on their experiences without reasoning very deeply in connection with any proposition, and their current beliefs in any neighborhood will usually stand the test of a fair share of quite crucial investigation. Elaborate theories interest collegians, but they are of little value to the rank and file of humanity among whom feeling counts for more than doctrine.

We often hear it remarked that women are more intuitive than men, therefore, in some respects, their judgment is more reliable. If this statement is true it is due to a combination of distinct causes. First, the greater general delicacy of the female organism over that of the male; second, the more secluded life which the average woman lives compared with the average man. Those "first impressions" about which we often hear much, in all cases where they are not too superficially based to be worthy of deep consideration, are due to contact with some one's aura on the part of some one sensitive enough to experience a result occasioned by the contact.

The health aura should always be well developed in ministers of religions, especially those who take part in the performances of ceremonies which have a physical as well as psychical side. The healthy views entertained by the best type of pre-Christian pagans were readily accepted by the more intelligent, and, therefore, less fanatical among the leaders in the earliest Christian Church. This is clearly indicated in the beautiful highly practical epistle of James, in which we are told to call upon elders of the religious congregation in time of sickness; for it was the general practice of these good people to perform the ceremony of anointing the body with consecrated oil as well as offering prayers for the recovery of the afflicted. There are clergymen at

work to-day in the Established Church of England seeking to re-establish the service of unction for the sick, and we sincerely hope they will be successful in doing even more than reviving an ancient practice which ought never to have been permitted to fall into disuse. It will be necessary for those good clergymen to keep themselves in excellent health if they are to succeed in demonstrating the good work in which they are righteously taking active interest, for if they consecrate and apply the chrism, they will certainly communicate their aura both to the element they vitalize by the consecrative act and to the patients whom they anoint with the oil they have vitalized by breathing into it.

The hideous facts relating to infectious maladies and contagious diseases which have been most industriously accumulated and circulated during the past many years must now be offset by new discoveries and demonstrations in the field of infectious health and contagious virtue. The purblind atheist scientists who practice vivisection, the injection of disgusting lymph and other abominable iniquities in the vain hope of annihilating disease by propagating it, must sooner or later, through the terrible results of their infamous malpractice, be brought to see the error of their ways. The divine science of health is perfectly natural, and can be comprehended by children of average intelligence, but intellects are beclouded and bodies corrupted by constant perversions of order instigated by so-called commissioners of health.

We often hear complaints made among Spiritualists and others who are interested in the successful production of psychic phenomena that it is very difficult to obtain satisfactory proofs of clairvoyance, and we cannot shut our eyes to the ugly fact that illness is quite common among sensitive persons who are said to be in unusually close communion

with spiritual spheres. This sad state of affairs can be remedied whenever and wherever people are willing to seriously address themselves to the task of purifying their aura, and to accomplish this much needed work it is necessary, first of all, to attend to those intensely practical questions of breathing, exercise, raiment and diet, which many presumably higher gifted people steadily ignore.

Because there are two sides to these questions, one esoteric and the other exoteric, quite a large number of modern students of psychic problems have drifted into false positions regarding the relations existing between minds and bodies. Thoughts are the parents of words and actions; all acts and speech can be justly regarded as some expression of thought, but we must not overlook the facts of interaction and retroaction. Mind produces body, but body reacts on mind. Thoughts antedate external conditions, but these, their physical ultimates, re-suggest their originators, thus it comes to pass that every truly noble thought favorably affects our health aura, and our health aura, when well developed, inclines those who feel its power to think as we have thought so as to produce it likewise.

The psychic aura is within the physical as the psychical or astral body is also within the physical, but the aura encircles as well as permeates a human body; therefore it can, when sufficiently copious in extent and penetrative in quality, be felt at quite a long distance from the body of its generator. Telepathy, or feeling at a distance of indefinite extent, still presents many mysteries to the average student, and by reason of the essential complexity of telepathic phenomena, it may never be possible to offer a solitary satisfactory explanation of how knowledge is transmitted from point to point. Wireless telegraphy has already thrown some degree of light on an obscure problem, but there are other factors

than waves of ether set in motion by desire and concentration of determination which need to be taken into account before a complete solution of telepathy can be given.

The aura of a powerful telepathist is certainly one of the most influential agents in accomplishing thought transference and distant healing. In the first case, that of simply transferring thought forms, the quantity or potency of the aura of the transmitter is almost the only factor with which we are greatly concerned, but in the second case, where healing is to be performed, quality of aura is the greatest point to be considered. We all know that we can send messages by certain telegraphic and telephonic means, but the effects which those messages must produce wherever they are received must pertain to the quality of the force transmitted. People who are constantly hurried are rarely successful in anything they undertake because they expend their auric force in foolish excitability, and when they do apparently succeed in gratifying an ambition or fulfilling an aspiration, they invariably suffer from considerable subsequent uneasiness. Clairvoyantly witnessed, the aura of a person afflicted with chronic nervous excitement is restless, billowy, and consequently incapable of serving as a crystal mirror or "sea of glass," and it is also almost entirely uncontrollable by the will of its possessor.

Entering into a tranquil mental state often called "silence," is the equivalent of heeding the Gospel precept, "Enter into thine inner chamber and shut thy door." The "closet" is not a cupboard, but a house or robe of tranquil aura which one can carry about everywhere, as it is generated from within rather than accreted from without. Generation is prior to accretion, but the latter always follows the former.

Auras of any marked type instinctively commingle; to



clairvoyant experience this fact admits of no dispute. The aura of selfishness is very murky and serves chiefly to shut out nearly everything, so much so that a thoroughly selfish person goes through the world not only unloving but unknowing that he is loved. A mother may truly love an extremely selfish son or daughter, but the child cannot feel, appreciate or enjoy the outflowing streams of affection from the devoted parent if surrounded by a thick belt of thoroughly selfish aura. This fact may account for very much ingratitude on the side of beneficiaries whose condition is such that they do not feel, and, therefore, cannot respond to or appreciate the kindly thoughts and good wishes which are directed to them. Leadbeater has aptly represented the thoroughly selfish individual as incarcerated in a veritable prison house of murky aura, enclosed, as in a cage, behind bars.

These reflections upon the aura, when intelligently digested, suffice to explain despondency and elation, content and discontent, success and failure in all conceivable situations in which people may find themselves placed. What mental scientists vigorously affirm and proclaim as an indisputable doctrine is lucidly interpreted by students of Occultism, who actually see as well as feel the aura which surrounds people whose fickleness is unaccountable until one traces its source.

Lack of aura is the chief cause of predisposition to disease, for if we are simply unprotected in the midst of an unwholesome environment we are extremely liable to succumb.

Every one travels in his auric belt as the earth in its atmosphere or a turtle in its shell.

Heavens and hells and all intermediary conditions are regulated by aura, and it is on the basis of this knowledge alone that we can reconcile the various conflicting views of the

so-called "future life" which is very vaguely described by some clairvoyants but very graphically by others. The eminent lecturer and author, Emma Harding Britten, who was, during a considerable portion of her public career, a distinguished seeress, used often to describe, during some of her thrilling discourses, the visions she had seen of "dwellers on the threshold," meaning those unhappy human beings who are forced to surrender their mortal bodies unwillingly through disease or the effects of carelessness or dissipation, and who are encircled with so dense an aura that it completely obscures all spiritual landscape. Blind in a world of color, deaf in a world of sound, lonely in the midst of multitudes of companions, these psychically shut-in ones know nothing of what is all around them; others are enjoying scenery of which they are in no degree cognizant, and basking in the delights of friendship to which these imprisoned ones are total strangers. The very real self-made hells revealed by clairvoyance stand the rigid test of the closest scientific examination, though the fables of theology may be readily discounted in this distinctly scientific age. Marie Corelli, in "The Soul of Lilith," has pointed out very clearly what a "hell" actually is, where she shows that an entranced, sensitive serving as a lucide cannot find the hells in space, as Swedenborg and other gifted seers have described them, but they can be truthfully portrayed as dark belts surrounding only those who generate the murky aura which produces them.

There is but one way to achieve real success and genuine happiness, and that is to deliberately undertake the task of self-discipline and build around one's self an impermeable aura.

While it is perfectly true that "like attracts like," it is also true that we are attracted to our opposites, therefore do

we often find that the sweetest associations of affection grow out of a blending of diametrically opposite temperaments. But these charming unions are like harmonies in music, and in every field of art where sounds and colors contrast and blend and melt into glorious symphonies.

Love and hate, courage and fear, can never blend because such emotions are contradictories which destroy each other, not polar opposites which melt into perfect unity.

There is another aspect of the law of attraction which is far too seldom recognized, and that is the attraction which the sinner feels toward the saint and the sick person to the healthy. A very little intelligent reflection of such purely natural phenomena is all that is needed to elucidate so simple a problem. We are attracted to whatever we admire and wish to share, consequently we can reason from the invalid's attraction to a very robust man or woman that the weak one is simply seeking strength and feeling instinctively that the health aura of a strong friend furnishes material out of which to construct or fortify a weak or shattered aura. Moral health is communicated and induced in precisely the same way. The true psychic healer knows something of the wealth and force of his auric radiations, and deliberately sends them forth, giving of the very surplus or overflow of his abundant vitality. There is no stint in nature; there is always an oversupply of all commodities, and so it is with human energy.

The sure way to grow stronger is to use energy freely and gladly, but never strainfully; those who are afraid of losing strength by exertion are always feeble, and they waste more force by worry and anxiety than they use in all their legitimate employments. To conserve one's aura rightfully it is necessary to practice concentration of thought, attention and action rigorously and regularly. A truly successful

individual does everything thoroughly and enjoys doing whatever he does at all, but so wide-reaching may be his auric dispersions that he can practice telepathy, and even distant healing, quite successfully while engaged in ordinary secular activities.

Aura is dissipated by taking notice of things which are no part of one's business. The true philanthropist actively does so much good in the world, by what he is, that very often his presence is worth far more than any amount of spoken or written exhortation could be.

The more we study the simple law of Echo the more readily we shall understand on all planes Nature's necessitated responsiveness to our outsendings. Let us in the open country, amid resounding rocks and reverberating hills, pronounce the sacred talismanic words: "*I love you; I am in perfect harmony with you,*" and, because universal law is what it is, the same words must re-echo to us that we have sent out into our surroundings.

The disciple on the Path of Wisdom need never pause to question how others feel toward him; his work is clearly to determine how he feels toward others and, according to the feeling he generates, entertains and sends forth will be the condition of his own aura, and according to that will be his safety in the midst of perils, his immunity from liability to disease, and his certain success in all life's undertakings. This is the open secret of the Kingdom of Heaven, now, here and forever.

# Psychic Phenomena

## Science and Immortality

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### CHAPTER XIV.

The title of our present essay is that of a remarkable new book by Henry Frank, whose contributions to the literature of Psychology are proving of far more than ordinary interest. This well known and extremely prolific writer, who is also a brilliant orator, makes his appeal to those who call themselves distinctively Liberals, in contradistinction from such as are attached to any definitely formulated school of thought. Exactly what we are to understand by the term Liberal is sometimes rather uncertain as it is applied in England to one of the great Political Parties, and in America it has generally been employed to designate persons of Agnostic tendencies in all matters pertaining to Religion and to the existence of a Spiritual Universe. An earlier book by Henry Frank "Modern Light on Immortality" has led up to the volume we are now to consider and as the author truly says, within the compass of that somewhat smaller and less advanced treatise, it was found impossible to give the vast subject due attention from the many varied standpoints from which this stupendous theme needs, in these enquiring days, to be considered.

More and more are we forced to acknowledge two diametrically opposed tendencies in modern thought. The one a decided drifting away from all formerly accepted standards

of doctrine and adhesion to the dictates of ecclesiastical authority; the other a resolute determination to investigate at first hand those supremely interesting questions relating to human nature and destiny which can never be silenced by denial any more than they can be satisfactorily answered by dogmatism. Approaching this immense topic from the side of the sceptic—who neither affirms nor denies but is desirous of conducting an impartial investigation—Mr. Frank speaks of the soul and its possibilities as they are being investigated by advocates of the distinctively scientific method of experimentation, which takes nothing for granted but seeks ever to elicit facts and invite those facts to literally speak for themselves. We cannot proceed far without discovering that even when strict impartiality is aimed at, an investigator's temperament colors to some extent his attitude toward the problem he seeks to solve.

Sir Oliver Lodge, in his very valuable work "The Survival of Man," which is truly scientific and therefore quite impartial, evinces a disposition which cherishes a hope of individual immortality and rejoices in every evidence which may be scientifically furnished to sustain that hope. Henry Frank portrays a different type of mind and quite another variety of temperament which causes him to say that it is not necessarily a joyful thought that we must continue living after parting company with the flesh, because from all we know of life we cannot reasonably expect that it will be altogether desirable on the other side of physical dissolution, if life there be really a continuation of life now and here. This opens afresh the age-long dispute over the worth-whileness of living at all, and unless we become much more fully agreed as to the desirability of life than we are at present, we may expect this controverted point to remain indefinitely unsettled. Many a book has recently been published along well known

old-time lines arguing that because this life presents the phenomenon of, at least apparent, injustice, there must be another and a better life in which ample compensation will be meted out to those who have suffered from injustice here on earth, and such arguments appeal strongly to many thinkers, tho' by no means to all. This aspect of the problem of our continuous life was taken up recently in the *London Jewish Chronicle*, an optimistic writer in which contended that because life as we now know it is so good we desire its continuance. This is a very beautiful and sound philosophy and it certainly accords with a great deal of actual human experience, for nothing is more self-evident than that clinging to life is manifested in an intense degree in all times of real or supposed danger by a very large percentage of men and women whose careers are not brilliant and whose state of existence is certainly not ideal.

What causes this almost universal clinging to our present mode of existence? We must be prepared to answer this question definitely and logically before we can proceed far along the road we need to traverse if our views of life are to be brought into harmony with actual world-wide human experience. Suicide is very infrequent when we consider the vast population of our globe and the large proportion of men and women whose lives appear extremely unsatisfactory. We nearly all of us clutch at life so desperately that whenever it is threatened we become frantic in our endeavors to preserve it. This could not be if we had no love for it, for no one would make a desperate effort to save any possession for which he cared nothing, least of all would one strive to protect anything regarded as wholly undesirable. The sober obvious fact is that common human experience testifies to very deep-rooted love of life, even tho' sadness and disappointment are by no means strangers to most of us; but we take the bitter with

the sweet and decide instinctively that the sweet is so very precious that it is worth while enduring the bitter for the sake of it.

Now, if we apply just this reasoning to a life continuous beyond physical dissolution and reasonably contend that all life is amenable to the operations of a law that makes for incessant progress, we can wipe our hands from all pessimistic contamination and say with Robert Browning in *Abt Vogler*. "On the earth the broken arc; in the heavens the perfect round."

Were we committed to the hideous nightmare doctrine of everlasting useless misery for a percentage of our fellow beings, no matter how small that percentage might be supposed to be—we could never satisfy rational minds and loving hearts that the scheme of the universe is just or that life everlasting is desirable. But happily we are not called upon to endorse any view so false and odious and even were we compelled to accept every article of the two great historic Creeds of Christendom—the Apostles' and the Nicene—without presuming to criticize a single sentence, we should still be happily exempt from the slightest endorsement of any view of a hereafter calculated to plunge those who accepted it into the awful quagmire of belief in everlasting life, but not eternal goodness. As the problem stands to-day, it appears conclusively that evidences are rapidly accumulating, forcing even the most reluctant to admit that there are evidences in the nature of humanity which compel belief in the continuity of individual existence after physical decay.

Ever since 1848, Spiritualists have been affirming and re-affirming that they had proof positive and palpable of the facts now being freshly investigated by a new generation of truthseekers. The older Spiritualists often feel that their evidences have been lightly brushed aside to make room for



other evidences no more convincing, vouched for by men of no greater integrity and no sounder judgment than those who understood the work of searching scrutiny several decades of years ago. William Howitt, Epes Sargent, Judge Edmonds, and many another faithful investigator in the earlier days of the modern psychic revelation proved to the hilt all that the equally earnest and competent scientific investigators of today are laboring to verify. But each generation must have its own phenomena and its own witnesses thereto and the temper of the times has largely changed, so much so that it is now thoroughly respectable to engage in *Psychical Research* while, as Henry Frank reminds us, 50 years ago everyone was under some suspicion who dabbled in the supposedly uncanny investigations now connected with acknowledged departments of psychology. The scientific world has passed thro' a materialistic period from which it is rapidly awakening, therefore it causes no surprise when we learn that our psychic constitution is undergoing a complete examination. The rigidly scientific method appears to many intuitive natures to be painfully slow and laborious. But highly intuitive persons have no need to wade thro' ponderous tomes of literature such as "*Proceedings of the Society for Psychical Research*" to arrive at conclusions which they have reached thro' the instrumentality of super-physical faculties.

It is not to the natural seer or seerss that Henry Frank's latest volume will appeal, tho' as confirmation of the formerly disputed fact that science and intuition are in complete accord, it may prove universally interesting. The peculiar value of a work of this semi-agnostic character is that it shows how overpoweringly strong must be the evidence forthcoming when it convinces by its own strength unsupported by hope or bias on the part of him who weighs it. It would require a volume and quite a long one, to review at length and

adequately, the book we are now inspecting, if only on account of the large number of scientific celebrities quoted and the author's cogent reasoning upon the quotations made. As an introduction to all that follows whenever our psychic nature is being discussed it is necessary to review the metaphysical position which to many minds appears grotesque because it is either misapprehended or else so crudely stated as to be almost unintelligible. On page 39 of the book before us we read:—

“From the latest scientific discoveries relating to the nature of matter and the method of the universe, we are forced to conclude that all substantial forms are transitory and volatile. That not only the palpable forms are transient but that the matter of which they are composed is also dissolvable and ultimately disappears. The invisible ether is the primal matrix of the manifest universe. All states of matter are but condensations or aggregations of ethereal units. These primary units are but temporary vortices of force. A whirl of energy condenses the homogeneous substance and differentiates it into heterogeneous units. All forms of matter are then but transmuting phases of primal ether passing thro' infinite manifestations, from invisibility to visibility, and again from visibility to invisibility. The old doctrine of the indestructibility of matter seems to have met its Waterloo. Not only is matter now regarded as destructible, but even energy also. Everything is but ether; and ether is but a form of invisible substance into which all matter and energy dissolve, and out of which again they evolve. So far as our senses go, the primordial universe consisted of nothing; thus a sort of sibylline paradox forces us to declare as a law of nature, that, sensibly discerned, the substantial, visible universe is the product of insubstantial Nothingness.”

Here from the pen of Henry Frank, who has been devoting himself with tireless assiduity to the latest utterances of the most eminent among contemporary physicists, we are treated to a reiteration of that ancient alchemical doctrine which lies at the root and constitutes the essence of all modern Occult, Theosophical and kindred doctrines. In a rare work on the Rosicrucians by Dr. Franz Hartmann, attention is called to the old way of spelling No Thing, out of which all things proceed, and tho' times without number we have been reminded of the Latin scholastic formula *Ex nihilo, nihil fit* (out of nothing is nothing made) we must remember that alchemical philosophers in centuries and ages long gone by invariably contended for one universal primary substance out of which all things, or differentiated forms were made, and this they sometimes called No Thing because things are finite and limited, made and dissolved, while the primal reality is uncreated and indissoluble. This was the doctrine of the most ancients Spiritualists who were opposed by Materialists, as the doctrine of Plato was inconsistent with the teachings of Democritus. Until very recently the modern scientific world inclined toward the theory of Democritus who taught the eternity of atoms, but later scientific discoveries have led to the assertion that atoms are constructed of electrons, and electrons are certainly difficult, if not impossible, to define in terms of Materialistic philosophy.

But what bearing has all this on the question of human immortality is a query which may well be raised. To answer this enquiry one needs to hark back to the venerable doctrine of the immortality and indestructibility of soul units, spiritual entities, uncompounded and therefore indissoluble. The veriest tyro in chemistry knows that whatever can be compounded can be disintegrated; it can only be an original

simple which is incapable of dissolution. The soul was originally conceived of as a simple and even when the doctrine of the immortality of the body was taught the permanent body was regarded simply as a "permanent atom" around which an ever changing structure was continually being built, dissolved and reconstructed.

This very old idea was brought to the attention of novel-readers by Marie Corelli in one of her earliest tales "A Romance of Two Worlds," in which she introduces an "Electric Creed" which contains many propositions quite in harmony with ancient alchemical teachings and closely related to many views entertained by Gnostics in the early Christian Church, who were far too enlightened to teach the ridiculous nonsense which, at a later and far darker period, held sway over the minds of the unthinking and the illiterate, until modern satirists held it up to ridicule and scientific investigators proved its impossibility.

Belief in the resurrection of the body is extremely ancient, but as William Alger in his famous work "A Critical History of the Doctrine of a Future Life" has very clearly shown, the Egyptian process of embalming the bodies of heroes could not have been connected with any belief in the literal resuscitation of the entire physical structure because several portions of it were removed and destroyed prior to the embalming. It is not, however, with any views of the possible resurrection of a material body that those now engaged in psychical research are definitely concerned, but with the far greater problem of what befalls the individual at the time of physical decease. It may be quite true that modern theological views often looked upon as "new theology" may be actually older than the crude notions they displace, but whether this be so or otherwise there can be no two opinions as to the manifest drift of present religious

thought concerning immortality. Some there are who believe in the destruction of those whom they call "the wicked" and whom they presume will prove "finally impenitent;" but there is no real warrant for any such belief, tho' it is far preferable to much that it supersedes. The sanest and altogether wisest views of the life beyond death are based upon the simple admission that the whole individual continues living tho' dismantled of exterior corporality.

What is rather bewildering at times is the indefiniteness in terminology which we encounter in these transitional days when all ideas seem in a state of flux, and there can be no stable terms in which to express unstable thinking. But we must endeavor to get over all our prejudices, if we have any, against certain words, and not be shocked if we find some mixing up of terms even in the best of current treatises dealing with investigations which, as they proceed inevitably necessitate a new terminology, but one not at present fully formulated. Between the soul as an entity and the subtle organism thro' which the soul operates, a clear line of demarkation needs to be carefully drawn, for it is scarcely conceivable that an atomic compound can be immortal, tho' such a compound can well serve as an instrument thro' which an immortal entity may accomplish some manifestation. If any of our readers take up the matter where Henry Frank has taken it up and expect to be immediately convinced that physical science is proving spiritual immortality they may find themselves much disappointed, but if they read all the earlier chapters of this large well reasoned volume for the purpose of seeing how the intellect of to-day is throwing down the materialistic fabric of a previous generation and working to construct a ladder up which it can eventually climb to a mount of genuine spiritual vision, the reading and study of such treatise may prove an exercise of great interest

and value. We must always remember that many people are now just ready to be shown that it is not unscientific or irrational to have faith in immortality and having taken that first step they are easily able to take other far more advanced steps along the road of spiritual initiation.

Telepathy, Thought-transference and all kindred matters have been so ably and exhaustively discussed by F. W. H. Myers in his masterly work titled "Human Personality—Its Survival of Bodily Death," and the caption is at the same time so highly suggestive of convinced Spiritualism—that we may well decide that when the same attention is given to weighing evidence in super-physical fields of research as is commonly accorded in realms avowedly physical, only one conclusion can be reached, *viz.*, that we actually are spiritual entities here and now; souls clothed with bodies rather than bodies having or not having souls. Prof. A. R. Wallace hesitates not to denounce the bias and prejudice of many of his scientific colleagues and he has long insisted that when the same painstaking and impartial investigation is given to psychical as to physical investigations conviction of the reality of a spiritual life is inevitable. Henry Frank very wisely and usefully refers to the influence of bias and quotes James and Muensterberg, successive professors of Psychology at Harvard University, as instances in point.

Prof. William James will long be remembered as a kindly sympathetic man with a keen intellect and also a strong affectional nature; Muensterberg is a man of very different temperament from James and probably his blunt denials of evidence supporting telepathy may be largely due to his constitutional lack of susceptibility to psychic impressions which to equally intellectual men of different temperament might prove utterly conclusive. It is quite reasonable to admit that tho' well authenticated evidences of psychic phe-

nomina are continually multiplying some people cannot perceive them and some do not require them.

Henry Frank scarcely attempts to touch the theory of the soul as it was regarded by Plato and by Emerson, therefore, we must not be surprised to find that he is greatly engaged in building up a philosophy which admits of the survival of an organized inner body subsequent to the dissolution of the physique, leaving the soul as an eternal entity out of the reckoning as not coming within the range of scientific demonstration, at least in the present stage of the enquiry. Concerning two kinds of body—one far more permanent than the other—he says (page 72) :—

“This biologic or psychic, or, if you please, ‘spiritual’ body, must be carefully distinguished from the protoplasmic or cellular body, both as to the nature of its substance and the office it performs. The protoplasmic body consists of the substance of the cells, while the corpuscular or psychic body consists of the radio-active particles that flow from the degradation and disruption of the ultimate atoms of the cell substance. Consisting thus of distinguishable matter they are equally distinguished in the office they perform. The purpose of this work is to study in what manner the corpuscular or psychic body is related to ultra-normal psychological phenomena and whether the organization of the particles of the corpuscular body is of such tenacious character as to warrant the prophecy that they may cohere and act independently and separately from the cellular body, and maintain an organized unity after the physical body shall have dissolved in death.”

In the above sentences we have encountered so clearly defined an outline of the object of the volume that we may proceed to review it in its entirety within this clearly outlined limitation, not expecting to find it a work of similar character

to a volume on the same general subject written by a convinced Spiritualist or a propogandist of Theosophy. As the work proceeds we find chapters of great interest throwing much new light on many an ancient mystery. Take for example the old idea of a coming Day of Judgment and of Books of Remembrance. In the light of modern psychology, we can clearly understand how people of long ago, if endowed with clairvoyance, may have actually beheld, not only the human atmosphere or aura, which is now vouched for by physical scientists to a very considerable degree, but also the auric belt which surrounds the planet and which, as a mighty palimpsest or unerring scroll of record receives an inevitably accurate impression of everything occurring, no matter how secret from the standpoint of ordinary external observation.

New methods are coming into vogue for harmonizing great moral concepts with definite scientific discoveries; thus are we entering upon an age in which ethical truth can be elucidated unanswerably by means of scientific expositions. Super-physical Senses are now almost universally vouched for in scientific circles and it is by means of these that the most important sections of the new knowledge are coming to the front.

In common with Dr. Schofield and several other learned writers on the general theme of the different planes of human consciousness, Henry Frank often alludes to the Conscious and the Unconscious. We are disposed to consider such a terminology unjustified, and it is certainly far easier to comprehend Sub-conscious and Super-conscious as the terms are used by Mrs. Besant in "Theosophy and the New Psychology," in which she very wisely employs three terms when writers who follow Hudson employ only two. On the basis of a theory of several planes of consciousness on which a



single ego, which never loses its individual integrity, is continually functioning, we can account for much that seems utterly unintelligible when viewed from the vantage ground of any other hypothesis. We can also pay heed to the testimony of those scientific celebrities, foremost among whom stands Prof. Alfred Russel Wallace, who insist upon the influence exerted by discarnate entities when the perplexing phenomenon of "multiple personality" forces itself on our attention. It is doubtless often true, as Sir Oliver Lodge has stated, that we may be compared to islands which are really mountains in the sea. We stand upon the top of one of these almost submerged elevations and realize nothing of its immensity beyond the topmost surface which constitutes our inhabitable world, while reaching deep down into the unfathomed ocean stretches that home of ours upon the top of which we are actively existing in complete ignorance of all that lies beneath. Frederic Myers used the similitude of a tree in the same connection, comparing our unknown containment to the roots below the surface of the soil. All such illustrations are thought-provoking and all are well justified by recent psychological explorations. "The Subterranean Self" is one of the most suggestive chapters in the book which suggested this essay. It ends as follows:—

"Thus it seems the physical forces of the body and the peculiar substance of which its different parts are composed, may be directly operated on by inert and unintelligible substances and cause the awakening of deep centres of consciousness beyond the control of the individual." We cannot at present follow Henry Frank, and the many learned authors he cites to substantiate his arguments, thro' all the labyrinthine intricacies of the closely reasoned volume of 556 pages, which we advise all interested to peruse at their leisure, for it is not a book to be handled lightly if its contents and their implica-

tions are to be at all clearly grasped. But leaving it to our readers to study the volume and consider the curious theories it presents as their time and inclinations may dictate, we shall end this very imperfect introduction to a stupendous study with a quotation from the extreme end of the volume where the author summarizes the result of his elaborate researches in the following words:—

“As struggle, conquest, achievement, in spite of obstacle and opposition, is the law of this planetary life, Nature may yet show us that the like law must needs prevail in what life may be beyond the grave. It may be that some shall live, tho’ omnivorous Death may seize us all. But Nature may yet explain to us that life continues beyond, not merely as a necessary consequence of the life that here exists, but is attained by conquest, by stress of effort, by strain of character. It may be, as has been intimated in the deductions made from scientific revelations in the preceding pages, that only they shall go into another vital experience who shall prove their right by force of moral fibre, by tenacity of purpose, by virility of personal consciousness.”

With such a conclusion we may not entirely agree, but as our author has not dogmatized, but only suggested that such may be so, we can well understand his attitude as one that will lead on by sure degrees, if the lead is faithfully followed, to a much wider and happier conclusion, viz., that we are all only in different stages of moral and mental evolution, and that all souls are immortal despite the fact that outward appearances seem to justify the thought that only some have achieved that degree of manifest individuality which entitles us to feel assured that they have consciously entered upon an ascending pathway of spiritual initiation, which is the mystic road along which every pilgrim to the goal must travel before the outer mind becomes luminous enough to serve as a transparent medium for the outshining of the abiding light within.

# Resurrection and Regeneration

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## CHAPTER XV.

A single Greek word, *anastasis*, can readily be translated into English either as *resurrection* or *regeneration*, and tho' these two words are by no means always regarded as properly synonymous, we can derive much practical help in our religious and scientific studies by so esteeming them.

Annually with the return of Spring, the Jewish festival of Passover and the Christian Easter are widely celebrated and instead of these celebrations dying out, they appear to be constantly taking on new signs of vigorous vitality, tho' the more restricted associations sometimes connected with them are rapidly giving place to world-wide sentiments. Passover and Easter may be respectively older than either Judaism or Christianity and still, in the one case, specially remind us of the elder, and in the other, of the younger of the two great religious systems which hold the most prominent place in the Occident today, among the several great religions of the world.

In the case of these two widely celebrated festivals, as in the case of almost all others, we do not need to search far to find conspicuous traces of a survival of the Nature Feasts of remote antiquity. The slaying of the Paschal Lamb, and many other Passover ceremonies, remind us of the zodiacal sign "Aries" which stands at the opening of the Spring Quarter in the Northern Hemisphere, where our calendars have taken their rise. "All the world keeps Easter Day"

is the familiar opening line of a beautiful hymn found in many Christian hymn-books, and it suggests immediately, not any particular ecclesiastical celebration, but a world-wide hailing of the return of warmth and beauty to the face of our planet after the cold and bleakness of Winter's reign.

Universal religion never hesitates to appropriate and acknowledge whatever is beautiful and useful, regardless of where it may have originated or thro' what channels it may have travelled on its way to us today; therefore, from the universal viewpoint we are all equally well justified in celebrating a joyous festival, whether we profess one form of religious belief or another, or whether our inherited tendencies and early associations have or have not led us to attach any special meaning to the festival with which some of our neighbors may not be able to intelligently sympathize.

The Easter egg has long been a familiar object, and tho' often regarded as a child's plaything, or a table decoration at a Springtide banquet, it has a deep symbolical significance and, as a time-honored emblem, forcibly suggests the idea of resurrection. The shell is broken and a little bird, alive and curious, is looking about in astonishment at a scene newly bursting upon its dawning vision. The calcareous shell is rent asunder by the bursting forth into individual existence of the strange creature formerly imprisoned within it, and which could only have grown up by means of it, in consequence of its protecting walls and warmth. Now the shell is disrupted and about to be totally discarded, tho' sometimes a portion of it is seen still adhering to the fledgling.

The thoughtful mind at once turns from the simple and even comical object in the confectioner's window to a consideration of the mighty question of spiritual evolution involving even so stupendous a theme as individual human immortality, and in imagination harks back to ancient Egypt

where another familiar symbol, viz., the butterfly emerging from the chrysalis, was employed to suggest the same sublime idea of life ever undergoing transformation from lower to higher forms thro' continuous evolution. *Psyche*, in the Greek tongue, stands alike for "soul" and "butterfly," for the Egyptians of old in their expressive art never hesitated to lead the minds of worshipers in their temples, and spectators of their ceremonial, thro' the gateway of the most familiar, natural, external objects to the spiritual force residing in all forms and constituting their universal essence.

The annual recurrence of Passover and Easter must inevitably carry us back in thought to the mysterious Nile country out of which Israel is said to have made its exodus and which is now a subject of continuous and ever deepening investigation on the part of all explorers who seek to intelligently connect the present with the past and trace ceremonies and customs, as well as beliefs and superstitions still in vogue, to their ancient centers. Nature worship never need become idolatrous, and it only does so become when its spiritual significance is unknown or forgotten.

Godfrey Higgins, in his marvelous "Anacalypsis," undertook to trace all modern religious beliefs and ceremonies to a common origin. So did Gerald Massey and Dupuis, much to the consternation of many devout Christians, before more recent attempts at spiritual unification of all religious systems had assisted every thinker to see in the universality of rites and symbols, a magnificent tribute to the esoteric element in Christianity, as well as in all other systems of religion still extant.

We gain nothing and lose much by futile attempts to deny that we are sharers in a common heritage. Jews in one way, and Christians in another, celebrate and commemorate great events in their respective histories by indulging in character-

istic observances of Passover, in the one case, and Easter, in the other, but under all that is local and exclusively connected with some particular people and its distinctive history, we can well search for the universal faith and aspiration which may gladden the whole world, irrespective of specific race and creed, when we turn inward our gaze and seek for the testimony of all natural phenomena to the fundamental reality, the spirit which animates all nature and without whose indwelling and constant activity there could be no continuation of animate existence.

Frederic Robertson, a famous English clergyman whose published sermons are still greatly admired and widely circulated, freely admitted that all analogies from external nature pointing to individual human immortality are necessarily imperfect because "Nature's resurrections die again." A constantly rising as well as ever-changing motion of the universal life-tide, Nature all around us abundantly supplies, but the actual proof of a higher life than the one we are now living does not necessarily imply unending self-conscious individuality, consequently we can readily bear testimony to the inadequacy of all exterior phenomena to convince the reasoning mind of unending immortality.

We have only to study Plato, as he reported Socrates, to see on what purely philosophical and altogether esoteric grounds the greatest among the ancient Greeks were accustomed to reason when they brought to the front their incomparably magnificent conception of an unborn and, therefore, undying soul. To Socrates and his truly enlightened disciples, birth into this external world no more spoke the soul into primal existence than did physical death deprive it of individuality. The serene saying, "You cannot kill Socrates" emphasizes quite clearly the confident assurance possessing the mind of the greatest of Greek philosophers that that

which is generated on earth, and, therefore, can be destroyed on earth, is in no sense the individual.

“Dust thou art, to dust returnest  
Was not spoken of the soul,”

is only a modern restatement, in easily remembered verse, of the sublime doctrine of the immortal Socrates.

When Christianity started on its career about nineteen centuries ago, it drew largely from Greek esoteric and philosophic teachings. This is self-evident to all who note the many references, in several Epistles attributed to Paul, to the “hidden wisdom.”

The gospels, three of them at least, are written in purely narrative form, but the fourth, which emphatically teaches the essentially spiritual doctrine of regeneration, deals with historic matters as entirely subservient to a setting forth of grand ideas immeasurably transcending the boundary lines of time and space. It is the Logos or Divine Word which John is seeking to unveil; all narration of temporal happenings being made entirely subservient to that sublime transcendence.

When Nicodemus is described as approaching the Master alone by night and questioning him concerning the new and higher birth, or birth from within, without experiencing which no one can “see the kingdom of God,” reference is clearly made to the awakenment of a new and deeper consciousness within the individual than he has ever realized before. To “see the kingdom of God” was a phrase calculated to immediately suggest enlarged or awakened spiritual vision. Tho’ “a ruler of the Jews” or member of the Sanhedrin,—the famous Council of seventy Elders,—Nicodemus might be acquainted only with the exterior aspects of the Law and the Prophets, but it was reasonable to expect that all these “masters in Israel” should have penetrated below the surface

of the letter and discovered something of the ensouling spirit. "Art thou a master in Israel and knowest not these mysteries?" is a pertinent enquiry seemingly implying a rebuke, tho' very kindly administered.

Baptism by water and by fire, as two distinct initiatory ceremonies, will be readily recognized by all students of the immemorial Mysteries, and the fiery test was always preparatory, if passed successfully, to great new spiritual illumination. The unregenerated condition of the neophyte, a candidate for heirophantic attainments, was never regarded as sinful, nor did it in any way suggest human depravity: it being merely the inevitable state of the uninitiated. We must be unborn before we are born and uneducated before we have acquired education; in like manner we must be uninitiated or unregenerate before we have become initiated or regenerated.

It is just at this point that much confusion prevails in many quarters and we need to guard against two opposite extremes, each a serious misconception. We can be so generated into external existence that we shall be born untainted by disease or sin, but that desirable estate, which might well be termed immaculate, would in no sense be the ultimate to which we could attain. A kitten, for the first nine or ten days of its existence, may be naturally blind and on the tenth day acquire the power to see; in like manner, to rise suddenly from the contemplation of a simple physical fact to a glorious spiritual experience, we may have been for some considerable period ignorant of spiritual experiences, and instantly catch some dawning glimpse of such—this first glimmer to be followed steadily by increasing realizations.

Conversion (literally "turning round") may be instantaneous, but regeneration must be gradual. There is a moment when the shell breaks and the bird is hatched, and



likewise a moment when a child is born, but tho' these marked events occur suddenly and impressively as great dramatic climaxes, these can only be manifest results of unseen causes which have produced these startling effects and these in turn must be followed, as they have invariably been preceded, by progressive developments slow and orderly. All natural phenomena exhibit both graduality and suddenness. Nothing may be more gradual than the brewing of a storm and nothing more apparently sudden than its bursting, and this is equally the case with volcanic eruptions and all other great upheavals. Persons are not converted suddenly except in appearance and all are regenerated gradually. There is a new and higher life to be lived after we have lived thro' a lower life.

We hear and read much concerning conservation and transmutation of human energy, and many are the extreme and fanatical pronouncements on this highly important subject, which needs to be handled judicially, not impulsively. All human vitality can be transferred from a lower to a higher plane of operation and on that higher plane be utilized for the accomplishment of ends entirely superior to the comprehension of the simply carnal mind. When we are told that carnality and spirituality are diametrically opposed, and they are, we need to reason it out scientifically how and why this is so.

A very simple and easily followed illustration, and one quite to the point, is that of rival candidates each seeking the same office, for if one is elected the other is rejected. The political enquiry, "Which ticket are you voting?" suggests at least two rival issues, therefore by giving your support to the one you necessarily withhold it from the other. Human life is originally quite simple, but as we progress in experience, it becomes ever more and more complex. Not

only two, but certainly three and often more rival candidates appear in our fields of vision and we are called upon to decide whether we will devote our energies to the service of one or the other.

“Choose ye this day whom ye will serve” means very much to many at the present moment. Shall we give our energy to this or to that? Shall we squander energy in mere physical gratification and waste time in idle frivolity, or shall we direct our forces into new and higher channels? We never need suppose that we are always called upon to choose between good and evil: we may often be only required to choose between a greater and a lesser good, and that choice is not so easy and requires far clearer and deeper spiritual insight. Much waste of energy would be comparatively unimportant were that wasted energy not available for higher ends of service. We may have indulged in dissipations which were certainly not criminal, but we have parted with time and energy which we could have devoted to really useful and important work. Inefficiency, not downright sinfulness, is the besetting stumbling-block with multitudes of men and women, youths and maidens.

No subject is more difficult to make plain to many people than comparative values. Martha and Mary are always with us, and one always chooses the better of two parts. We need housekeepers as well as meditative maidens, it is true, but nothing can be further from fact than that a contemplative mind disposed to dwell upon exalted themes is thereby unfitted for domestic effort. What we need in any emergency is not excitability but calmness, not the tendency to rush and scream, but the repose essential to see clearly the path of wise action, and in any emergency it would be a Mary, not a Martha, of either sex, who would have command of a trying situation. Mobs are easily aroused and

not so readily quieted. The regenerated man or woman, whose animal propensities are entirely subservient to the sway of reason enlightened by intuition, can never be carried away by gusts of passion and led to act violently, nor can one who is regenerated be made afraid by any threatened danger that may menace.

The risen or regenerate life is a life possible to all tho' actually attained by only few. It is not attainable either by subscribing to a creed or by engaging in exciting exercises of any kind,—tho' it may often be suggested and assisted by well considered ceremonial observances. The regenerate life must start with consecration and concentration. We must place an ideal before us and steadily work toward its actualization. We must remember that as regeneration is accomplished gradually, the work of transformation going on within us is verily an alchemical process. Instead of becoming impatient or disheartened, as many do, because we do not gain the loftiest heights by a single leap, we need to cultivate and exercise indomitable patience as well as perseverance.

We must press steadily toward our goal, always inwardly contemplating it and always working consciously toward it, but we cannot escape the fact that progress is thro' conquest over obstacles and victory over temptations, therefore if none of these arose in our pathway we should miss our needed discipline. "Thro' cross to crown" originally meant that by means of endurance ultimating in symmetrical attainment, and only thus, could we tread the path of the spiritual candidate, and having eventually vanquished every weakness, attain to an estate where, instead of being used by our appetites and living for their gratification, we become royal magicians having all power over the things which aforesaid dominated us.

# The Problem of Virtues and Vices

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## CHAPTER XVI.

The age-long controversy concerning a possibly clear dividing line between virtues and vices can surely never be finally settled until one section of humanity is willing to accord to another the same credit for honest intention which it always takes to itself. The permanent value of the Golden Rule chiefly consists in the plain and forceful manner in which it emphasizes equal rights and privileges, and as we are finding out that all civilized peoples have nominally embraced it in one form or another, we can no longer pride ourselves as being its exclusive promoters and promulgators because we profess a certain creed or belong to a particular section of the human family.

There are three definite forms in which this great universal rule has been expressed: the Persian form relates to feeling; the Christian to action and the Chinese to abstinence from action. Putting the three forms into one, we may present the following as a consensus of agreement regarding the conduct of life, measured by a high moral standard. We ought always to feel and do to all others just as we wish all others to feel and do to us and consequently we must neither feel nor do toward any other what we are not willing that any other should feel or do toward us. A virtuous life is necessarily a strong life, therefore, it cannot be described in any

negative terminology. To merely abstain from wrong action is passive goodness, but it can never rank with active heroism; it is, therefore, utterly absurd for any one setting forth a moral code to exalt mere passivity above activity and eulogize non-action above right action.

There is, however, a period in the moral history of every one of us,—and there may be many successive periods,—when to abstain from action is better than to act, consequently tho' we are advocates of positive rather than of negative virtue, we cannot afford to deride the time-honored proverb "Discretion is the better part of valor," and we all know that in the original Latin *valor* and *virtus* are words of almost identical significance. "Discretion" is a much-abused word, for to be discreet often suggests cowardice or a time-serving policy which savors strongly of an unrighteous kind of diplomacy, whereas, when rightly understood, a discreet person is not sly or temporizing, or aught else that is weak and contemptible, but wise in judgment, given to weighing questions mentally before expressing opinions regarding them and, above all, disposed to live up to those two excellent injunctions so often quoted,—"Think before you speak" and "Look before you leap."

Nothing can be further from the truth than to confound rashness with courage or bluntness with sincerity. We often hear a man or woman highly praised for integrity on account of selfish disregard for the feelings of others. Outspokenness, regardless of consequences, is frequently classed as sincerity, while a due regard for other people's feelings is spoken of with contempt as tho' anything other than vulgar self-assertion, in and out of season, must evince a syco-phantic temper or at least a timid nature.

Self-restraint is certainly to be classed among virtues as well as self-declaration, and here at once we have encoun-

tered a place in practical ethics where a vice may be regarded as a virtue abnormalized and a virtue shown to be a vice regenerated and sanctified. An old English author, Hannah More, whose moral precepts were highly esteemed a century ago, worked out ingeniously and conclusively the doctrine we are now seeking to expound, viz., that every vice is a virtue gone astray.

"Evil is good in the making" is a phrase often employed by optimists tho' never by pessimists, who, if they want to coin a sentence to faithfully express their creed, may well invent "Good (if there be any) is evil in the making." Such would be a fair definition of the pessimistic view of life, for no one deserves to be ranked as pessimist who does not believe that all must ultimately result badly, as no one deserves the title "optimist" who does not feel assured that all things must ultimately come right. The absurd and utterly unthinking charge brought against optimists, who are truly such, is that they gloss over the sins and miseries which afflict society and bid us all take a complacent view of existing conditions, no matter how bad they be. We are not prepared to deny that there may be indifferent persons posing as optimists, and who certainly are not pessimists, who take simply a "don't care" view of life, to whom there is no vital or important distinction between right and wrong; to whom justice and injustice, kindness and cruelty, truth and falsehood are all about the same; but these indifferentists are not optimists but simply unawakened entities on the moral plane.

A true optimist realizes that this is a strenuous world in which constant heroic action is necessary, and while all original material is good, it is for us to so utilize it that we produce harmonies instead of discords. The scientific world of to-day is coming nearer and ever nearer to the viewpoint

of Alfred Russel Wallace, who has given as good a tentative explanation as we have encountered anywhere of why things are as they are. But no matter who may be the writer or the speaker, or under what denominational auspices the doctrine may be proclaimed, we are all obliged to reckon with the self-evident and unavoidable fact that this world is a training ground and experimental station, and that we are here using our own judgment and going our own way, even tho' under Divine guidance, for the express purpose of rounding out self-conscious individuality.

Many questions are being asked, with never-tiring persistency, of all who express confidence in a Supreme Ruler of the Universe, designated omnipotent and good. Among the most pressing of these queries is how it can be possible to harmonize such a concept with the actual existence of so much crime and wretchedness as we behold all around us, and of course it does not answer this question to merely point to the bright and beautiful side of nature and close our eyes entirely against the reverse aspect of the picture.

The Wisdom Religion alone can reply satisfactorily to this tremendous enquiry, because it is only in a truly universal and esoteric faith that the solution of the world-problem is to be found. Tho' avowed Theosophists go more into detail and profess more explicit knowledge of how the great process is worked out than do others, the tide of conviction throughout the world is setting very strongly in the direction of the Gnostic solution, and by "Gnostic" we simply mean the antithesis of Agnostic, the former standing for knowledge and the latter for ignorance when facing the mighty problem. There can be no original and ultimate evil in any world fashioned of substance good in itself, neither can there be any sempiternal duration of non-eternal evil.

It is useless to endeavor to escape the logic of the inevitable and seek to thrust ideas upon the present generation that no thinker can possibly endorse and among the most ridiculous of all self-contradictory fallacies is the thought that GOD created an entirely good universe, part of which has already become irrevocably bad. In their protest against evil, which is only relative, people are very apt to undermine and overthrow the very fabric of their own confessed belief. Listen to the two great Creeds of Christendom, recited daily in the great historic churches of all Christian lands. The Apostles' Creed starts as follows: "I believe in God the Father Almighty, Maker of heaven and earth." The Nicene Creed begins "I believe in One God the Father Almighty, Creator of heaven and earth and of all things visible and invisible." A more sweeping declaration could not be invented by any modern Theist, and we surely ought to pay some attention to Confessions of Faith that are being recited daily by millions of persons in all parts of the world, including especially many who believe that some human beings are totally depraved and already suffering a penalty for sin in the unseen world that will endure forever.

No possible good can ever be done by introducing a pessimistic note into any system of religion or philosophy, and it was evidently the glory of all great religions at their inception that they endeavored to adhere closely to the teachings of their illuminated Founders, but later in their history they permitted the canker of pessimism to corrupt them, and at that moment they began to fight and to decay.

All enlightened sentiment today is against every harsh method of dealing with criminals, except in certain modified forms where the apparent harshness is clearly intended only for the protection of society. Juvenile Courts are doing a very large amount of good because they are operating on



the plan of appealing to the latent good within the delinquents. Vices are often thoughtless, and clearly vincible when the right educational methods are employed. You can never make any child or adult believe or feel that he is wrong except by letting him see a contrary right, thereby affording an opportunity for mental and moral contrast.

Vindictive punishment is quite as absurd as it is cruel because it enlightens and convinces no one, and from the psychological standpoint it is easy to see that by arousing the most violent feelings of antagonism in the breasts of the most undeveloped members of society, we are incurring far graver dangers for the future than those which actually menace us today. Crime is always a painful and disagreeable subject to discuss and over-much dwelling upon it must of necessity prove unhealthy; but as we are daily confronted with records of criminal proceedings and it must ever be the aspiration of all philanthropists to extirpate criminality, we must not hesitate to so diagnose the malady as to discover its sources in order that we may find and apply a remedy. The eminent Italian criminologist, Lombroso, took an over-lenient view of evil-doing, in the opinion of many less experienced men, because they had not deeply studied human errors scientifically, as he had.

The old saying "To know all is to forgive all" contains a mighty truth of universal import, but a truth we are very likely to misconceive until we have made a searching study of the true nature of forgiveness. To forgive properly means to give forth aid, to render assistance to the weak and erring that they may rise superior to their besetting infirmities, not to complacently gloss over every form of malpractice on the weak plea that trespassers are so constituted that they cannot help trespassing.

"Ye that are strong should bear the infirmities of the

weak" is a kindly saying containing much food for reflection, but the political economist and industrial reformer needs to ponder carefully how wisely to fulfill the admonition. Such an exhortation is clearly based on the concept that there are elder and stronger members of the human family who are far more their "brothers' keepers" than the younger and weaker members can be; therefore, the heavier burden of responsibility must be acknowledged as rightly resting upon the strongest and broadest moral shoulders.

Determinism as a philosophy is current in many quarters, and it is easy to see how Prof. Fullerton, and other highly instructive authors, have been able to present the case in favor of a limited Determinist philosophy quite acceptably to the best thinkers of this age.

Ignorance is the root of all misdoing. It is, therefore, not going too far to say that no one will commit offences against the moral law when all have become so enlightened as to perceive that every transgression brings suffering in its train. Ignorance is never finally invincible, tho' temporarily it may appear so. All intelligent study of Will must convince us that when there is a decided will to act in a certain manner, no amount of pressure can effectually compel action in opposition to that determined will, tho' it is often comparatively easy to prevent for awhile the outward expression of that will.

Did we believe in a literal hell, as a place of imprisonment for evildoers, we could readily follow the argument advanced by many that by locking criminals up we could effectually restrain them from the commission of overt acts of violence, but what about the psychic influence they might exert? Modern psychology is presenting us with some tremendous problems calculated to completely revolutionize all our accustomed penal methods, for we are daily learning

more and more of the potency of silent psychic influences, justifying to the full the famous words of Lovelace, "Stone walls do not a prison make, nor iron bars a cage."

The greatest of all services rendered by psychical research is the constantly increasing proof that we are in possession of inner faculties which enable us to function quite independently of the physical senses, and as this fact comes to be universally granted, we shall all realize the utter futility of attempted reformation thro' any other means than such as are genuinely educational. Once let it be admitted that every vice is a virtue gone astray, and that many of the most difficult criminal cases can be successfully dealt with by directing the impetuous stream of misdirected energy from a destructive into a constructive channel, and we shall soon witness a complete remodelment of our entire system of dealing with those dangerous elements in society whose activities at present are, in many places, alarming in the extreme.

The recent celebration of the Charles Dickens Centenary, which has aroused great interest all over the English-speaking world, has called much attention to the special claim which the great novelist still has upon all who truly love humanity and seek to overcome distress by radical yet merciful methods. Dickens saw good in everybody, no matter how degraded some unsavory specimens might appear, and he was not satisfied to be merely a theorizer on the possibilities of mankind. He exerted himself to the utmost by tongue and pen to actually bring about those greatly needed reforms which he knew would result in a speedy diminution of the vices which a savage system of punishment served only to intensify. Schoolboys were often guilty of disorderly pranks, for which they were brutally flogged in those execrable schools of Yorkshire which Dickens so mercilessly lam-

pooned. Debtors were thrust into prison and humiliated in the most ignominious manner, with the result that they sank continually lower and lower in the social scale and became less and less able to satisfy their creditors and keep out of debt in future; and to the sympathetic heart of Dickens the sorry plight of the debtors' families made the strongest of all appeals.

As virtues and vices on the spiritual plane must always be determined far more by intention than by action, it cannot be that all persons who perform similar acts are equally virtuous or vicious. Take as an example the question of warfare. We are living in days when Peace Societies are multiplying and the best thought of the world is in favor of international arbitration; it has, therefore, come to pass that the soldier's avocation is no longer esteemed as formerly, and many there are who look down upon it tho' their ancestors regarded it with the highest honor. Nothing could have been more virtuous in popular esteem in Europe in the days of chivalry, than for a young man to become a knight and carry a sword which he would not hesitate to draw on provocation. In those days the "manly art of self-defense" was universally regarded as consistent with a profession of Christianity of the sincerest and most exalted type, and thro' the forceful agency of well-nigh universal suggestion, it would appear to the warrior that he was living the most virtuous life possible if he kept clear of wanton brawls and only used his sword in some honorable cause. There are many well-meaning men and women today whose views are distinctly Mediæval and who, therefore, glorify the soldier's profession and give their sons to the Army as other parents dedicate their children to the Church.

From an abstract point of view and in the course of a lecture on moral evolution, nothing can be easier than to

denounce the continuance of warfare and urge the immediate adoption of an international peace policy, but that attitude by no means necessitates, or even lawfully permits a scathing condemnation of those among our neighbors who fail to see the situation as we behold it. Right and wrong for the individual must always be determined by interior conviction; otherwise there can be no self-development, and the highest possible degree of self-development constitutes the crowning glory of democracy. Submission to extraneous authority is never difficult, but willing and intelligent obedience to wise legislation requires a much higher measure or perception than the bulk of average people have yet achieved.

The world today is greatly convulsed because we are in the midst of transition from an old state of submission to a new condition of obedience. This is the only satisfactory solution of the strikes and all other tumultuous outbursts of discontent with existing conditions which occasion an immense amount of immediate suffering, but are without question, purifiers of the moral atmosphere, as electric storms are purifiers of the physical atmosphere and volcanic eruptions and earthquakes safety valves thro' which there escapes much that would wreck the planet were it longer suppressed. We are the makers of our own external world, and if there are explosions in our laboratories it is because we are yet too ignorant of natural chemistry to utilize powerful elements without incurring danger and temporary disaster. James Russel Lowell, among many other quaint and pithy sayings, declared that "the framework of the universe is fireproof," meaning that tho' we might produce much transitory havoc, we could never upset the constitution of nature or occasion more than transient disturbances.

"Sin is the transgression of the law" is a sentence embodying the deepest philosophy and it is susceptible of at least

a two-fold interpretation. In the highest ethical sense of the phrase, to transgress the law is to run counter to one's own sense of right, to rebel against conviction and to one's own true self to prove untrue. In a worldly sense, to transgress is simply to act in opposition to the existing code in a certain place at a given time; therefore, we cannot class offences, which are only such in the eyes of particular legislators, as vices or sins against the moral sense in general. It is certainly essential to the order of a community that there should be no serious breaches of discipline, consequently it follows of necessity that external local laws should press heavily upon some conscientious persons who may be accused as guilty of serious misdemeanors by the civil authorities, tho' their moral sense is particularly keen and they steadfastly adhere to their interior convictions. Legislators have a very difficult task before them when they have to administer justice to mixed populations, among the various elements of which moral standards differ widely; it is, therefore, becoming more and more self-evident that in some directions greater latitude must be permitted and in other directions a sterner rule must be enforced.

Take sanitation as a telling instance. Such a wise rule as that forbidding the indulgence of unclean and unhealthy habits in public places can reasonably be enforced, but a law compelling children to be vaccinated or else debarred from public schools is tyrannical for two excellent reasons; first, that many parents seriously object to the practice, deeming it poisonous as well as filthy and likely to engender disorders worse than the smallpox it is supposed to destroy; second, because if it be really the preventive it is declared to be by its enthusiastic advocates, those who believe in its efficacy can readily, thro' its agency, render themselves immune.

It is not necessarily any disgrace to be thrust into prison, for it is often only cowardice and weak submission to tyranny that keeps people outside prison walls in times when some great cause is being agitated. Political prisoners are often among the bravest and noblest of men, yet they are often classed with burglars and all manner of other disreputable persons whose crimes are actuated by greed and avarice, while the condemned convict is frequently a man or woman who has manifested the extreme courage of unpopular conviction.

In the early days of modern Australian history, the common belief was that Australia was scarcely more than a penal colony of Great Britain, and Tasmania (Van Dieman's Land) was specially singled out for insult on that account. Tho' it cannot be denied that some rough characters were sent across the seas, and that some small portion of the present Australasian population is descended from persons who deserved banishment from their native land, it is true, on the other hand, that many convicts were only political offenders who were often imbued with a strong love of right and indomitable sense of justice.

To oppose what we feel to be an unjust law is not criminal, it is heroically virtuous and even tho' we be mistaken in judgment, our motive, spiritually speaking, nobly qualifies our act. Tho' freely granting all this, we do not see that any plea of justification can be brought forward for wanton oppressors, for surely no one will have the hardihood to affirm that actions prompted only by selfish avarice are to be regarded as the outcome of virtuous desires to live loyally to conscience. The mildest verdict that can be passed on utterly selfish actors is that the moral sense is not yet awakened within them, consequently they are simply *unmoral*.

Without some regard for individual progress there could be no ascension of the race; for that reason we are justified in pronouncing extravagant devotion to self as vestigial in our present civilization, marking a survival of lower stages of human development than the present average in the more advanced sections of earth today.

Great intellectual force does not argue commensurate morality any more than vast physical size argues high intellectual attainment. Let us never confuse these issues and imagine that because a man is an intellectual giant, he is therefore a moral prince. Every vice is a discord due to over-development in some directions and under-development in others. Phrenology reveals the criminal head and chirology shows the criminal hand, while astrology gives evidence of tendencies at birth which, if unchecked, will develop into criminal action. But as we can make good use of these three revelatory and advisory sciences if we study them intelligently, it behooves us to show how weak points can be strengthened and counteracting tendencies developed to offset dangerous excesses. Fatalism is a system of spurious philosophy of which no one can make any use, but the famous saying "CHARACTER IS DESTINY,"—coupled with the assurance that character is within our own power to mold,—is an incentive to all useful reformatory and regenerative industry.

In Mrs. Besant's "Universal Text Book of Religion and Morals" (Vol. II), she has introduced three carefully written chapters on virtues and vices in relation to Superiors, Equals and Inferiors, in the course of which she shows the reader very plainly how "circumstances alter cases," because it would be harmful to some people to be treated in a manner which would prove of benefit to others. By our inferiors we can only rightly mean those less enlightened than our-



selves; by our equals we of course mean such as walk with us side by side and are supposedly, at least, on the same general level of understanding and social position with us; by our superiors we must signify those who have already attained a status we have not yet reached.

Love and Reverence are forever inseparable; Hate and Dread are equally unknowable apart. We engender love in others by sending out love to them. This is particularly the case with those on lower levels than ourselves. We need not concern ourselves about the influence we exert on our superiors, for it is they who influence us far more than we can affect them; but with our attitude toward the "least" of our brethren we should be specially concerned. If we have any brutal instincts unsubdued,—and sometimes they become manifestly rampant,—very little harm is done if we show inconsiderateness only to those above us in the spiritual scale, because they cannot be injured from below, and they are sufficiently benevolent as well as comprehending to seek to elevate us instead of rounding on us and paying us back in our own coin, often with compound interest, as our equals might and our inferiors certainly would. It is those in the ranks beneath us for whom we are specially responsible. It is, therefore, far more necessary to be circumspect with pupils and servants than with intimate friends and teachers. We are almost in the place of gods to little children who look up to us for everything and we do indeed require to grasp the true significance of "The White Man's Burden" in our relations with the less enlightened races of mankind.

The Wisdom Religion wisely discriminates between the higher and the lower in the scale of evolution, but never can it sanction oppression in any of its forms. Reverence for rulers is theoretically right, so is honor for parents, but ought not rulers and parents to see to it that they are worthy of the

homage they exact? We have a noble example of worth in King George V, whose recent visit to India has resulted already in great good to that long troubled land. A monarch who seeks the welfare of all the people and who feels intensely his responsibility as their rightful leader, is the right man in the right place.

Is not the crying need of today for leaders in industry as in statesmanship who will call forth the respect and love of their employees instead of inciting them to rage and discontent? We must unite the sterner with the milder virtues in private as well as in public administration, and as no one has thought out or even dreamed out a plan of society in which there will be no representatives or overseers, the only question actually at stake is what kind of overseers or directors will hold the reins in future.

When once we know that there are no vices which cannot be transmuted into virtues and that there are no virtues which cannot degenerate into vices by perversion, we shall be far on the road toward a much needed solution of myriads of pressing difficulties. Revolt is always intentionally against injustice. Love of freedom is ineradicable in human nature and tho' many deeds of violence are committed in liberty's fair name, we must not take refuge in a return to ancient feudal despotism because we cannot close our eyes to the disturbing fact that labor agitators are often quite as tyrannical as the capitalistic bosses against whom they strive.

We are in the throes of the readjustment of all social and industrial conditions. Authority is shifting its basis from thrones without to thrones within, for in the coming age we may rest assured that it will be an intuitive perception of truth and co-operative resolve to federate for general human interest that will supersede the present wild chaos in which we hear the roar of belligerents, and amid the din and smoke

of battle, often fail to see the dawn breaking in the sky and to hear the celestial music announcing the birth of a day of freedom and enlightenment in which the prophecies of the world's greatest seers will find practical fulfilment.

To live peacefully while strife is raging around us is the part of wisdom. We can only exert a telling influence from above; therefore, in the midst of furious excitement, the successful general always keeps calm and cool and because of such supreme self-control, he can pour oil on the troubled waters and being himself unperturbed by psychic tempests, can bid the most violent mental storms to cease.

# Scientific Marvels and Marvels Beyond Science

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## CHAPTER XVII.

The word science is one of such immensely wide import that we hardly know how far we are justified in employing the title of this essay, which was suggested, at least in part, by a very instructive volume detailing results of Psychical Research, especially in France, by Dr. Joseph Grasset of Montpellier. An English translation of this careful experimenter's work has been made by his warm friend and scientific colleague, Rene Jacques Tubeuf, with a Preface by Emile Faguet.

"The Marvels beyond Science" is the title given to the book by the translator. Dr. Grasset's earlier treatise "Spiritualism and Science" excited much interested attention as it marked an epoch, to some extent, in the position toward psychic marvels taken by prominent scientific investigators. The rigidly scientific method, on account of its slowness and extreme cautiousness in arriving at results, makes many enthusiastic Spiritualists impatient, therefore we often find editorials in "LIGHT," of London, expressing a certain degree of annoyance at the persistence with which many non-Spiritualistic theories are put forward, and on the other hand we find in the same columns much congratulation ex-

tended to scientific researchers on account of their confessed open-mindedness, which is inseparable from the truly scientific temper.

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

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

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

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

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

Physical science is often the only science referred to when science itself is mentioned, and to a large extent this attitude is maintained by such a body as a Society for Psychical

Research, especially when engaged in the investigation of phenomena which make an appeal to the physical senses regardless of the source whence they proceed. Nothing can be more admirable than the mental attitude of those experimentalists in any domain of research who determine to keep thoroughly open minds, and who therefore do not permit emotion of any sort to sway them.

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

The seeming reluctance on the part of many truly scientific minds to give ready credence to supposedly super-scientific phenomena is frequently entirely misconstrued, it being falsely attributed to gross materialism, or some invincible prejudice against certain classes of phenomena or sets of ideas, when in reality it is only the prudent mental frame of unprejudiced truthseekers who cannot bring themselves to endorse or advocate something of which they are by no means certain.

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

grounds for acceptance or rejection.

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

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

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

a future state but only with a present state that science, as such can possibly deal.

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

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

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

There is still far too much of the uncanny associated with psychical research in the minds of many investigators and the recrudescence of interest in medieval magic now prevalent adds somewhat to the uncanniness. Largely by reason of psychic experiences having been often placed under a ban



both by Church and State people have come to think of ghosts walking at midnight in cemeteries and haunting houses in a most distressing manner whenever mention has been made of spiritual manifestations. This unwholesome and altogether unnatural association of ideas is the outcome of the utterly false teaching to which the populace in many lands has long been subjected, and it serves to show very clearly how certainly things can become abnormalized by improper condemnation as well as by ignorant abuse.

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

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

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

We cannot get away from the facts of spiritual inter-

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

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

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

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

Despite the statement of the Bishop of London and other eminent ecclesiastics to the effect that there is neither rational nor Scriptural warrant for supposing that our characters are radically different five minutes after quitting the physical body from what they were five minutes prior to leaving it, a long held supposition that death made a complete change yet holds sway over many intellects, greatly handicapping

the student who attempts to weigh evidence impartially when it concerns discarnate as well as incarnate entities.

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

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

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

As long as hysterically religious people shriek "devils" and equally bigoted Materialists cry "humbug" or "delusion," refusing to renounce ignorant fear in the one case and stupid

unwillingness to impartially weigh evidences in the other,— we can make little if any scientific progress, for there is no attitude on earth so thoroughly open-minded as the genuinely scientific.

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

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

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

The "conditions" cannot be dispensed with, they must be wholesome and beneficial in all instances. It is quite true

that peculiar phenomena cannot usually be elicited at will; this is largely because we do not know what conditions are absolutely necessary for the evolution of certain curious results, all of which are amenable to the action of a fixed law, just as discoverable as any chemical formulary.

To produce results at will, one has to be fully acquainted with the law governing the production of phenomena one desires to elicit, and it is exactly at that point where the roads divide between the claims made by average Spiritualists and those put forward by avowed Magicians. The Spiritualistic theory is quite easy to understand and there are many proofs of its validity, but these in no way contravene or overturn the claims of professed magicians, because it is quite conceivable that there are many intelligent entities in the unseen, and also a few yet in material embodiment, who have learned the secret of producing wonders far beyond the scope of ordinary scientific achievement.

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

# The Significance of Names and Numbers.

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## CHAPTER XVIII.

**What's in a Name?** A question often asked but seldom answered. Indeed it is quite commonly supposed, in these days, that names are unimportant except as convenient designations for particular individuals regardless of their appropriateness either to temperament or occupation. That so light a value was not placed on names in olden times is clear from the great importance attached to them in all ancient Sacred Writings, and also from the fact that they were at the outset of their career symbolic or characteristic designations.

Many names now in use have so obvious an origin that we see at a glance exactly how they came to be employed originally. Those denoting color, as White, Green, Brown, Redman, and others constantly confronted reveal their origin immediately, and the same is equally true of Miller, Baker, Butcher, and similar ones describing occupations. Prof. Draper may be a teacher of languages or chemistry in some university, but his ancestors must have been literally drapers in the commercial meaning of the term, and so on through the entire long list of names of similar description.

Then we have titles such as Duke, Baron, Marquis, and even King and Queen, which must have originated in royal

or aristocratic circles, though now often borne by obscure commoners, a fact that immediately it is studied will show us quickly enough how great has been the social and commercial interblending in the families from which many of us have descended. These remarks, however, refer only to family names, and in attaching significance to a name many people consider the given or adopted name by which a person is usually called to be of chief importance from the standpoint of vibration.

Recent authors of curiously interesting works, out of the general tracks of literature, tell us that the twenty-six letters of our English Alphabet, can be divided into three columns, two of nine letters each and one of eight letters. The letters according to this arrangement are placed as follows as regards numerical value: A, 1; B, 2; C, 3; D, 4; E, 5; F, 6; G, 7; H, 8; I, 9; J, 10; K, 20; L, 30; M, 40; N, 50; O, 60; P, 70; Q, 80; R, 90; S, 100; T, 200; U, 300; V, 400; W, 500; X, 600; Y, 700; Z, 800.

It is often regarded as permissible to drop the tens and hundreds and count only the governing units in finally adding up the figures belonging to a name, and if this course is pursued we make only nine great general classifications. However, by insisting upon the greater value of tens over units and of hundreds over tens we are able to explain name-values far more explicitly and take into account a very much greater number of varieties.

The entire name which rightfully belongs to one may be considered in an ample delineation, but for ordinary superficial readings it is enough to take notice of the name or names by which the individual is usually known. Many people, we might even say most people, suppress a portion of their names, employing for general use only a comparatively small fraction of it. In all such cases though the unused por-

tion of the name belongs as fully as the other part to its possessor yet it cannot exercise anything like so important an influence upon the life, for it is the sounds emitted in calling the name and the suggestions made by seeing it in print or writing it that give it its greatest practical value.

We must always notice the place and number of vowels in a name when seeking to estimate its strength, as vowels may be called the picture and consonants the frame. Vowels can stand alone, being easily pronounceable without the aid of consonants though consonants cannot be articulated without the help of vowels. According to a method which we find convenient to adopt, and one which seems to stand well the test of reasonable criticism, in reading the value and meaning of a name we always first count its letters and pay heed to their respective number-valuation, and then proceed to consider the number of the vowels in the name and their definite positions.

Taking for a first experiment a single name by which a person is generally called we can obtain considerable insight into the most prominent characteristics of that person and estimate to what particular classes of unseen influences he is specially attached. Harry will serve very well as a name in frequent use and one which is likely to be borne by many of our acquaintances. Harry numbers 989 which can be reduced to 26 by final addition. It is not properly allowable to reduce this 26 to 8, because there are many names which result in 8 in the same manner that Harry results in 26.

If we fail to make distinctions between letters in first, second and third tables in ultimate addition we cannot grasp the difference in value between G, P, and Y, which are respectively numbered 7, 70, and 700. Harry numbering twenty-six is a much stronger and more advanced name than any name numbering only 8. But though our particular



friend whose first name is Harry is well placed in that regard he may have a family name by which he is generally known and called which either adds to or detracts from his first appellation.

To take two very usual names we will consider Harry Smith and Harry Jones as typical illustrations. Smith numbers 357 which can be reduced to 15, therefore Harry Smith as one name numbers 41. Jones numbers 225, reducible to 9, therefore the full number of Harry Jones is 35. Now should any one determine to adhere to only nine classes of names he would have to make Harry Smith enter the five Class while Harry Jones would be in the eight Class, but by no possible system of addition could we make them similar. Take them as they properly stand the one is vibrating as 41 and the other as 35. Now as 4 stands for a foundation and three is suggestive of a mental concept preceding the laying of a foundation for an outward structure, if Harry Smith lives true to his name, and it rightfully belongs to him, he will be the better adapted for external works while Harry Jones will be more suited to intellectual pursuits.

Now this does not always happen to be the choice of the boys to whom these names are given. Therefore as one grows older he experiences a desire to change his name as well as to follow a line of occupation differing radically from the one selected for him by his parents. This brings us to a consideration of the rights of boys and girls to select their own vocations rather than to follow in a track marked out for them by guardians. Nothing occurs by accident, it is true, but though all is ruled by law and all events proceed in necessary lines of consequence, we are not justified in assuming that we are merely puppets of the inevitable.

The wisdom of the author of Proverbs attributed to Solomon is finely displayed in the immortal saying, "Train

up a child in the way he should go and when he is old he will not depart from it;" but wise though the saying is it is very open to serious misapprehension and misapplication. Many parents and guardians act as though they were divinely appointed arbiters of the destiny of all the children committed to their care, and so far do they carry this illusion that they regard as sinful insubordination all assertion of individuality on the part of youths and maidens when these growing entities begin to feel the stirring within them of an irrepressible individuality.

The real meaning of the venerable proverb is that moral instruction should be conveyed to all children alike, as the same virtues need to be cultivated irrespective of differences in occupation. The ancient Jewish idea of education is that every child should be instructed in the Law and that whoever neglects to train a child morally is guilty of grave offense. As the truth contained in Torah is regarded as a "rod and staff," as the terms are employed in the Twenty-third Psalm, to withhold the "rod of correction" is indeed a serious negligence, but blind and barbaric indeed must any be who confound wise instruction with a birch rod.

A young person desirous of going on the stage or adopting any literary or artistic career is very apt to desire to take a *nom de plume*, often a highly romantic one. Though mere passing fancies ought not to be unduly catered to,—there are often excellent reasons for the young person's wish to change entirely the sound-vibrations to which he or she has been formerly accustomed.

In the Roman Catholic Church it is the established custom to take a new name at Confirmation but this name is an addition not a substitute, as the names given at Baptism are invariably retained; but it is quite permissible to repress the baptismal name and get yourself called by the new name you

have taken at Confirmation if you so desire. In the service of the Church the names of saints are always preferred above all others and it is quite reasonable, when we regard the influence of suggestion.

Though very few people, comparatively speaking, have worked out scientifically the value or quality of names they like and names they dislike, the instinctive feeling with which many of us are highly endowed, suffices in a majority of instances to direct us toward names we may profitably adopt and those which would be unprofitable for us to carry.

We hear much about "good" names, but in this connection "good" refers only to adaptability, not to any special intrinsic excellence. Such an expression, for example as "a good knife" refers to the quality of the steel of which it is made, but no knife is good for purposes for which we require a very different sort of utensil. Names may be thoroughly good as names, even beautiful so far as sound and appearance go, yet altogether unfit for the particular work we are wishful to accomplish.

It is quite lawful, if one's occupation changes frequently to take several *noms de plume* in succession, or if one has several names of one's own to repress first one and then another, using temporarily that particular name felt by its possessor to be best suited to the line of work at present contemplated.

As there is considerable fatalism, and even some pessimism, connected with the subject of name-values in certain circles it becomes necessary to frequently reiterate the time-worn but never worn-out statement that all vibrations are good. Failure on our part to comprehend their peculiar characteristics and relative appropriateness being all that causes us sometimes to imagine that a name, like a color, is

not good, because it does not express some particular kind of excellence to which we are specially devoted.

Much has been spoken and written recently concerning the connection between sounds and colors and the colors of our names have been seriously discussed. Without attempting to give wider classifications than the following we have found it very practical to take the seven vowels, A, E, I, O, U, W, Y, as corresponding with the seven prismatic hues.

As vowels are the mainstay of all language, the vowels in our names are of more importance than the consonants, therefore it is quite reasonable to connect the seven rainbow colors with the seven vowels and the many less pronounced colors with which we are all familiar with the 19 consonants.

The color of a name may then be determined primarily by its vowels, the first vowel in a word being always the original dominant.

Anna, Martha, Hannah, are distinctly octave names as they have but one vowel but that one is repeated; they are therefore strong, well-balanced Red names and carry with them very powerful vibrations.

Alice, Alicia, Adelaide, denote versatility for though their first color is Red, they combine others with it. Alicia is an octave name with very pronounced Yellow emphasized between lower and higher manifestations of Red. Adelaide is much more versatile than Alicia, its vowel color running from Red to Orange, then on to another type of Red, then to Yellow, and finally reaching a higher Orange.

Red always denotes power, courage, resolution and ability to take an initiative. Orange indicates self-esteem, presence of mind and general disposition to make an attractive appearance; Yellow is the intellectual color *par excellence*.

Harry and Henry, though often regarded as interchangeable, are by no means alike from the standpoint of vibration,

though both end in Violet. The vowel-coloring of Mary is the same as that of Harry, emphasizing the two ends of the spectrum, Red and Violet. Henry like Emily starts with Orange, when vowels alone are considered, and ends with Violet, but the Yellow vowel in Emily makes that a more versatile name than Henry.

A study of names soon dispels the illusion that strong names are exclusively masculine, for many feminine names are remarkably powerful and many popular masculine names are comparatively weak, and vice versa. Elizabeth is a name of much dignity, as the vowel-colors run from Orange to Yellow, then to Red and onward to Orange in the scale above.

In reading the value of a name by the position of its vowels it is very important to remember that when a letter is repeated it denotes an ascending scale, that is why many of our very best names have two, and in some instances even three, repeated vowels, and occasionally the same vowel inserted thrice, which denotes great aspirational tendency.

Arthur emphasizes Red and Blue; when these are united they form royal purple. It is very noteworthy that in Tennyson's "Idylls of the King," and in all literature pertaining to Knights of the Round Table,—distinguished for exceptional chivalry,—the name Arthur figures prominently in a position of regal state. Alfred and Albert display Red and Orange while Edward displays Orange and Red, therefore we may take it that the red in Edward vibrates an octave higher than in any name where A is the first vowel.

George gives prominence to Orange, then to Green and finally to the octave of Orange; the significance of this combination is much dignity, and in the midst of it all adaptability to practically all conditions, for green is at home everywhere. Patrick displays Red and Yellow, and these

are the Papal colors which are singularly appropriate for the patron saint of Ireland and the many Sons of Erin named after him. George the patron of England has the more expressive name of these two as it contains an octave. Andrew, patron of Scotland, reveals Red and Orange, quite characteristic of the vigorous temperament of the Scotch. Charles is another familiar illustration of Red and Orange; Clarence carries Orange to its octave and is therefore a name of wider significance and fuller scope.

Names of flowers, often borne by women, are in many cases highly expressive. Lily displays Yellow and Violet; Rose shows forth Green and Orange; Mignonette reveals Yellow, Green and the octave of Orange; it is therefore a name of rare versatility.

We have purposely called attention to more than a single phase of the subject of nomenclature because we wish to suggest, though only in barest outline, how very much we can get out of names if we will only study them. We are all familiar with the great importance attached to names and the enlargement or changing of them according to Bible history, and now that a study of various Sacred Writings is becoming general it adds greatly to the interest of the theme to find that the Hebrew and Greek Scriptures are by no means alone in giving attention to this subject.

The old Latin saying: *Nomen est Omen*, contains a profound depth of meaning we have none of us fully explored. Our names are ominous in every instance and when we have outgrown a condition designated by a name we have borne from birth we do well to choose and carry another.

The custom of giving prophetic, patriarchal or heroic names to boys is a very good one, as these names are all powerful and we have only to read a little history to find how very strong were many, indeed most of the names borne by

men who achieved greatly. Joseph, Isaac, Elijah, Elisha, Samuel, David, Solomon, Isaiah, and many more representative Bible names all give forth powerful vibrations and all suggest some high ideals to live up to.

It is notable also that in very recent times up to the present day, it is a prevailing custom to use all one's names; notably, on the part of distinguished authors and leaders of thought. A very large percentage of leading American authors during the Nineteenth Century were generally known by a three-fold name. Henry Wadsworth Longfellow; William Cullen Bryant; Ralph Waldo Emerson; John Greenleaf Whittier; Edward Everett Hale; are a few among the very prominent, and though it would be absurd to say that the marked ability of those good men would have appreciably diminished had they come before the world with undignified appellations, we can hardly doubt that a poor short name would have been a handicap at the commencement of their careers, however fully they might have subsequently overcome it.

It is no idle superstition or mere fad to pay attention to helps along our pathway, and it is no answer to our contention as to the helpfulness of certain names to put forth the truism that we are able by dint of persevering industry to rise above all obstructions. Of course we can; but in our resolve to do so we may well make use of all helps at our disposal. A person can write with hands encased in gloves, but only at a foolish disadvantage.

No doubt a gifted actress could make her way on the stage billed as Hyena Roach, but she would probably attract more immediate respectful attention as Cecilia Montgomery. Now Hyena is a good strong name and so is Roach, but neither is considered elegant, there is therefore more difficulty in impressing people with a sense of your own elegance

if you bear an inelegant name than though you assumed one which on its surface suggests refinement.

In choosing a name for any special work we should deliberate thoughtfully before arriving at a decision, and though we may be helped by general theories concerning specific values it is after all of greatest importance to an individual that he feel sympathetic with his own name, just as the garment which really suits the wearer must be comfortable and to the wearer's taste. Above all that can ever be said concerning the intrinsic value of a name, must ever tower majestically the all-important thought that any and every name can be rendered illustrious if he be a true hero, or she a true heroine, who adorns and elevates it.

Like all other subjects,—and especially that much controverted theme, the influence of environment,—the question cannot fairly be discussed from one side only. While environment influences us, we in our turn modify it; so is it with a name. Speaking from a rigidly external standpoint we are largely governed by what encircles us, but when higher light dawns upon us as we accomplish our regeneration we learn that we can transmute all things. Every letter in the alphabet can be unto us an incentive to some noble achievement and though we shall always experience and admire variety we shall some day find goodness and beauty in all simples and all compounds. Whatever our names may be let us learn to so wear them that they increase in suggestive worth in consequence of our having borne them. Though names given to us at birth betoken the outlines of our coming careers, they at most only represent the raw material with which we have to work; how we utilize this is a subject for our own determination.



# Universal Ethical Teachings: Their Source and Value

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## CHAPTER XIX.

Having recently made an effort to trace, to some limited extent, the source and import of some of the cardinal doctrines of universal religion, common alike to the oldest and youngest faiths, we may now profitably turn our attention specifically to those distinctively ethical inculcations, which tho' generally associated with the promulgation of certain religious dogmas or doctrines, are nevertheless quite comprehensible apart from such definite connection. Religion and Morality are sometimes regarded as inseparable, and at other times looked upon as quite distinct, probably because some people can form no idea of a simple common-sense religion apart from doubtful theological dogmas, while to others morality may appear much as it did to Herbert Spencer, when he wrote his famous "Data of Ethics."

Referring again to Mrs. Besant's most illuminating "Universal Text Book of Religion and Morals," we find it divided into two distinct parts, procurable in separate volumes, the first part dealing with religion as we referred to in our previous essay, the second part dealing exclusively with moral precepts apart from definite theology.

We have already discovered a virtual identity of religious concepts among all civilized races of mankind, and we shall

find it quite as easy to discover an equally universal standard of morality. As the claim seems well founded that all great systems of thought and practice owe their earthly origin to some great initiator, a man so far above the ordinary level of mankind as to be regarded by his special devotees as something more than simply human, or if, as in the case of Judaism and Mohammedanism, Moses and Mohammed are regarded by their respective followers simply as prophets of the Most High, the claim has been made in both instances that the Moral Code was a divine revelation, and, as such, necessarily binding upon mankind as an unalterable declaration of the Law of the Universe.

Between the orthodox and liberal elements in any religious camp there is always considerable division over the question of the divine or human origin of a moral code; but when we take a higher ground than that usually occupied by controversialists, we can afford to leave many questions open which it seems vain to endeavor to close.

It is claimed by the strictly orthodox in Israel that the Sinaitic Law, given in the Arabian Desert about 3,400 years ago, is an infallible revelation from Deity to humanity and therefore it can never be changed in any particular. From a purely rationalistic standpoint, it seems not impossible to arrive at almost the same conclusion so far as practical application is concerned, tho' a typical rationalist claims to know nothing of any divine revelation whatsoever. Here we approach the test of expediency, or the higher utility, which undertakes to test all alleged revelations by the fruit they bear when the doctrines they inculcate are carried out in actual practice. This is the Pragmatist attitude; one which appeals very strongly to many upright persons who feel very properly that our only means of actually proving anything must be the test of experience.

A lower use of the word "morality" makes a moral code a mere question of behavior, for it is contended that our English word "morals" is only a shortened form of the Latin *morales*, meaning manners. Between a concept of morality as divinely revealed and simply a question of desirable etiquette, dissertations on the foundation of a moral code can extend over a practically illimitable area, and somewhere between the two extremes, what is known as "conventional morality" occupies a convenient place. To be conventionally moral is not, however, to measure up to any very exalted ethical standard, for conventionality is never spiritual and is always concerned with conduct rather than motive. No one can possibly accuse the world's greatest Teachers of conventionality in the vulgar sense, tho' history and tradition unmistakably declare that they all conformed to accepted usages in so far as they could do so conscientiously, but not one step farther. and the course they individually pursued was the only one they recommended to their disciples.

"*Do as I say and also as I do*" is the substance of the teaching of a truly illumined Teacher, whose life and doctrine are always in complete accord. Lesser lights in the moral firmament may well say, "*Do as we say, but not as we do,*" knowing that their lives fall short of their ideals. Between ideal and practical morality there must be an evident distinction, except in the case of one who is truly a Master, for only the Masters have grown to such heights of spiritual attainment as to live out to the full their spiritual perceptions.

Then, again, it is self-evident that we can see a height before we have climbed it, and as we are all growing or expanding entities, we make advances toward a supernal goal by admiring and contemplating eminences we have not yet reached, but toward which we are striving.

When Matthew Arnold declared conduct to be four-fifths of life he did not plainly tell his readers what he considered the remaining fifth to be. Probably the idea uppermost in Arnold's mind was that there is an unseen root whence all the branches of the tree of conduct proceed, and that we can only judge in external ways of behavior, leaving motive to the all-seeing eye of Deity.

With motives or intentions outward legislation cannot possibly have much to do, yet "intent to deceive" is a legal phrase, proving that juries and judges feel that they are able, to some extent, to discern and weigh motives and make allowance for weaknesses in cases where there seems to have been little, if any, wrong intent. Granting the righteousness of this attitude, we are, nevertheless, so insufficiently supplied with knowledge of what is taking place within the hearts and minds of others that outward laws have to be framed chiefly as regards conduct, tho' home training should always lay great stress on motive and on feeling.

It is inconceivable that wrong actions should have originally proceeded from kindly motives, tho' many actions seem to spring from simple carelessness or thoughtlessness, from which definite motive seems entirely absent. There can be no true morality designable in terms of pure negation, tho' we often, unfortunately, seem to characterize a moral life as one from which actual transgression is omitted, when we need to emphasize at all times, and particularly in the training of the young, the distinctively positive aspects of morality.

The great prophets of the ages have said, "This do and ye shall live," and "Go thou and do likewise," and they have given apparently no great praise to mere abstinence from actual vice. The parable of the ten Virgins,—five wise and five foolish—seems to lay great stress on the neces-

sarily positive character of all virtues, reminding us that *virtus* is close of kin to *valor* in the Latin tongue, from which our English *virtue* is derived.

The extremely exalted morality of the great body of doctrine familiarly styled "The Sermon on the Mount" has led to many sharp criticisms, some critics going so far as to revile and ridicule it, and some even professing to find it immoral instead of superlatively moral. This depends very much upon the viewpoint and penetration (or lack thereof) manifested by the critic. Friedrich Nietzsche, the brilliant but neurotic author of "Thus Spake Zarathustra," condemned in the strongest possible language all teaching that savored in his judgment of pandering to weakness, his arraignment of avowedly Christian ethics being based upon his supposition that the New Testament eulogized weakness and he could see no beauty apart from strength. Tolstoi, on the other hand, and none can doubt his strength of character as well as sincerity of motive, put in a vigorous plea for the full observance of the Gospel code of ethics, his indictment of popular Christianity being on the score of its having fallen so very far below the Gospel level.

As we compare the teachings attributed to the world's greatest Teachers, the one with the other, we shall find that they all taught from a spiritual basis far removed from any conventional or accepted standard. The writers of the New Testament often remind us that a Master knows the thoughts of those with whom he comes in contact and therefore views everything from its interior, rather than from its external side

Rev. John Watson, better known as "Ian Maclaren," preached splendidly on the story of the attitude of a Master toward a woman taken in the act of adultery, for he declared that the Christ could see in her the struggle of a soul reaching upward thro' darkness to light, and it was his privi-

lege and portion to help her to a nobler way of living. The men who would have had her stoned to death were, according to reasonable tradition, adulterers themselves, tho' outwardly very zealous for morality; therefore, when Jesus wrote in the sand at their feet the particular offense of each, man by man they skulked away and left the woman without an accuser. Then came the sublime opportunity for a Master to declare "I do not condemn you, but go and sin no more."

Condemnation is always the stock in trade of those who have something to conceal of which they are ashamed in their own lives, but power as well as disposition to actually raise the moral tone of a community is found only with those whose lives are exceptionally virtuous. Nothing is easier than commonplace retaliation, and nothing evinces less true self-respect and self-esteem than the paltry boast of "getting even." "If any one struck me a blow, I would strike him another," voices the conviction on the part of the speaker that he and his assailant are on exactly the same level; we can, therefore, understand it between brothers and schoolmates, tho' it is never admirable; but between teacher and pupil it is inconceivable without granting that the teacher is such in name and outward position only.

The great Teachers of humanity gather disciples around them whom they intend to send forth as evangelizing missionaries into the world which has not yet learned to live up to the moral standard which these missionary evangelists are to reveal and exemplify. There can be no valid reason for the work of teachers who only parrot forth what everyone in the communities thro' which they travel has already accepted and is prepared to live up (or down) to.

Regarding the ethical integrity of the Levitical Code, expressed in the oft-quoted words, "An eye for an eye and a

tooth for a tooth." much discussion and a good deal of needless controversy has arisen owing to misunderstanding both of the real meaning of the phrase and of the manner in which this injunction was carried out when Israel was a nation and the ecclesiastical courts administered justice. Surely no one whose instincts were higher than utterly barbaric could ever have undertaken to carry out the statement literally by actually taking eye for eye and tooth for tooth. The Courts of Justice in ancient Israel were accustomed to estimate comparative values and they exacted compensation as far as possible for those who had been wronged at the hands of their assailants. An eye would properly be valued as worth much more than a tooth, for if an eye had been rendered useless a workman's earning capacity would be greatly diminished. The injurer would be called upon to make an allowance out of his own income to help support the injured man and any family which might be dependent upon his industry.

In this interpretation of the law there was no cruelty and no unnecessary hardships inflicted on anyone; but had the law been set aside and the culprit simply pardoned, a gross injustice would have been done to the victim of the assault, and, moreover, encouragement would have been given to the violent and lawless to commit depredations with impunity. Between vindictive punishments and wise judicial penalties there is a chasm that no sophistry can bridge, because the former are utterly irreconcilable with the law of equity while the latter are its legitimate exponents.

Now we have reached the parting of the ways between Judaism and Christianity, as commonly interpreted. It is said that Judaism calls for simple justice, while Christianity sues for mercy and pardon, and this view seems to have entered into the mind of the author of the "The Merchant of

Venice," wherein *Shylock* stands for Jew and *Portia* for Christian.

There is a seeming, rather than a real, divergence between the moral code of the Old Testament and that of the New, and even this seeming disparity quickly disappears when we lay sufficient stress on such words as "I am not come to destroy but to fulfil" and "Love is the fulfilling of the Law."

All teachings are susceptible of higher and lower applications. "The letter killeth, but the spirit giveth life." We need to seek diligently until we find the real object of legislation, then we may be able to harmonize apparent contradictions. The spirit or intention of all benevolent legislation is the same throughout all lands and in all ages, but the methods in vogue for carrying the intention into effect differ widely in different lands and in the same country at different times.

Take, as a telling example, the question of Capital Punishment, strenuously advocated at one time and condemned at another time in the same country. We may readily believe that the more highly civilized a nation becomes the more it gives up barbaric usages, adopting milder measures in their place, but that admission does not call for any repudiation of the fact that those who still adhere to savage customs believe them necessary to the safety of society.

Those who justify the Death Penalty declare that their only reason for standing up for it is that they consider that it is the only effective deterrent from the most violent forms of crime, and that were it abrogated, murders would multiply. Those who oppose taking "Life for life" declare the exact opposite and stoutly maintain that the execution of capital offenders has a most pernicious effect upon society, as it serves to stir up the most ferocious feelings possible in the human breast.



Now, whatever may be the view taken of the subject by any well-wisher to humanity, all must agree that it is only logical to advocate that course of action, whatever it may be, that we consider most conducive to general welfare. From our own particular standpoint, the only ethical procedure must be that which in our judgment discourages vice and promotes virtue. Our way of looking at a moral question evidences our moral growth and insight (or our lack thereof), but the ethical imperative resting upon us must ever be, in any set of circumstances, to so act as to bring about the greatest amount of good possible. We may be too dull of hearing to hear the spiritual voice clearly and too lacking in spiritual vision to see clearly the path which leads to the higher altitudes, but we must follow the noblest voice we hear, even tho' our hearing be imperfect, and allow ourselves to be guided by the brightest star which we discern in our moral firmament, even tho' it be not a very brilliant luminary.

Morality from the human side must be relative and progressive, tho' absolute and stationary from the Divine side. We are gradually discovering more and more of truth and we all need to sometimes make moral experiments, for in no other way does it seem possible that human evolution can be accomplished.

Those who insist that we have an infallible revelation and therefore all we have to do is to obey it, seem usually to forget that however infallible a revelation may be in itself, it can never be binding morally on any one who does not know or feel it to be infallible.

Mrs. Besant, in her Text Book, declares that there is a science of Morality, just as there is a science of Biology, of Astronomy and of Psychology, and she is without doubt well justified in further claiming that this Moral Science

has been consistently interpreted by all of the world's greatest Teachers, whose practical concurrence of statement on many fundamental points goes far to prove that they have all spoken from about the same height of spiritual perfection, only varying the form in which they have definitely applied universal principles to meet pressing demands of place and time.

Conduct among the Hindus has always occupied the center of the moral stage. The Mahabharata informs us that by good conduct we attain "fair fame, here and hereafter." From the same overflowing fountain of Oriental wisdom we receive also the following: "To give joy to another is righteousness; to give pain is sin. Let not any man do unto another any act that he wisheth not done to himself by others, knowing it to be painful to himself, and let him also purpose for another all that he wisheth for himself." These and several similar precepts scattered all thro' the Sacred Books of India, which are of much greater antiquity than the New Testament, prove conclusively that the Golden Rule did not originate with a Master who announced it only nineteen centuries ago; but this discovery in no way detracts from the value of the inculcations, it only testifies to their universality.

Zoroastrianism insists upon the supremacy of wisdom and purity as the pillars of morality, as the following quotation clearly manifests: "As thro' wisdom the world of righteousness is created, thro' wisdom every evil is subjugated and every good is perfected."

Buddhism insists most strongly upon living together in peace and amity, for it is universally maintained by Buddhists that their illustrious Founder placed philanthropy at the head of all virtues and invariably insisted that the road to blessedness or Nirvana was only a way of unselfish devotion to good, the common good.

From one of the Suttas we gather that "so long as Brethren shall exercise themselves in the seven-fold or higher wisdom, that is to say, in mental activity, search after truth, energy, joy, peace, earnest contemplation and equanimity of mind, so long may the Brethren be expected not to decline but to prosper." Then, referring to the example set by certain tribes of peaceful animals, the teaching continues: "Since even animals can live together in mutual reverence, confidence and courtesy, much more so should you, O Brethren, let your light shine forth that you may be seen to dwell in like manner together."

One of the sublimest of the short pithy precepts in the Buddhist Scriptures, which show their spiritual identity with the Jewish and the Christian, is this: "With pure thoughts and fulness of love I will do unto others what I do for myself." Where is there any discoverable difference between the foregoing and the following, "As ye would that men should do to you, do ye also to them likewise" (Luke vi, 31).

Now let us hear a word from Islam. In the Sayings of Mohammed we encounter this version of the Golden Rule: "No man is a true believer unless he desireth for his brother that which he desireth for himself."

Mrs. Besant quite conclusively declares that all virtues take their rise in Love and all vices originate in Hate. But what can we say of these world-wide contradictories but that the latter is the perversion of the former. "GOD IS LOVE" is one of the most sublime and also widely accepted of all religious teachings, and it is surely demonstrable that Love is the creative force, while Hate is the destroying or disintegrating action of Love inverted. Were there no mistakes made by finite intelligencies in their endeavors to gradually build an ideal world there would be no explanation forth-

coming of the phenomena of vice, for we usually agree to call all habits vicious which have a destructive tendency, and we designate all practices virtuous which tend to build the social fabric and cause it to cohere. Virtues and vices must always be contradictory, working in diametrically opposite directions, therefore without a sense of right there could exist no sense of wrong, for our idea of wrong is of something opposed to what we conceive to be right, and with a tendency to subvert it.

The query is often raised as to how far we are each others' keepers, but before we can hope to answer such a question intelligently we must take well into account the many manifest inequalities in human development with which we are confronted at every turn. There are always seniors and juniors in the human family whom we may style superiors and inferiors in the sense that we can legitimately speak of higher and lower officers in any organization, always remembering that juniors become seniors and officers of inferior rank are promoted to superior grades. What appears very wrong at one stage in our moral development appeared quite innocent at some earlier period; that is why all the Sacred Books have their allegories of a forfeited Paradise and their legends of a bygone Golden Age. It was a state of infantile simplicity out of which we fell, therefore falling implies rising and *vice versa*. "To him that knoweth his master's will and doeth it not, to him it (the negligence) is sin."

There can be only one sense in which a single standard of morality can be applied, and that is in accordance with the saying "to his own master he standeth or falleth." Rudyard Kipling has brought this out very finely in his heroic poem containing the famous line "And only the Master shall praise us and only the Master shall blame."

It is true that Masters always lay down great fundamental rules of morality, but while these are fundamentally definite and essentially the same in all climes and ages, the nature of these rules is such that tho' they are extremely rigid, to the point even of absolute inflexibility, when considered as we may consider the spirit of the Golden Rule, they are extremely flexible so far as immediate external application goes.

Let us now proceed to apply the Golden Rule in some specific instance and see how best we can comply with it both in spirit and in letter. Some criticism has been provoked by the fact that arguments have been brought forward intended to prove that it would often be most inappropriate and annoying to certain others to treat them exactly as we should like to be treated ourselves, on account of our wide dissimilarity of tastes and inclinations. Other criticisms have been directed toward an imaginary higher standard of morality, "Do all for others," called by its admirers, The Diamond Rule. Both these criticisms are shallow and inconclusive.

The first would have some valid basis were we obliged to carry out the Golden Rule in every detail of external conduct, so as to insist upon providing certain peculiar varieties of food for guests because we happened to have a personal preference for them, thereby making the mistake sometimes of offering to our visitors the very edibles most unpleasant to their peculiar palates. But surely every person sensible enough to reason upon a world-embracing precept will realize quickly enough that its intention is to consult the feelings of others exactly to the same extent that we desire others to consider ours, which is the exact reverse of setting up one's own personal standard in all particulars and blindly forcing others to conform to it or else go destitute.

The second criticism is plausible but unreal, because it assumes an impossible sort of Altruism when what is needed is a true Mutualism. We cannot leave ourselves entirely out of the human reckoning on the plea of doing all for others, because we are so inseparably bound up one with another in all life's manifold relationships that it is inevitable that because no one can possibly live to himself alone the manner of his living must affect others beside himself, therefore a spurious Altruism which would result in self-neglect, would be necessarily immoral, because it would reflect injury on others, while proper self-regard is truly moral as it tends to promote the general weal as well as one's simply private welfare. Philanthropy, meaning literally the love of humanity at large, must include a rightful measure of self-love, because the human race includes us as truly as it embraces any of our neighbors. It can only be affectation to disown all self-regard and pretend that we are exclusively concerned with others, but it may be sincere philanthropy which claims immeasurably greater interest in the common welfare than in the exclusive advantage to be gained by a single person, or even by just a few members of the human race.

Morality starts, as Swedenborg has truly declared, in a sense of proprium or selfhood; then neighborly affection dawns and we are no longer monopolized with our own concerns exclusively. At first it is self-regard alone, then mutual interest, that sways us, and we can readily perceive that the further we advance along the road of spiritual development the less we shall think of self and the more of others. "Neighbor" is a word of two-fold import, therefore it is always possible to advocate loving one's neighbor *as oneself* and also *better than oneself*. Paradoxical tho' this statement must appear, it involves no contradiction in terms

if we remember that "neighbor" is often used as a plural noun in place of "neighbors," just as we can say "hair" and "fish," instead of "hairs" and "fishes," for both are correct English.

An injunction to love any individual neighbor as yourself embodies the truest ethical teaching and let us couple with it "Love your neighbors collectively more than yourself." This doctrine carried into practical effect would cause no friction between duty to self and to neighbors, and as a moral standard nothing else should be advocated in public schools where young minds are being trained for the duties of enlightened citizenship.

The milder virtues, Compassion, Patience, and all the rest, are quite as necessary as those in the heroic group which includes Courage, Perseverance, and all others of the stalwart stamp, and it is indeed difficult to see how one can be entirely moral or healthy without perfect balance. It is equilibrium, not one-sidedness, that we require, and until this is universally admitted, carping criticism is certain to continue thro' lack of insight into the real difference between legitimate pairs of opposites and illegitimate contradictories. A well-balanced man or woman must have both a firm and a tender side, for it is sometimes necessary to turn the one and sometimes the other to the front, but no one can consistently advocate both justice and injustice, or kindness and cruelty, for these are contrary one to the other and mutually exclusive in self-evident degree.

From the Buddhist Scriptures we extract the following sublime declaration as a connecting link between this essay and the next, in which we desire to consider more explicitly the inter-action between Virtues and Vices, a topic which must be entered into thoughtfully and deeply before we can reasonably hope to evolve a working system of moral teach-

ing sufficiently sympathetic, as well as comprehensive, to serve as a bond of union between nations, instead of constituting cause for continual dissension. "He who bears ill-will to those who bear ill-will can never become pure; but he who feels no ill-will purifies those who hate. As hatred brings misery to mankind, the Sage knows no hate."

Here we have in simple synthesis the summary of all truly moral teaching, viz., the dignified counsel to rise above the errors which defile the world by cultivating and radiating the virtues which ennoble it.



# The Universal Races Congress

*Its Spiritual and Practical Value*

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## CHAPTER XX.

Among the many remarkable epoch-making gatherings which have convened in London and other parts of England during the past summer the one which has excited the greatest interest of all is undoubtedly the Universal Races Congress which held its sessions during the latter part of July, and succeeded in calling together representative thinkers and educators from practically all sections of the globe. Quite apart from the numerous fine addresses delivered by eminent orators in the course of the many sessions of the Congress, an immense volume of speeches "taken as read" has been issued under title of *Inter-Racial Problems*, edited by G. Spiller, Organizer.

In the Preface to this highly important volume the objects of the Congress are finely set forth in the following impressive words: "To discuss in the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East; between so-called white and so-called colored peoples, with a view to encouraging between them a fuller understanding, the most friendly feeling, and a heartier co-operation."

All who contributed papers were requested to keep that one great object clearly in view, but they were in no way unreasonably restricted or called upon to repress their re-

spective differences of opinion on moot problems; the only absolute requirement being that a courteous spirit be maintained regarding all questions brought forward. What is extremely notable in the massive reports is the almost total absence of any actual disagreement, tho' the writers represent nearly all the nations upon earth. Uniformity there is not, and such there could not be without individual repression and intellectual stultification; but basal unity there is, and as we all know how painfully monotonous would be a world of uniformity, and how indispensable is variety to beauty and to manifold utility, we can readily discover in manifest diversity of thought and expression a true conformity with all we are able to discover of the constitution of the universe. It is only when the most widely diversified human elements are thus brought side by side that we get any real opportunity to compare one race with another, for we are, most of us, so narrowly exclusive, alike in opportunity and sentiment, that we almost unthinkingly imagine that whatever is foreign to us is in some sense alien to the best interests, and contrary to the highest development of humanity.

The phrase, "one holy Catholic church," is ancient and dignified, and it falls very glibly from the tongues of all manners of people; but few indeed are they who comprehend even a tithe of its deep significance. Persons who appreciate their membership in any definite communion, and feel that they receive spiritual help and strength thro' the agency of its sacraments or other "means of grace," can quite reasonably as well as affectionately bear testimony to the good of the institution in which they derive so many benefits; but usually their idea of a Catholic (universal) church is exclusively that of the organization in which they personally enjoy membership.

Were we living in Medieval seclusiveness, rarely, if ever,

coming into contact with members of races and creeds other than our special own, it would not much matter if we did believe our narrow view of Catholicity to be the only correct one; but in these days it is a serious and dangerous error to imagine that universal religion is cooped up within the confines of any limitations, except those of spiritual fervor and sincere desire to know the truth and do the right. Religious peculiarities and racial dissimilarities usually, tho' not always, go together; thus we see obviously that certain definite religious beliefs and practises characterize members of different races, and that however much we may seek to overlook (and, indeed, to underlook) these, we cannot possibly eradicate them; but they do not need eradicating, only harmonizing, therefore we need not grieve over the impracticability of an unnecessary and undesirable endeavor.

Religious exclusiveness, with its accompanying intolerance, is not, however, anything like all we have to encounter and surmount at a Races Congress. Racial prejudices often exist and manifest in their most virulent form among people who profess no religious creed and claim allegiance with no religious community. This prejudice is, of course, very largely due to untravelled ignorance, but there are widely travelled persons also, who manifest it odiously, and who blatantly excuse it on the specious plea that they have met persons of certain races other than their own and found them dishonorable. Such special pleading in a dishonest cause is the shallowest sort of sophistry, for it can be made to work in every imaginable direction, there being "black sheep" everywhere; so if we are determined to judge any race at its worst all races must be condemned together. There is no race which monopolizes either vice or virtue, for there are virtuous and vicious members of all races; and should we judge one and condemn it because of its lowest elements,

why not treat all in the same way and condemn humanity wholesale? All really wise teachers tell us that nothing is judged truly unless we estimate it at its best; and when we heed this sage counsel we are, after all, only treating human beings as we have become accustomed to treat animals and vegetables, whenever specimens are placed on exhibition. No one supposes that all the horses and dogs in a particular district are the equals in development of the finest members of the canine and equine families we see at shows where only the finest stock is permitted to appear; but we do obtain evidence that a certain district is the birthplace and training ground for animals reaching that high standard. Precisely in like manner are we entitled to put only the finest human specimens on exhibition at a Races Congress and point to them as representative of a multitude not, as a whole, so far advanced.

The five great Races—Caucasian, Negro, Mongolian, Malay and Red—have often been legitimately compared to five digits on a single hand, and as it is the thumb that comes to maturity in the course of evolution later than the four fingers, so it has been suggested that the White Race may be regarded as filling the position of thumb on the Race Hand, because it is the latest expression of civilization and at least in some respects occupies, and is entitled to occupy, the foremost place among the different great human families. We hear much of "the white man's burden," and if this is anything deeper than a stock phrase, flattering to a certain section of humanity, it must signify that at present the White Race is the one specially to the front, called upon and qualified to be the leader in the coming era.

India presents many perplexing problems, and as it is a very large and important part of the British Empire, the question is one of great moment as to how Indian affairs can

be so regulated, and differences so harmonized, that only good feeling shall prevail between the various native populations and the British. No sign of our times is more strikingly impressive, and none more encouraging, than the largely altered feeling now existing between Hindus and British. The Theosophical Society, with its extremely capable and tactful president, Mrs. Besant, deserves very great praise for the part it has played in bringing about this bettered state of feeling, for tho' there is very much yet to be accomplished before India is at peace, peaceful indications are steadily multiplying and the old causes of dissension are being rapidly minimized.

The splendid processions thro' the great thoroughfares of London in connection with the Coronation festivities, June 22nd and 23rd, gave opportunity to educate the average British sight-seer and visitors from many lands, thro' witnessing the actual appearance of Indian delegates, both male and female, and to many people the most remarkable exhibit of all was the company of beautiful, highly intelligent, and unveiled Oriental women whose presence in the Royal Progress excited wondering and enthusiastic comment in all directions. These were not Occidentalized women dressed to imitate Europeans in costume, but clad in native dress and displaying all the typical characteristics of their native lands; they therefore manifested to public gaze the true inwardness, at its best, of Oriental family life. No mistake can be greater than to suppose that women are necessarily held down and cruelly oppressed all over the Orient, for such is not the case, and where oppression and suppression do occur it is not because oppressors are living true to the inculcations of Vedas or any other venerated Scriptures, but because their conduct is out of accord with the teachings of these Sacred Writings.

The greatest and by far the most serious of all the many difficulties with which all have to contend who are making an honest effort to unify humanity is the ignorant arrogance displayed by nearly every particular denomination of human beings, in the persons of its less developed members, tho' stoutly repudiated, without a solitary exception, by the most highly cultured and kindly disposed of every denomination. A great stir was made in Church of England circles at the time of the Coronation over the kindly act of the Bishop of Hereford and other genial broad-minded representatives of the Established Church at its best, because a rigid ecclesiastical rule was relaxed for the express purpose of manifesting a sincerely fraternal spirit. The old misconception of what genuine catholicity of necessity implies led to acrimonious controversies, and therefore largely nullified the good effect of the wiser prelates' gracious actions.

Narrow-minded people are often thro'ly sincere and intensely conscientious, but they lack spiritual vision to a lamentable degree, tho' they are frequently philanthropic and not always given to scathing condemnation of all religious systems other than their own. It is due far more to intellectual contractedness, at least in many instances, than to any lack of kindly disposition fundamentally, that people refuse to fraternize. If this contracted spirit, and the conduct naturally growing out of it, were confined to theologians of an uncompromising sacerdotal school it would be easy to point to it as a logical result of intense and unyielding sacerdotalism; but when we witness precisely similar bigotry, on only slightly different lines, displayed by men and women who repudiate ecclesiasticism and boast of their liberal sentiments and advanced ideas, we have to look elsewhere than in sacerdotalism for the real source of this pitiable, and often shameful, exclusiveness. The plain, unvarnished truth concerning

any subject is never flattering to individual conceit, for tho' we may happily rejoice to proclaim the essential goodness of humanity entire, no proclamation of the inherent nobility of human nature can ever pander to the arrogant assumptions of bigoted sectarianism, for it is the alleged superiority of few over many which lies at the root of nearly all the insane bickering which render the unification of Races, and parties so difficult as it still is. There may be no valid reasons assignable for prevalent disunion, but there are powerfully active causes, many of which are not far to seek, and were we all willing to examine our own hearts and minds dispassionately, we should soon discover that there is far more of personal or racial pride in our continued mutual aloofness than there is of any sort of genuine piety or deep-seated loyalty to the essentials of any system of religion or philosophy.

It is surely a good thing that many people grow enthusiastic over even a dream of coming unity, because dreams forestall exteriorized realities. People sometimes dismiss a question flippantly with the light remark, "it is only dreaming," but granted that in some instances that is all it is just now, every inventor is a dreamer, and his externalized invention whenever it appears is only a previous dream fulfilled in deed. The honest desire for unification of Races is ineradicable and irrepressible, and because certain delegates to the Universal Races Congress may have advocated some extreme and unwise views concerning the blending of Races thro' the doubtful expedient of intermarriage, we have no right to belittle the beneficial effects of the Congress or presume to infer that there is no likelihood that we shall, even, it may be, far sooner than is commonly believed, arrive at a basis of unity which does not call for amalgamation, against which many strong and valid arguments can certainly be raised,

The root idea of Racial unity implies that there are differing Races and that these may continue, in some measure, to dwell apart. Indeed a higher degree of civilization and a far more wholesome condition of general life than now prevails might accentuate normal differences while contributing to world-wide good fellowship. That distinct Races have their respective parts to play in a world-symphony is a concept entirely in accord with the thought of essential unity, and it is indeed the only concept which can be rationally entertained by those who hold consistently to the idea of universality expressible in terms of diversity. Readers and students of the best early Christian literature, of which we have one of the finest samples in Acts, chap. 17, cannot fail to realize that the declaration made by the Apostle Paul at Athens, that God makes all members of the Human Race intrinsically unitary, and then appoints for particular men certain definite habitations, contains the true essence of the only possible immediate solution of our always perplexing race-problems, and if this sane and sober view of existing differences be widely admitted, it will save all needless rancor, and without detracting in the least from the thought of fraternity, obviate distressing complications which would certainly arise did we attempt to force amalgamation where only co-operation is desirable.

The oldest metaphor, and also the newest, employed by all who keenly discern the true nature of humanity, is that of one Body consisting of many members. The same life blood must course thro' veins and arteries throughout the entire organic structure, which is a true federation, a corporate commonwealth in which all members are indissolubly united in bonds of essential fellowship, and in which the welfare of one is the concern of all and the well-being of all the interest of each. Swedenborg and other still more recent



seers have clearly stated how necessary is this realization to an understanding of Divine purpose in human diverseness, and for those who enjoy dipping into ancient lore, the philosophy of Hermes will be found to elucidate the same great vital thought.

Without leaving the British Empire one encounters several large Races, each with such strongly marked characteristics that we immediately know them apart, and if we are lovers of that true beauty which can only be expressed in variety, admire them all the more on account of those clearly accentuated dissimilarities. The question of *modus vivendi* need not in future be the perplexing one it has been in the past, for with the removal of mutual prejudice, distrust, and hostility there is no reason whatever why there should not be an acknowledged federation within the Empire. With the inhabitants of Canada, Australia and New Zealand federation is perfectly simple because the bulk of the people in those lands are of British ancestry, but in India the case is widely different, for there we encounter three decided obstacles to immediate unification, viz., Race, Religion, Language. Language is the easiest of the three to deal with because some such international language as Esperanto (or an improvement upon it) can easily be adopted for purposes of lingual inter-communion without catering unduly to the preferences of any special persons, each community being at full liberty to use its own dialect for home purposes, while all alike are taught the universal language as a matter of inter-racial and inter-national convenience. Color and Religion are the two chief barriers to a perfectly amicable settlement of the greater difficulties, but these are by no means insurmountable, and recent events have done much to lessen friction and pave the way for full co-operation in time to come.

Much of the display during the recent brilliant Coronation season has been intensely educational. It is no idle pageant when persons of widely different appearance, habits and traditions are brought close together for the first time to unitedly celebrate a great event and rejoice together to acknowledge a common representative. Complaints of waste and the charge of mere show, brought against splendid pageants of an educational character, give evidence of thoughtlessness on the part of the complainants, who lack imagination and fail to see that an immense reduction in expense for war must follow upon the establishment of mutual understanding among various Races. Peace Meetings do good, but they reach only comparatively few people, while processions catch the eye and ear, hold the sustained interest and appeal successfully to the imagination of enormous multitudes. Whatever succeeds in so bringing peoples together as to cause them to view each other kindly must be of inestimable value to the solidity of the Empire, and it must also make the way easier for the fulfilment of the sublimest prophecies foretelling the eventful harmony of the entire world.

During the past summer enormous progress has been made in a pacific direction, and even more may be expected at the approaching Durbar, when King George and Queen Mary, who are also Emperor and Empress of India, will personally appear in the East. We can well expect the best from this royal visit because we know the present King and Queen to be in the completest sympathy with their Indian as well as their British subjects. It is not for us to harshly judge, much less to scathingly condemn, those mistaken incendiaries in India and elsewhere who vainly imagine that they would serve the best interests of their land and race by mutiny; but it is our duty to express in the most emphatic manner our own conviction that it is only by mutual repre-

sensation that the welfare of British and native Hindu can best be served.

No one individual has done more than Mrs. Besant to unify India, and tho' there are many who do not agree with her prescriptions or her policy, it is only by reason of their short-sightedness that they fail to see the paramount necessity for bringing about joint representation in a united India, instead of attempting to throw off what some Hindus imagine to be a yoke of bondage when it is not so in reality. Memory has its advantages and disadvantages, and the latter far exceed the former whenever memory is used for the mischievous purposes of reviving old grudges. In the days preceding the mutiny there were certain just causes for complaint against British misrule which do not now obtain, just as in 1776 there may have been full justification for the strong language of the most incendiary portions of the American Declaration of Independence, tho' to-day there is the best of good feeling between the two countries which were then at variance. The sublime principles laid down in that immortal document are bulwarks of civilization which need no modification, and let Americans beware lest they water them down; but a 4th of July celebration is not enriched, except historically, by reciting the whole of the Declaration. Loyalty to one's own country and flag does not involve disparagement of any other nation, but that seems hard for fanatical patriots to realize, while the truest and wisest of patriots are always the readiest to serve the land they love the best by securing for it the goodwill of all other nations. When Decatur, in 1816, in a burst of patriotic oratory exclaimed: "My country, right or wrong, always my country," he uttered a noble sentiment, if rightly interpreted, but one easily liable to misapplication. In its amplified form it can well be read thus: "My country, right or wrong, always

my country. But if my country be now in the right may my influence be exerted to keep it right; but if it now be in the wrong may I employ my utmost skill to lead it into ways of righteousness."

Sentiment is beautiful and altogether ennobling when rightly modified, but if allowed to run riot nothing can be more dangerous, as it blinds our eyes to all sense of justice and proportion. We need not wonder that so many people to-day are eagerly expecting the advent of a great World-Teacher to act as unifier, but it is often painfully evident that many who believe in such a spiritual general are repeating the errors of the past by trusting too implicitly in some exterior authority on the one hand and striving for personal supremacy themselves on the other. Whatever may be true historically or prophetically as regards the literal advent of a Messiah, the very highest view of a Messianic advent must be the awakening of spiritual consciousness within a multitude of individuals, for it is the higher self of our common humanity which really needs awakening and this cannot be done by simply acknowledging in theory the presence in the world of a central spiritual authority. It is not for us to deny the mighty influence exertable by a great spiritual Leader, but the largest emphasis needs always to be placed upon the spiritual regeneration of the human mass so that cosmic consciousness, or something at least approximating it, may be the widespread possession of the Human Race. It behooves us all in these stirring and rapidly moving days to keep our heads level and our hearts warm, for only they who can wisely blend emotion with intellect can become the true forward leaders and competent guides of struggling humanity toward the goal of world-wide irrefragable peace.

# Universal Religion and Ethics

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## CHAPTER XXI.

In these days of general religious and ethical reconstruction, there seem no reasonable or valid means of contributing something definite except by a serious and impartial examination of the common origin of all the essential doctrines which constitute the abiding spirit of religious and ethical systems the whole world over, despite the many minor differences existing between the various forms of faith. "An honest man is the noblest work of GOD," is a time-honored tribute to the dignity of human nature when exhibited at its highest and best. But what shall we say to the antithetical statement—"An honest god is the noblest work of MAN?"

At first sight it must strike the reader that if one of these propositions is true the other must be false, as they appear diametrically opposed, so self-evidently mutually exclusive that the acceptance of one by a logical mind must, perforce, necessitate the rejection of the other. But such is not actually the case, and strange tho' it may sound in many ears, we may well be told that there are profound reasoners today who regard these opposite statements as perfectly concordant in the light of a wider than any common synthesis. It is universally admitted that there are at least two sides to every question and that the motto "Hear the other side" is a very just one and susceptible of universal application.

All the Scriptures of the world teach cosmology and cosmogony, and the various Bibles, radically speaking, differ very little one from the other. Some accounts of Creation are more elaborate than others, but all teach something of involution and also of evolution. The Hebrew account in the Book of Genesis is by far the most familiar to Western readers, and it does not essentially differ from other oriental records except for the fact of its extreme brevity.

It is quite possible to detect in the Pentateuch many points of agreement with older and more detailed records, and as no intelligent person believes that the Hebrew word *yom*, translated as "day" and also as "age," means in the opening chapter of Genesis a period of only twenty-four hours, we shall not spend effort in arguing the case with any who are unscholarly enough to contend that it does. Ignorant people have so imagined, but no real student could ever be so dense, unless wilfully prejudiced, and we all know that prejudice renders impartial examination impossible.

In that extremely valuable work, by Mrs. Annie Besant, "The Universal Text Book of Religion and Morals," we are introduced to parallel passages from the various sacred books respectively venerated by different sections of humankind.

As it is the rightful province of public schools to give as much general information as possible,—altho' dogmatic theology has no proper place in institutions supported out of funds collected from the populace at large,—if it be argued that both religious and ethical instruction should find a place in the curriculum, it may come to pass ere long that Mrs. Besant's manual, or some similar treatise, may be introduced where it would be manifestly unfair to force any exclusive literature on scholars drawn from families professing different creeds. It is not to enforce acceptance of certain

doctrines, but only to inform the rising generation of what is believed and taught by great sections of humanity, that studies in comparative religion should be introduced, and when we come to consider the purely ethical precepts common to all the great spiritual and moral leaders of our race, we can surely help forward human progress much more effectively and avoid needless acrimony, by pointing out how nearly universal are moral inculcations which certain bodies of people have fondly believed were their own exclusive property.

Only the most unthinking elements in any population can be so blind as to imagine that we can permanently overcome strife between nations and communities without acquainting ourselves with what is admirable in each other's moral codes. In the British Empire to an enormous extent, and in America in only somewhat lesser degree, are we confronted with the mighty problem of inter-racial co-operation. It may be presumed that in America Jews and Christians understand each other fairly well, particularly in New York where the Jewish population is unusually large and influential, but when we pass to a consideration of any system lying beyond the pale of Judaism and Christianity, the utmost general ignorance prevails, and this is fostered in Christian circles by the frequent singing of such atrocious words as we find in a hymn of the type of the altogether too well known "From Greenland's icy mountains." Granted that Bishop Heber, when he wrote that extremely popular missionary song, desired to spur his country people to carry gospel (glad tidings) to the uttermost parts of the earth, he made a lamentable mistake when he declared that

"The heathen in his blindness  
Bows down to wood and stone,"

for the inhabitants of Ceylon (an island specially mentioned in a popular version of the hymn), who are chiefly Buddhists, no more bow down to wood and stone than do Catholic Christians, who certainly kneel in front of images while praying, tho' the Catholic Church distinctly teaches that the statues placed in churches are only intended to aid worshipers in concentrating their minds upon the spiritual beings (saints and angels) they are intended to represent.

If you choose to go a step further and maintain that Orientals for the most part believe that there is some real spiritual virtue in the images themselves,—and that belief is intimately connected with ceremonial magic,—tho' we cannot deny the fact, we have a right to add that Christian rites of blessing and consecrating statues, bells, and many other objects used in churches and also as aids to private devotion, owe their origin to exactly the same idea.

There is actually not a single "heathen" practice which is not also Christian, and if it be contended that the ritualistic observances of many Christians border on idolatry, and were never instituted or sanctioned by the Founder of Christianity, then the honest retort may be made that no such practises were enjoined by the Founders of any of the other great religious systems of the world.

We will now pass in rapid review a few of the leading doctrines common to all those widespread and long-lived systems which, despite the disintegrating spirit of these times, continue to flourish and bear fruit. But before examining these convincing proofs of essential similarity, amounting in some instances to unmistakable identity, it may be well to affirm our conviction, at present widely shared by thoughtful examiners, that it is not so necessary to conclude that one system has borrowed from another, as that all have proceeded from a single spiritual source. That the older sys-



tems may have served as models for those more recent, is quite conceivable, while it is utterly incredible that younger systems can have been modeled after the elder have been fashioned.

Christianity and Mohammedanism, being the two youngest of the world's great religions, may have derived much from Brahminism, Buddhism, Judaism and Parseeism; and these religions may in turn have taken much from systems so very ancient that their origin is buried in pre-historic antiquity.

All who acknowledge that there is a Wisdom-Religion constituting the veritable quintessence of all existing cults, can readily take a two-fold position toward all the Sacred Scriptures of the world, by emphasizing the correlated facts, first, that they all possess an interior meaning, which is one throughout them all, and second, that their external forms are adapted to the particular places and periods when and where they took their outward rise.

If fables and allegories are found in one Bible, they are found in all Bibles, and these are not false statements, but permanent metaphorical forms in which vital truths have been expressed pictorially thro' many successive ages. The moral teachings are in most instances so obvious and so practical that they are seldom in dispute.

The objection raised against popular religion, in general, in any part of the world, is that it is not true to the sublime moral inculcations found in the Bibles of the peoples who profess to revere their Scriptures and venerate their Masters, while their average moral standard is shockingly far below what their "divine revelations" counsel.

Voltaire's position is one that multitudes of mis-called infidels have taken, both before and after his day, for instead of denouncing the ethical code of the Gospels, he

found fault with nominal Christians for disregarding it. Much more recently, Tolstoi undertook to castigate religion, as established by law in Russia, by publishing extracts from official catechisms sanctioned by the Græco-Russian Church and used for the religious instruction of soldiers, in which he found that whenever a great moral lesson was conveyed in language so clear that everyone could readily understand it,—taken directly from some portion of the Bible,—a commentary was supplied which so watered it down that when the learners had come to accept the commentary, the original commandment or precept had lost nearly all its efficacy.

Robert Blatchford, the famous English Socialist, in his well-known book, "God and My Neighbor," pays the highest tribute to the sublime ethical teachings contained in many Scriptures and calls particular attention to the noble teachings of Akosa, found inscribed on some Rock Temples in India; but Blatchford is a relentless opponent of the fashionable religiosity which often is substituted, in all parts of the world, for pure and undefiled religion.

Canon Hensley Henson, of Westminster, and many other really advanced clergymen in the English Church, have not hesitated to preach uncompromisingly from the Epistle of James and boldly stated from their pulpits that the two essential elements of Universal Religion are Philanthropy and Purity. What will become of mysterious doctrines and elaborate ceremonies, we may well ask, if such a simple creed be deemed efficient by the rising generation!

Free investigations of widespread doctrines show that they have all an element of truth at their root, no matter how much of error may have long obscured it, and a scientific study of ceremonial proves that it has a value from the psychological or suggestive standpoint, even when we can-

not endorse the peculiar dogmas with which it is often associated.

In the Introduction to the Text Book to which we have already referred, Mrs. Besant summarizes the doctrines of Universal Religion, incorporated in the various systems scattered over the world, in the following language:—

“The Unity of God—One Self-dependent Life, pervading all things, and binding them all together in mutual relations and dependence.

“The Manifestation of God in a Universe under three Aspects.

“The Hierarchies of Spiritual Beings.

“Incarnation of Spirit.

“The two Basic Laws (of Causation and of Sacrifice).

“The three Worlds of Human Evolution.

“The Brotherhood of Man.”

These doctrines, she urges, should be taught to all children without denominational or sectarian details, and should form part of the curriculum in every school and college. Denominational schools and colleges, she admits, have a right to give their own additional specific instruction, but the broad teachings should be given to every youth and maiden, that all may grow up broad-minded and tolerant of others, however strong may be their attachment, in individual cases, to some especial system.

Within the narrow compass of a single essay, it is manifestly impossible to quote very freely from the various Scriptures, but the following citations, tho' very brief, may serve to show an outline of the course pursued by Mrs. Besant, and which can easily be supplemented by much wider draughts upon the practically exhaustless treasure-houses of Oriental lore.

To illustrate the similar teachings of at least six of the

world's great and enduring religious Faiths, we will quote the following convincing paragraphs.

A Hindu *Upanishat* contains these mighty words concerning the Infinite One: "Unseen, He sees; unheard, He hears; unthought of, He thinks; unknown, He knows. None other than He is the Seer; none other than He is the Hearer; none other than He is the Thinker; none other than He is the Knower. He is the Self, the Inner Ruler, Immortal. That which is other perishes."

From a Zoroastrian *Yasna* we select the following: "Thou, First Great Thinker, whose splendor pervades all lights, who thro' His Intellect is the Creator of all, who supports righteousness, and the good mind. Thou, Spirit Mazda, Thou who art ever the same;" and from the *Desatir*: "Existence and unity and identity are inseparable properties of His original substance, and are not adventitious to Him."

From the Hebrew Bible, the following passages convey precisely the same idea, "The Lord He is God; there is none else beside Him" (Deuteronomy iv, 35). "I am the first and I am the last; and beside Me there is no God" (Isaiah xliv, 6). When the word "Eternal" is used in English versions in place of "Lord" it brings out the meaning of the original much more forcibly.

In the New Testament there are no stronger passages setting forth the doctrines of Divine Unity and Infinity than the following: "He is not far from every one of us, for in Him we live and move and have our being. . . . We are the offspring of God" (Acts xvii, 27, 29). "One God and Father of all, who is above all, and thro' all, and in you all" (Ephesians iv, 6).

From the following Islamic Scriptures we extract exactly the same idea, as illustrated by what follows from the

Quran: "God! There is no God but He, the Ever-living, the Ever-subsisting. Slumber seizeth Him not, nor sleep. To Him belongeth whatsoever is in heaven and on earth. Who is he that shall intercede with Him, unless by His permission? He knoweth what hath been before them, and what shall be after them, and they shall not compass aught of His knowledge save what He willeth. His Throne is extended over the heavens and the earth, and the care of them burdeneth Him not. He is the High, the Mighty."

From the Sikh Scriptures we extract this profound declaration: "His greatness the Veda doth not know; Brahma knoweth not His mystery; Avataras know not His limits; the Supreme Lord, Parabraham, is boundless."

Numberless citations of similar, indeed of identical, import could readily be offered, but they would only serve, by reiteration, to yet further enforce the fundamental concept of Deity, alike transcendent and immanent, common to all enlightened Faiths. The Greek philosophers and poets taught exactly what Paul quoted at Athens from Cleanthus. The more widely we seek to traverse the fertile fields of the world's profoundest literature, the more evidences do we accumulate of the universal dissemination among all enlightened peoples of that overwhelmingly majestic concept of the Eternal One, in comparison with Whom all lesser divinities appear small indeed.

Thus far we have been surveying the grand essential—the Unity of God—but we must now proceed to trace whence proceedeth that Pluralism which seems opposed alike to Monotheism and to Monism, which many modern scientific men, notably James and Wallace, have appeared to advocate. Plural Divinities are always secondary, and to admit their existence in no way affects our faith in the One Absolute Reality. The manifestation of Deity in a

Universe renders inevitable in our thinking a descent from Absolute to Relative, from Infinite to Finite, therefore, we are compelled to contemplate diversity in expression, tho' unity in essence.

Mrs. Besant truly says that all theologians have discriminated between God in His own Nature and God in Manifestation, but tho' this distinction is much discussed in scholastic theology, it does not enter vitally into aught pertaining to practical religion. Theology is always metaphysical and usually abstruse, while religion has to do with every-day life and makes its appeal to the average man or woman as well as to the cultured metaphysician. Theological speculations are entirely intellectual, while religious precepts are guides to virtuous living. Whenever this important distinction is lost sight of, we bewilder the average mind with doctrines which lead to endless controversy and far oftener divide men than unite them.

In some form or other a Trinitarian concept is to be found among all peoples. We are all familiar with the ancient Egyptian Trinity—Osiris, Isis and Horus—Father, Mother and Child—also with the Brahminical Trinity—Brahma, Vishnu and Siva—Creator, Preserver and Liberator.

Mrs. Besant has rendered the idea of a Trinitarian concept extremely simple by saying, "In this doctrine of the three divine Aspects—of God in relation to His universe—we have the primary truth of the divine Unity made concrete and applied to the primary functions of Divinity in His worlds. As a man may be a husband, a father, a master, and is seen in one relation by his wife, in another by his children, and in a third by his servants, yet in all his relations is one and the same man, so is Deity, in His three Aspects as Creator, Preserver and Liberator, one and the same God. He is the Father of our Spirits, the Protector

of our lives, the Source of our activities; we come into these close relations with Him as individuals, while in His own nature we know Him as our innermost Self."

If the Christian Church endorses such teaching as the foregoing, then all disputes between Trinitarians and Unitarians must come to an immediate end, for the two opposing schools of theology are completely unified by so widely embracing a Theosophy.

Turning again to a Hindu Upanishat, we find it declared that "Whoever knows the God who is without beginning and without end, who in this solid matter is the creator of the universe, who is of infinite form, the One who pervades the universe, becomes liberated from all bondage." We also read that "When He is manifest, all is manifested after Him; by His manifestation this whole world becomes manifest." In the Zoroastrian Scriptures (*Avesta*), we find this ascription, "Praise to Thee, Ahura, Mazda, threefold before other creatures." We are all familiar with these words in the first chapter of Genesis (verse 26), "And God said: Let us make man in Our Image, after Our Likeness."

The Hebrew word *Elohim* is plural in form, tho' frequently rendered as singular. It may properly imply the several activities of the Divine Mind and has given rise to the enumeration of different Sephiroth by Kabbalists, each Sephira being a distinct divine Emanation.

To many Jews the thought of a Trinity appears Tritheistic, even tho' the Athanasian Creed, which no Jew accepts, but which is regarded as the great historic Trinitarian Confession of Faith in Christendom, distinctly says "There are not three Gods, but one God." The word "Persons" has given rise to endless disputation because "person" conveys very different ideas to different minds. If the term is intended only to convey the idea of some distinct vehicle of

manifestation, it can give no reasonable offense to anyone; and in that sense only is it used by Theosophists.

Coming to the Great Orders of Living Beings, often called Celestial Hierarchies, we encounter nothing difficult to conceive if we only regard the outer universe as a counterpart of the unseen. Angels and Archangels are very familiar terms, but usually they seem to suggest but very vague ideas. There are two directly opposite views entertained of these Intelligencies, supposedly higher than ourselves in the scale of graded beings, viz., that they belong to different orders in the creation, and that they are only further evolved entities than we.

Many Occultists have taught that the "Sons of God," who in the poetical Book of Job are said to have "shouted for joy" when this planet was created, are beings who attained their present august altitude by evolutionary processes on a world which had passed into ether long before the solidification of our globe, and that they are the Guardians of this earth at present. This is a very reasonable theory and one, moreover, that harmonizes remarkably well with inferences drawn by Prof. Wallace in that wonderful scientific work, "The World of Life," which deserves the closest study, emanating as it does from a Naturalist of high repute who was at one time an uncompromising Materialist.

The many gods and goddesses of Hindu mythology are all intelligible when we style them simply "Shining Ones"; we need not be staggered even if we are told that Hindus venerate so many divinities that there may be a million for every day in the year.

One of the most astounding facts confronting us today is that confidence in ordinarily unseen entities is everywhere returning, tho' it appeared quite recently that modern physical science had depopulated the universe of all the spiritual



operators who in olden times were supposed to work in all the elements. The revolution now taking place in scientific thought is making room for every ancient "superstition" and leading us to feel that child-like people may have been endowed with psychic insight, causing them to behold, sometimes, some of the many varieties of sub-human and super-human entities they so graphically described and systematically classified.

We observe on earth the utmost diversity in manifested intelligence. Charles Darwin wrote learnedly and fascinatingly on the part played by earth-worms in the transformation of soil, and if the outer crust of the earth is manifestly manipulated by all sorts of living creatures, all acting according to a fixed law of operation, why should it appear incredible that there are countless orders of living beings working on the unseen side of Nature, unseen indeed by most of us, yet not necessarily invisible, as clairvoyance may as clearly discern much of it as ordinary physical eyesight discovers with the aid of the microscope,—innumerable operators, all sentient, even in a drop of water. We often proudly boast that we are at the very head of all things, and doubtless we are, potentially, world-builders as well as world-governors, tho' as yet our attainments are very meagre, tho' constantly improving. Physical Science cannot possibly disprove a Spiritual Universe, and in these days it is going a long way toward proving it.

Mrs. Besant reminds us that in the Christian Church three great classes of Angels are mentioned, subdivided into nine groups, viz., I, Seraphim, Cherubim, Thrones; II, Dominions, Virtues, Powers; III, Principalities, Archangels, Angels.

Mohammedanism teaches the existence and ministry of Angels quite as clearly as it is taught by Judaism and

Christianity. Four mighty Archangels are often mentioned. Gabriel, Michael, Azrael and Israfil are very well known names and the minor angels are legions of ministering spirits.

From the Text Book to which we are referring we quote, in this connection, the following expressive passage: "Religion bids us see in the universe not a dead machine, a soulless automaton, grinding away mechanically according to chemical and other laws, but a living organism, in which chemical action is the result of living activities—as the chemical changes in the cells of the brain are the result of the exercise of thought—and in which Spirit, as intelligence, guides matter, as nature, to deliberately foreseen and chosen ends. It shows us man as evolving in the midst of beings, above and below him, evolving like himself to higher and higher stages, unfolding hidden possibilities, developing endless potentialities. He is one of a vast family, dwelling among elders and youngsters; elders who help him, youngsters who need his help. A dazzling panorama of interlinking lives unrolls before him, and he sees that both above and below him the Divine Nature is working in the changeless and perfect Will which is Law; that below him creatures are compelled by that Law and work unconsciously according to it; that above him creatures associate themselves joyfully with that Law and work consciously according to it; that in the intermediate human Order alone is there an anarchy of warring wills. He begins to realize that this disharmony is a necessary stage between the compelled activities of the lower Order and the voluntary, but equally law-abiding activities of the higher ones; that man occupies the stage in which Will is evolving, and that anarchy must continue until that Will, which is an Aspect of God in him, has grasped the fact that in its voluntary associations with the Parent Will lies its true freedom."

How perfectly this latter sentence accords with Tennyson's beautiful line, "Our wills are ours to make them Thine," needs no arguing.

Concerning Divine Incarnation, a doctrine to be found all over the world, and taught in all ages, the following excerpt from the *Bhagavad-Gita* reveals much. "Tho' unborn, the imperishable Self, and also the Lord of all beings, brooding over nature, which is Mine own, yet I am born thro' My own Power. Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I Myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age."

Tho' there may be a little lingual obscurity in any English equivalent of a Sanscrit original, there is no doubt as to the essential teaching herein conveyed, and just so soon as the Christian world is prepared to admit that there may have been several Divine Manifestations, instead of only one, the coast will be clear for a re-statement of a doctrine now falling into disrepute in many quarters in consequence of the narrow exclusiveness which has mutilated its presentation in the Western world.

As the faith of Islam is very sorely misunderstood in Christian lands, and prejudice against it is both widespread and unwarrantable, familiarity with the Koran would help greatly to modify the savage ill-will so often felt against all who acknowledge Mohammed as a faithful prophet.

All religions, on their esoteric side, are merciful, and all are barbaric when the letter that killeth is unduly exalted and the life-giving spirit either denied or tacitly ignored. Persecutions are never prompted or sanctioned by Mystics, or indeed by any whose spiritual eyes are open enough to discern the one Spirit working thro' an immense diversity of

forms. We can afford to differ, but we never need to disagree. The teaching of the Koran concerning gradual evolution of consciousness is quite compatible with the newest statements regarding evolution and it accords well with many of the sayings of Emerson. Here is an example: "The Soul came first to the mineral kingdom; and from the mineral to the vegetable. He passed ages in the vegetable and forgot the mineral in his struggles. When he came to the animal kingdom from the vegetable he lost memory of the vegetable state. Again, from the animal to the human, he is drawn up by the Creator you know. So he went from one kingdom to another—till he grew into an intelligent being."

We hear much today of Karma, a single Sanscrit word recently incorporated into English speech. This expressive word contains so much of meaning that it is difficult to explain anything like all it connotes; for practical purposes we may define it as signifying Action and Reaction. This Law of perpetual reflex action is the first of the two great Laws universally recognized by all the great religions of the world. The second Law is that of Sacrifice.

Mrs. Besant says: "The Spirit unfolds under the Law of Sacrifice, as the body evolves under the Law of Action and Re-action. The Spirit lives and triumphs by sacrifice, as the body thrives and evolves by wisely directed activity; hence, the spiritual declaration is 'He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal' (John xii, 26); and 'It is more blessed to give than to receive' (Acts xx, 35)."

From the Buddhistic sayings we learn that "If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.  
 . . . If a man speaks or acts with a pure thought,

happiness follows him, like a shadow that never leaves him." Is not this doctrine in exact agreement with the well-known words in Paul's Epistle to the Galatians (vi, 7), "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap."

Speaking of the ultimate judgment, the Koran says: "On that day, no soul shall be wronged at all, nor shall ye be rewarded for aught but that which ye have done."

Finally, we must call attention to a few proof texts from different Scriptures which enforce the Brotherhood of Man, which is the foundation of all sound ethical instruction. From the *Bhagavad-Gita*, we cull: "Having an eye to the welfare of the world, thou shouldst perform action. . . . As the ignorant act from attachment to action, O Bharata, so should the wise act without attachment, desiring the welfare of the world." Bharata is a name given to a disciple who is earnestly pressing along the road to sanctity. Attachment to personal concerns, regardless of their influence upon humanity at large, is regarded as the worst of sins by spiritually-minded Buddhists. Another beautiful Buddhist saying reads, "As a mother, at the risk of her life, watches over her only child, so let everyone cultivate a boundless friendly mind toward all beings, and let him cultivate good-will toward all the world."

From the nineteenth chapter of Leviticus, we extract: "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself" (verse 34). The exquisite teaching in the First Epistle of St. John should be too well known, wherever the New Testament has circulated, to need citation. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" is a heart-searching enquiry on which we all need to ponder. Among the sayings of Mo-

hammered is this: "Do you love your Creator? Love your fellow-beings first."

In this essay we have confined ourselves exclusively to the definitely religious side of the great subjects upon which we have so imperfectly touched. In a future essay, we intend dealing with the ethical, apart from the technically religious, and then it will be our endeavor to comply with many requests preferred from time to time, by those who hear our lectures and read these articles, to consider the practicability of some of those often styled "Utopian" views put forward by the world's greatest Teachers and presented in the "Sermon on the Mount" in their most uncompromising form.

# The Urge of the Ideal

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## CHAPTER XXII.

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

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

Browning's often quoted words "I slept and dreamed that life was Beauty; I woke and found that life was Duty," have often been forced into an advocacy of Realism vs. Idealism, manifestly far from the poet's original intent,

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

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

Poets are all idealistic in high degree therefore it is comparatively easy for them to see a connection between a "wagon" and a "star," to mention Emerson's peculiar but inspiring exhortation "Hitch your wagon to a star." The wagon must mean for us the commonplace while the star represents the ideal. The wagon we have actually with us as a manufactured article, therefore there is nothing ideal in it now, though there was before it was constructed. The star is above and beyond us, but as we can behold it we may desire to reach it, and in order to do so we must find a definite agreement between it and the place we are now occupying and the tasks we are now fulfilling. The wagon was once an ideal and the star may yet become our familiar home; therefore, though the one seems so very coarse and prosaic and the other so transcendently remote and glorious,



they are in reality very nearly related, and it is for us to discover wherein consists their relationship. If such be a fair interpretation of Emerson's metaphorical expression there need be no complaint that our modern American Plato has counseled us to act foolishly.

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

No two words have suffered more at the hands of ignorance and flippancy than have ideality and imagination; the latter having been made to connote all manner of irrational fancyings, while the former has simply been made to stand for whatever is presumably unpractical. Far from such misconceptions being founded in real human experience, it can easily be shown that the actual facts of life tend to prove that all intensely practical and highly useful persons are idealistic and imaginative to a much further extent than ordinary.

In the business world it is the man or woman who can look ahead and see unwrought possibilities who is really

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

In every field of industry new ideas are in demand. This is why many firms have a prejudice against elderly people, believing as they do (though often falsely) that young persons will bring new thought and new methods into operation. Youth and age as counted by years are frequently very uncertain quantities, for there are many young people under 30 who are so rigidly committed to stale opinions that they are drawbacks wherever they go, and on the other hand, there are men and women over 70 who are brim full of new suggestions. This all depends upon whether or no one has dwelt much in the region of ideals and given due prominence to the rightful province of imagination.

Mental indolence lies at the root of at least nine-tenths of the stupid unreasoning conservatism of the day, a conservatism not a product of veneration or conviction, but simply of following the line of least resistance.

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

sistency, but who, now, to use their favorite expression are disillusionized.

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

Self-conceit, not ideality, is responsible for our frequent belief that we exclusively have exalted visions and noble sentiments which our neighbors neither understand nor share. It is indeed true that some of us see deeper into life than others, but those who penetrate most deeply of all are the least conceited and the most universally comprehending. Our ideals as applied to ourselves and to others can never be too exalted, but we must understand duly the nature and province of ideals or we are very likely to be depressed and disappointed rather than stimulated by them, for nothing can well be more inducive of melancholy than to experience a continual round of disillusionments. The cause for these sad experiences is not far to seek, as it is to be found in a confusing of possibility with actuality, as though one should be greatly disconcerted after a visit to a competent phrenologist,—by whom he had been told he had great artistic ability,—because he vainly endeavored immediately to produce a masterpiece. The phrenologist had probably told him that Form, Color, Order, and other related faculties were well developed in his mental economy, and that such development gave evidence of artistic tendency, all of which was presumably correct, but he made the mistake of

supposing either that the phrenological examiner was wrong, or that he could *instantly* show forth these latent capabilities. A wise consideration of the case would quickly lead to an admission that what we *can* do is far more than we have yet learned to do.

Education in all its myriad phases would be the veriest farce if children were constitutionally unable to learn what their teachers are endeavoring to teach them; but many a competent child becomes discouraged at the comparative slowness of intellectual development, and it needs teachers dowered with more than a common share of insight to know just what to say to children of different temperaments all thrown together in a single class under one instructor.

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

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

We are told by superficial asserters, who are never real thinkers, that work and worry are synonymous, therefore the worriers work, while non-worriers are idle. Nothing

can be falser when judged by actual human experience. Immediate results do sometimes proceed from frantic efforts, but they are unenduring, and the producer of them is generally so run down as a result of them that nervous collapse often follows closely upon sensational achievements.

If we only want to do some one thing and do that very quickly, like preparing this month (June, 1911), for King George's coronation, we may attain our end by hurried efforts, but even then we run two serious risks: *viz.* the injury to our own nervous system impairing it for future use, and the likelihood of doing imperfect work which will not reach the standard demanded of us.

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

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

sacred literature to a very superficial level.

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

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

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

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

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

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

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

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

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

The ideals of a school are really those of the heads of



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

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

Probably no one man in recent years has done more to show forth, along his particular line, the value of an ideal than the world-famous athlete, Eugen Sandow, who has done an immense amount of good by helping people to realize something of their own possibilities despite discouraging appearances.

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

Very few persons experience much, if any, difficulty in dreaming out an ideal condition in which they would like to live. Failure results from abiding in the realm of dreams and making no externalizing effort to transform roseate dreams into actualities. Imagination is an *avant courier*, but only such. Our "castles in the air" are like architects' models, without which no solid structures could be erected, but

models remaining in an architect's office, laid away and never utilized, have only a potential value. To render the potential actual it is positively necessary to fix the mind where we have already centered the will. That is why any system of teaching which harps almost exclusively upon the single string of will-culture is disappointingly inadequate, for will alone cannot bring ideals into manifestation. There must ever be a call to action in all heroic philosophy, and because this seems absent from some Oriental schools of philosophy we witness devotees of such schools entertaining beautiful theories of life but failing to render those theories practical.

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

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

In consulting the urge of a definite ideal in childhood and youth it is very necessary to discriminate intelligently between intuitions which are permanent and impressions which are transitory. This discrimination though of the utmost value in the training of youth is also highly important at all

ages. A youth's ideal is so bound up with the very fabric of his nature that no circumstance can possibly dislodge it, though sometimes it may be obscured.

We often trace the influence of immediate environment in seeming fickleness, but there is deeply imbedded in every one of us some ideal which never leaves us, no matter how we may conceal it or ignore it.

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

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

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

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

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

# The World of Life

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## Revealed by Natural Science

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### CHAPTER XXIII.

Among the many notable books by distinguished authors recently issued we know of no single volume more worthy of extended notice than "The World of Life" by the famous English naturalist Alfred Russel Wallace who has given it to the public as the result of life-long thought founded upon important scientific discoveries. This veteran in the ranks of tireless explorers in the ample field of biology has not one particle of sympathy with Atheism, Pessimism, or even with that sort of semi-dogmatic Agnosticism which has long been greatly in vogue among men of real scientific eminence in certain directions, but who have failed to take that large view of life which Professor Wallace has always taken consistently and upheld most vigorously. At the ripe age of eighty-eight years this profound philosopher has given us additions to his earlier contributions to scientific and philosophic literature, but he has evidently found no cause to retract his former statements, tho' many of them long ago called forth severe strictures from men of the school of Haeckel, whose much vaunted Monism Prof. Wallace shows to be entirely unsatisfactory because it fails altogether

to give any valid reason for the work of creation or scheme of evolution which Haeckel has expounded so elaborately in his famous treatise "The Riddle of the Universe" and in other earlier and later works.

There are three very definite conclusions reached by Wallace which no agnostic writer can fully endorse; First, the certainty of a supreme directing intelligence operating incessantly thro' the agency of the law of evolution; Second, a demonstration of the beneficence of the universal order as far as we can possibly discern it; Third, the great preponderance of enjoyment over misery occasioned by a perpetual struggle for existence resulting in the survival of the fittest.

When we read such a book as "The World of Life" we need to remember while perusing the whole of it that we are not reading the rhapsodies of some idealistic philosopher keenly alive to a sense of beauty and aflame with a passion for goodness but unaware of cold scientific realities, but the words of a man of science, pre-eminently an evolutionist and one who, tho' as original a discoverer as Charles Darwin himself, does not object to be styled a Darwinian, and one of whose own valuable books is titled "Darwinism." It is in consequence of this interesting and important circumstance that we feel fully justified in stoutly maintaining, in the face of much pseudo-scientific contention for an opposing view, that the findings of natural scientists, far from discountenancing a spiritual view of the universe, actually support it; and it is indeed far more from the pages of modern scientific treatises than from the speculations of dogmatic theologians that we can fortify our main positions when vindicating the goodness of nature, whose benevolence is so often called in question and not infrequently vehemently denied,

"Is Nature Cruel?," is the title of a very important chapter in "The World of Life," and so very far is Prof. Wallace from attributing cruelty to nature he seems to many of his reviewers to have gone extravagantly far in the opposite direction, and on account of this some critics have taken serious objection to his most extreme positions on the plea that if we accept such views in their entirety we are likely to give countenance to unkindness to animals, which some people attempt to condone because they declare that animals do not suffer pain as sentimental people are wont to imagine. Were Prof. Wallace a vivisector, or even a pro-vivisectionist, there might be some validity in such criticism, but this good and great man is an outspoken anti-vivisectionist and uses very strong language in his protest against the practice; it therefore follows that no support is given to acts of cruelty by upholding the beneficence of the scheme of nature on scientific and moral grounds. The case as it actually stands justifies only kindly consideration for creatures below ourselves in the scale of ascending organisms, for if we can prove that the plan of nature is benevolent, and never permissive of useless suffering, we have a very strong argument in favor of exercising the utmost clemency in our dealings with all creatures subject to our guidance and control. The exact words of Prof. Wallace on the topic of vivisection are as follows: "The World of Life" chapter 19, page 381: "It may be said—I fear it will be said—that this idea of the lower animals suffering less pain than we suffer will be taken as an argument in favor of vivisection. No doubt it will; but that does not in the least affect the actual truth of the matter, which is, I believe, as I have stated. The moral argument against vivisection remains, whether the animals suffer as much as we do or only half as much. The bad effect on the operator and on the

students and spectators remains; the undoubted fact that the practice tends to produce a callousness and a passion for experiment, which leads to unauthorized experiments in hospitals on unprotected patients, remains; the horrible callousness of binding the sufferers in the operating trough, so that they cannot express their pain by sound or motion, remains; their treatment, after the experiment, by careless attendants, brutalized by custom, remains; the argument of the uselessness of a large proportion of the experiments, repeated again and again on scores and hundreds of animals, to confirm or refute the work of other vivisectors, remains; and finally, the iniquity of its use to demonstrate already-established facts to physiological students in hundreds of colleges and schools all over the world, remains. I myself am thankful to be able to believe that even the highest animals below ourselves do not feel so acutely as we do; but that fact does not in any way remove my fundamental disgust at vivisection as being brutalizing and immoral."

The above words from the pen of a great naturalist ought to need no special comment as they are surely sufficiently lucid and outspoken to leave no doubt as to their author's mental attitude and meaning, yet no sooner had the book which contains them been issued from the press than some mistaken humanitarians took up cudgels in defence of the very animals so well pleaded for by Prof. Wallace himself. A very great drawback to really useful and effective philanthropic work is found in the foolish sentimentality of many thoroughly sincere and kindly persons who indulge in unscientific and irrational exaggeration, thereby weakening their own case and putting weapons into the hands of their opponents. Nothing can be more necessary in these days than moderate positions, wisely taken and firmly held by intelligent and conscientious persons,



and to enable the average man or woman who has enjoyed no specific scientific training to take and hold such positions, works like "The World of Life" are of immeasurable value.

Tho' the entire trend of Wallace's philosophy is uncompromisingly Theistic, many of his statements will come as a surprise to many Theists who have not mentally traveled along the elaborate scientific and philosophic pathways down which this adventurous thinker loves to stray. Quite without adequate reason some of Wallace's critics have charged him with teaching a Pluralistic vs. a Monistic philosophy; such a criticism gives evidence of superficial thought or inadequate acquaintance with the statements criticized. Prof. Wallace does undoubtedly admit the existence and operation in the construction and maintenance of our universe of orders of intelligent entities higher than ourselves who have a vast field of activities under their immediate control, but tho' Judaism and Mohammedanism are uncompromisingly Monotheistic systems there is no literature extant which more frequently and definitely refers to Angelic ministries than the Hebrew Bible and the Mohammedan Koran. All the great Scriptures of the world bear testimony to the same effect; it therefore follows that this learned modern writer simply agrees substantially with his predecessors thro' practically countless centuries, for we can find no traces of any religious records which deny the operation of intelligences higher than ourselves in the scale of progressive being. It is strange that many people who profess intimate acquaintance with the Jewish and Christian Scriptures should stumble at a doctrine which their own venerated Bible unmistakably declares, and it is also strange that those Theists who attach no particular importance to any special manuscripts should find a difficulty in harmonizing such conclusions as those reached by Wallace with their noble devotion to the trans-

cent idea of one only supreme Deity. The ancient Jewish concept is found very clearly stated in the well-known 95th Psalm which declares "The Lord is a great King above all gods." Such a statement would be simply ridiculous if it came thro' the lips of a disbeliever in the existence of the various divinities over whom the Eternal One is said to reign supreme. In orthodox Hebrew liturgies we find Cherubim, Seraphim, Ophanim and many other companies of angels distinctly enumerated, and it is said that they all with reverence and love obediently fulfill the will of their Creator.

Christian liturgies contain many references to the same or similar orders of beings who are collectively styled hosts or companies of celestial spirits. Nine Choirs of Angels are often mentioned in Catholic theological works, and to each of these celestial hierarchies some definite position and occupation is ascribed. Thrones, Dominations, Virtues, Powers, &c., &c., are frequently mentioned in ecclesiastical poetry, but it has come as a complete surprise to many readers of definitely scientific literature to find a concept so closely resembling the theological seriously put forward by a distinguished naturalist. There is really no just cause for any outcry against such a declaration, for the admission of such spiritual hosts into the universal scheme does away with many obvious difficulties which invariably confront us whenever we endeavor to harmonize the actual facts of external nature, at least in many of its most glaring aspects, with a reasonable confidence in the supremacy of goodness everywhere. Many shallow intellects take refuge in subterfuge; they either deny the existence of certain unwelcome phenomena by attributing their appearance entirely to illusion, or else they postulate an evil influence continually at work effectually combating the power of light. The old Iranian

religion taught implicitly and explicitly that two rival forces are continually at work, and that one is always seeking to overthrow the efforts of the other, and there are certainly some traces of this theory in some portions of the Hebrew Scriptures, tho' it is opposed to the distinctive tenor of Jewish faith. Parseeism teaches these rival powers unequivocally; this was fully evidenced in the widely reported speech of the Parsee delegate to the World's Parliament of Religions which convened in Chicago, September, 1893. But even Zoroastrianism with its inflexible attachment to the rival brothers Ormuzd and Ahriman is at core both Monotheistic and Universalistic, because the antagonism between them is only temporary tho' it endures for a lengthy age. When this Persian doctrine entered the primitive Christian Church it soon developed into the Manichean heresy, which taught the goodness of spirit and the badness of matter; but when benighted theologians invented the dogma of everlasting torment they did not sweep away an ugly heresy, they only so far intensified it in their own confession of faith as to render it too abominable to be tolerated. There is some sort of excuse for a limited and purely relative dualism, but none whatever for any doctrine which teaches either the endlessness or uselessness of aught that we are accustomed to term evil.

Wallace has kept company with Browning in his philosophy, but because he is scientist and not poet he has reached his inevitably identical conclusions along a different pathway, and we are at present in much greater need of the word of distinguished scientists than of those of poets when meeting the arguments of pessimists who invariably quote scientific authorities to aid them in their attempted refutation of the truths of optimism. This is an experimental world in which many groups of varied intelligences are continually

at work. We do not therefore behold the direct operations of Deity except thro' the intermediary instrumentality of ourselves and other orders of intelligent existences, on the one hand above and on the other hand below ourselves. At the very end of "The World of Life" the author sums up all he has revealed concerning the constitution of the universe, as he regards it, in the following thought-provoking sentences; "To claim the Infinite and Eternal Being as the one and only direct agent in every detail of the universe seems, to me, absurd. If there is such an Infinite Being, and if (as our own existence should teach us) His Will and purpose is the increase of conscious beings, then we can hardly be the first result of this purpose. We conclude, therefore, that there are now in the universe infinite grades of power, infinite grades of knowledge and wisdom, infinite grades of influence of higher beings upon lower. Holding this opinion, I have suggested that this vast and wonderful universe, with its almost infinite variety of forms, motions and reactions, part upon part, from suns and systems up to plant life, animal life, and the living human soul, has ever required and still requires the continuous co-ordinated agency of myriads of such intelligences.

" This speculative suggestion, I venture to hope, will appeal to some of my readers as the best approximation *we* are now able to formulate as to the deeper, the more fundamental causes of matter and force, of life and consciousness and of Man himself; at his best, already "a little lower than the angels," and, like them, destined to a permanent progressive existence in a "World of Spirit." From the foregoing very lucid, and also extremely modest, statements of Prof. Wallace we can see how unmistakably the tide of scientific thought is now drifting in both a Spiritualistic and a Theosophical direction, for tho' we cannot expect all the facts

of extraordinary clairvoyance to be accepted at their face value by the scientific world, nor would it be reasonable to demand unquestioning acceptance of the findings of unusually gifted seers and seeresses on the part of the reading public, we are well assured that the reign of Materialism is over and that of rational Spiritualism already begun. We cannot go back to abandoned theological positions, if we have been thinking for ourselves, but we can advance to new positions which are certainly not reactionary.

In Great Britain at present the interest in all that pertains to *Psychical Research* is enormous, and this interest is continually increasing. "John Bull" is usually considered hard-headed and unromantic, therefore, very difficult to convince of anything not evident to one or other of his five distinctly material senses; but the state of popular opinion in the British Isles is quite unlike what it was a few decades of years ago, for it is now no longer regarded as level-headed to sneer at psychic evidences seeing that so many eminent men of science are treating all these questions seriously. What the final upshot of the present wave of interest in all matters pertaining to the spiritual universe will actually be is greatly exercising the minds of the clergy, who must reconstruct their theology to a very large extent or else find their churches largely deserted. A work of reconstruction is now actively progressing and the result is seen in an immensely renewed activity in all religious and semi-religious circles following after a period of widespread apathy and indifference. A great many people cannot as yet profess any creed definitely or commit themselves to outspoken advocacy of any definite philosophy, but they are open-minded and intensely interested.

Whenever Mrs. Annie Besant speaks in England or Scotland she addresses a very large and very thoughtful

audience and her utterance freely reported and widely circulated and discussed. This remarkable woman in her own person embodies very largely the changing attitude of the times, for thirty years ago she was about as much of a materialist as Charles Bradlaugh with whose opinions her own then largely coincided. Spiritualists and Theosophists are coming nearer and nearer together daily, tho' there are extremists in both camps who, like proverbial oil and water, will not mix, but liberal theology which is not committed to any well defined attitude toward either Spiritualism or Theosophy is doing much to unite them. A chemist of renown said pertinently, at a public meeting where decided differences were being heatedly discussed and the old similitude was quoted, "Truly, oil and water will not mix when left to themselves but chemists can find a way to mix them."

Out of the present chaos of conflicting thought a new cosmos is undoubtedly beginning to emerge, and many there are who do not hesitate to attribute this emergence to the rapidly nearing advent of a great World-Teacher whom some people call a new Messiah and others a returning Christ. Whether any one specially glorious spiritual teacher will soon appear or not is open to a good deal of discussion, but whether the new age shall have a special personal Director or only a company of illuminated Leaders we may rest convinced that the age itself is dawning and one of its brightest and clearest signs is the readiness with which the public mind is throwing off its garments of negation and donning a fresh intellectual apparel constituted of rational affirmations calculated to enoble the lives of all who sincerely entertain them. Mere speculation would be mental labor wasted if it brought forth nothing but a curious and ingenious view of the universe which bore no relation to life as we now know it. The immeasurable value attach-

ing to a spiritual and optimistic view of all things is that it inspires new courage and inclines all who accept it to take a far grander view of daily living and of human prospects than they logically could if their ideas of evolution stopped where Haeckel stops instead of advancing to the higher plateau occupied by Wallace.

By calling attention to a valuable book and expressing gratitude to its author we do not necessarily accept all that it contains and indeed the author leaves himself as well as his readers free to continually advance to higher altitudes and penetrate to profounder depths. Science can never utter its final word nor can mankind ever construct an ultimate philosophy if progress is included in our destiny. This obvious conclusion led Prof. William James, of Harvard, in his later years to advocate Pragmatism which so many of his critics entirely misunderstood, for they imagined that the eminent psychologist who expressed himself so elastically on many points was cutting adrift from all moral moorings, which is always the dread of timid natures and also the bludgeon wielded by blatant dogmatists.

The actual position of James was virtually that of Wallace and indeed of nearly all earnest scientific thinkers who have addressed themselves to philosophical speculation. All alike contend that as our knowledge is necessarily relative and subject to perpetual increase we cannot find ourselves in possession of complete knowledge, tho' we may be thoroughly assured of certain principles. To live as expanding entities in a growing universe is surely far more delightful than it would be to find ourselves enclosed in a finished product where there could be no possible outlet for enquiring intellect. The universe is good and sane at core, and tho' we are often clumsy experimenters, and make mistakes which cause explosions, to use a forceful metaphor employed

by James Russel Lowell, "The frame of the universe is fire-proof."

We do make mistakes and we do suffer in consequence of our blunders, but it is well that it should be so. We can, after reading a scientific treatise by Alfred Russel Wallace, turn to a poem by Ella Wheeler Wilcox and find complete agreement in the sentiment expressed by both. "All things work together for the final good of Man." Here we reach the great concensus; this is the prophetic utterance in all climes and ages. Let us face facts fearlessly, even the most unpleasant ones, for it is never by evasion but only by means of conquest over difficulties that we can learn and apply the lesson and art of transmutation and thereby discover and utilize the mighty secret, (secret no longer after we have discovered it), which the true alchemists throughout the ages have declared will, in the Golden Age to come, be found in the possession of every member of regenerated human society. Whatever deepens faith in the usefulness of all life's experiences must certainly prove a priceless boon to our struggling human efforts toward conscious union with Divinity.



# The Life Everlasting

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## CHAPTER XXIV.

Among the few subjects which are actually of perennial and always of the highest interest, is the title of this discourse, for no matter how much opinions and customs may change from period to period in human progress, the race at large is perpetually confronting the three stupendous problems: What are we? Whence come we? Whither are we bound? Are we mere motes in a sunbeam destined to a brief ephemeral existence, terminated as readily as that of the moth or any other frail insect, or are we immortal entities clothed for a brief while in fleshly raiment but ourselves immortal, despite the fragility of the garments we temporarily must wear?

These age-long queries are the theme of the preacher's sermon, the philosopher's essay and the novelist's romance. Such they ever have been and such they must continue to be until some satisfactory answer shall be given to the average men and women who constitute the bulk of our humanity, and such a reply can never be vouchsafed to any save those who find it for themselves thro' the evolution of their own interior consciousness. Authorities are being constantly disputed, both on account of their discordance the one with the other, and by reason of the insatiable demand of the individual to know for himself. More and more is the command of the Delphic Oracle brought home to individual consciousness, "KNOW THYSELF," and more and more do we come to realize that in order to do so we must travel from later

Greece to earlier Egypt and heed the precept "KNOW THYSELF BY THYSELF."

Marie Corelli, whom we must all esteem as a singularly fearless and outspoken writer, has given us what she terms "a reality of romance," and from the extended Prologue we are led to gather that she puts forward this extraordinary tale as fact rather than fiction. Names and places are, of course, altered, but the main incidents in the story, she leads us to believe, are incidents in real life,—if not in her own career, then in that of some acquaintance who has largely confided in her.

In the work before us there is quite enough of the elements necessary for a first rate "love story" to make it interesting to the general reader of fiction, and there is more than a sufficiency of the psychical and mystical elements to satisfy the most exacting demands of the many who expect from Marie Corelli something they are not likely to get from the general run of novelists.

The tale is quite in line with what "A Romance of Two Worlds" might lead us to expect. "Heliobas" has passed into the unseen, but he has left a successor in the no less wonderful "Aselzion" who is the Head of a mysterious Order in Southern Europe, possessed of marvellous scientific knowledge utilizable alike in spiritual and material ways. The heroine of the story is a singularly interesting character, a woman of rare attainments and exceptional bravery, one who will dare danger gladly in pursuit of truth. The hero "Sanctoris" is a remarkable man of marvellous scientific attainments coupled with deep convictions concerning spiritual realities.

So remarkable is Marie Corelli's habit of unifying spiritual attainments of an exceptionally high order with an unusual possession of worldly goods, that we have no cause for surprise or shock when we are introduced to the mysterious yacht

"The Dream" owned by Santoris, fitted with every possible appliance of luxury as well as comfort, containing a cabin sumptuously furnished, as tho' for the entertainment of royalty, and providing banquets in regal style for invited guests whenever hospitality is extended. Here we find many points of contact both with ancient Magical teachings and modern New Thought doctrines,—all to the effect that man can rightfully obtain actual dominion over the forces and elements of Nature and press the immense wealth of the world into his service. This doctrine is undoubtedly sound and reasonable whenever we bear in mind that those who possess and exercise genuinely superior knowledge invariably so act as to enrich, not to pauperize, their neighbors.

In "The Life Everlasting" we encounter many bold and daring theories, among the most impressive of which is the ever old, yet ever new assertion that we can scientifically ward off old age and defer bodily dissolution indefinitely. This does not involve immortality in the flesh, but it does imply indefinite extension of bodily existence whenever such is desirable.

Materialistic dogmatism, as exemplified by a "Dr. Brayle,"—who is one of those disgraces to the medical profession who hang about wealthy patrons and keep nervous invalids in chronically neurotic conditions to serve the ends of despicable avarice,—can never be rightly termed science, tho' no class of persons more than those of such unworthy ilk are proud to claim that their absurd and contemptible negations are the very finest scientific affirmations. What we do not know and what we cannot do is in no sense scientific, for the word science means knowledge, therefore we are scientific only to the extent that we know something and can prove it.

Santoris is scientific; Dr. Brayle is sciolistic. To produce astonishing results in a perfectly natural and orderly, but

generally unknown way, such as lighting up a yacht and propelling it mysteriously and with unparalleled velocity, is scientific, and still higher does science rise and still more gloriously is scientific skill demonstrated when the same man proves himself possessed of rare and highly useful knowledge which, when rightly applied, will heal diseased sufferers who can gain no relief, but rather are subject to aggravation of malady when subjected to such treatment as is meted out to them by scheming unprincipled fortune-hunters. Many physicians are truly honorable and even holy men and women, but these are neither cynics, scoffers, or preyers upon the credulity and purse of the neurasthenical and self-indulgent.

As we proceed to the truly weird, as well as highly romantic portions of the richly eventful tale, we are told much concerning the real nature of initiation into the mysteries of spiritual self-conquest, usually deeply veiled in allegory without interpretation. At the house of Aselzion, all candidates for admission into the only real mystery of Life,—that of pure, unselfish, undying Love,—are compelled to pass thro' terrible ordeals apparently objective, tho' in reality altogether subjective. These are trials of strength and of endurance far more mental than physical, tho' the semblance of physical experience is definitely and persistently maintained.

The neophyte who presented herself as a candidate was voluntarily obedient to the strict rule of solitude and silence imposed upon all while undergoing a novitiate. No coercion of any sort could be employed consistently with the rules of the Order of which Aselzion was the Chief, for no one can possibly attain to self-conquest by compelled submission to another's dictates, even tho' the dictator be ever so far advanced along the path of spiritual attainment. But when one expresses an eager desire to pass thro' an ordeal, the case is entirely different, for then the voluntary surrender of a pupil

to an instructor's discipline enables the probationer to voluntarily acquiesce in the methods adopted by an experienced initiator, who knows exactly the kind of discipline most needed by the candidate who seeks to win victories over all that stands in the way of self-liberation from both mental and physical limitations.

Physical fear abides in all of us, even the bravest, and mental diffidence and proneness to distrust is usually deeply and firmly entrenched in our sub-consciousness,—a field we must explore and cultivate before we can become in any considerable degree masters of our own conditions. The voices heard speaking in defamation of Santoris in the ears of the woman who dearly loved him, and whom he loved with all the ardor and sincerity of an exceptionally faithful heart, could not fail to arouse some degree of momentary doubt of a most distressing nature, but she valiantly overcame the temptation and thus proved the loyalty of her affection.

Many of the scenes thro' which this brave woman passed courageously were evidently intended to illustrate as vividly as possible the actual forms which temptation to infidelity is apt to take in the actual external world, therefore when Aselzion, with four others, undertook to suggest these doubts and tragedies to the mind of a candidate undergoing preparation for a life of exalted usefulness, they caused her to imagine herself actually passing thro' the scenes which were only suggested to her as a psychic panorama.

As Aselzion is held up before the reader as a very noble, as well as highly endowed man, it will naturally be questioned whether such a course of procedure is altogether to be commended, and it certainly opens a wide field for discussion. Were it not for the fact that the person exposed to the ordeal had deliberately placed herself in Aselzion's hands and earnestly requested him to put her thro' the trial consid-

ered necessary for initiation, grave objection might be taken to the subjugation of anyone to such evident hypnotism, but it is not even implied that the tests could have been made without the will of the tested one fully consenting to undergo them. As the sole object or end in view was to build up an exceptionally strong character by means of trial to the uttermost,—and it is not easy to see how we can grow courageous if we are subjected to no terrors,—the statements from first to last may be taken as strictly in general accord with the methods employed in all genuine Occult Confraternities, tho' the details of discipline may not be in all cases even similar.

The dominant note struck thro' the entire history of Santoris and his beloved is the not unfamiliar doctrine of spiritual counterparts or soul mates, which is insisted upon with great fervor, and so presented as to make it quite clear that the writer's conviction is that there can be no perfect life either on earth or in heaven until the two destined to be united have consciously become one. This does not seem to imply any merging of one into another so that distinctive individuality is lost; on the contrary, it appears that in order to fully realize and enjoy the great and manifold blessings accruing from a perfect spiritual union, one must be fully distinct from the other, but so ideally united in thought and feeling as to realize the state described by Swedenborg in his much controverted treatise "Conjugal Love and Its Chaste Delights," in which he declares that it takes two to make "a one."

To some minds this idea of Soul Mates is delightful, entrancing in the extreme, while to others it seems unattractive; but this may easily be accounted for both on the score of differences in temperaments and differences also in stages of evolution. When Balzac described his own ideal of a spiritualized human being, he made Seraphitus-Seraphita express the complete blending of the masculine and feminine

elements in human nature in one individual apparently; yet as he alluded frequently to Swedenborg's philosophy, which he had evidently studied deeply, it is quite possible that he had in mind the idea of "two in one" much as Marie Corelli has interpreted it.

Quite aside from this particular doctrine of spiritual duality, there is so much in "The Life Everlasting" that powerfully illustrates what Occultists in general term the "path of initiation" that the book is certain to make a strong and lasting appeal on that score at any rate. We notice how persistently trained Occultists insist upon simple fare as well as upon rigid mental tests of endurance. In the house of Aselzion, only bread and fruit constitute the diet of a probationer. This can be supplied to novices in great variety and of the highest quality, but neither flesh, fish, fowl, or even such animal products as milk, butter, eggs and cheese can be permitted during initiatory processes, no matter how much reasonable latitude may be allowed to those who have passed thro' trying ordeals successfully. It is undoubtedly a fact that this regime has been in force thro' many millennia for we find great stress laid upon the vegetarian diet of Daniel and his three companions at the Babylonian court.

Only those who voluntarily submitted themselves to a rigid rule of life could pass the "lions" and endure ultimately the supreme fiery test. Marie Corelli makes the sacred fire figure very prominently in a milder form at the beginning and in a far more portentous manner at the close of the arduous discipline necessary to obtaining victory over the natural elements with which men and women must learn to harmonize before they can obtain the open secret of complete control of those elementary forces of nature which all true Magicians have completely at their command.

Concerning superiority to influence of all descriptions, the

unanimous testimony of experienced Occultists is that we must so school ourselves to yield only at will to any suggestions made to us, no matter how or by whom, that we become incapable of yielding blindly to any adverse pressure, no matter whether it may come openly from the ordinary outside world, or subtly from unseen tempters.

Before we can grow strong in moral heroism we must be able to hear and see anything unmoved, regarding it only as a fleeting panorama, treating it as we would the scenes presented on a stage by actors. Before the loyalty of love or friendship can be proved, it must be tested to the uttermost, and not until we have proved our unswerving loyalty, by turning a deaf ear to all assaults made upon our comrades, are we entitled to rank as members of a Holy Assembly.

“Take heed how ye hear” is indeed a salutary but much neglected admonition. Weak and cowardly persons, easily affected by every whiff of scandal, may need to take heed *what* they hear, but that is almost impossible for those who have to meet the world in business and social circles; it is, nevertheless, always possible to take heed *how* we hear, i. e., whether or not we permit ourselves to be influenced thereby.

The initiation of Marie Corelli's heroine largely consisted in exposing her to the sound of voices making all manner of assaults upon the fidelity of Santoris, whom, in her heart of hearts, she regarded as her spiritual companion for eternity. In the outside world, what more likely than that similar aspersions upon his fair name and integrity of purpose might be cast? Consequently, before she is ready to take holy nuptial vows and unite herself with him irrevocably, she must prove strong enough to remain proof against all whispered or shouted accusations which may reach her ears.

Over and over again the query is raised as to the beneficent effects accruable from present world-wide interest in the



so-termed "occult." The only really satisfactory answer to this enquiry is to be found in the fact that further development of psychic capacity must result not only in far greater conquest over natural forces in the avowedly scientific field, but also in the exercise of such unmistakable clair-sentient ability on the part of those who have developed what Rudolf Steiner calls the "sense organs of the soul," that things will stand out before us in their true light, rendering misrepresentation of every description totally ineffectual. It seems always difficult to make quite clear exactly what is meant by rising altogether superior to the sway of influence, but probably the best definition for ordinary use refers only to that individual sovereignty which is the inevitable concomitant of righteous and reasonable self-esteem and self-respect.

The following excerpt from "The Life Everlasting" (page 436) gives succinctly the doctrine of the book on this all-important point:

"The chief point of Aselzion's instruction was the test of ences of others—and this is truly the chief hindrance to all the Brain and Soul against 'influences'—the opposing influ-spiritual progress. The coward sentiment of fear itself is born in us thro' the influence of timorous persons—and it is generally the dread of what other people will say or what other people will think, that holds us back from performing a noble action.

"It should be thoroughly understood that in the eternal advancement of one's own Soul, other people and their influences are hindrances to progress. It does not matter a jot what anybody thinks or says, provided the central altar of one's own Spirituality is clear and clean for the steadfast burning of the dual flame of Life and Love. All opinion, all criticism becomes absurd in such matters as these, and absolutely worthless.

“It does not affect me that anyone outside my sphere of thought should be incredulous of my beliefs,—nor can it move me from my happiness to know that persons who live on a lower plane consider me a fool for electing to live mine on the highest. I take joy in the fact that even in so selfish and material an age as this, Aselzion still has his students and disciples,—a mere handful out of the million, it is true, but still sufficient to keep the beautiful truth of the Soul’s power alive and helpful to the chosen few. For such who have studied these truths and have mastered them sufficiently to practice them in the ordinary round of existence, Life presents an ever living happiness,—and offers daily proof that there is no such thing as Death. Youth remains where Love is, and Beauty stays with health and vitality. Decay and destruction are changes which are brought about by apathy of the Will and indifference to the Soul’s existence, and the same Law which gives the Soul its supreme sovereignty equally works for its release from effete and inactive substances.”

The grandest truth that can ever be insisted upon, and at the same time the most convincingly rational, is that we are not machines moved automatically by extraneous agencies, but self-directing entities with power to will our own destinies now and always. Were there no volitional and self-determining power within us, we should never feel that glorious sense of triumph which we invariably enjoy whenever we have succeeded in vanquishing an obstacle and winning a victory over a temptation; nor should we, on the other hand, be afflicted with remorse when we have weakly yielded to undue influence either from within or from without. To even take one forward step on the road to true accomplishment we need to become irrevocably certain that we can determine our own destiny by our own Will.

True indeed is it that Law is immutable, but its immutability is the guarantee of our freedom, for it rests with us to find out how to bring things to pass in a lawful manner; then working in concert with Law, and only thro' its changeless agency, can we demonstrate in our own experience the practical doctrine contained in the mighty words "With GOD all things are possible." Man working in concert with Deity, not rebelling against Eternal Order and seeking to set up a rule of his own which Nature cannot possibly obey, but seeking and finding the irrevocable means whereby results can be accomplished, fulfilling the Law and thereby attaining to the very full the utmost desires of our being, is the human ideal realized and it rests with every one of us to progressively realize it.

# Robert Browning: A Centennial Tribute

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## CHAPTER XXV.

Among all our modern poets there is surely not one who more richly deserves to be termed *par excellence*, the poet of Optimism, than the illustrious bard, the 100th anniversary of whose birth occurred May 7, 1912. Born in England, a devoted lover of his native land and all its noble institutions, tho' also a passionate admirer of Italy, in which fair land a considerable portion of his life was spent, this true prophet of the nineteenth century and of the Western world lived and wrought at a time when the foundations of old systems of religion and philosophy were being rudely shaken, but tho' an intensely intellectual man and decidedly an individual thinker, he appears to have triumphed jubilantly over the doubt and pessimism of his day and he has certainly contributed a great deal that is permanently worth while to the literature of spiritual confidence and moral courage.

Robert Browning is often termed obscure and there are unquestionably a few comparatively unimportant instances in several of his poems where the author's meaning is not very easy to discover; but there runs thro' nearly all his verse a transparently lucid philosophy, even tho' often curiously expressed. No one who has read much of Browning needs

to be reminded that he employed a style peculiarly his own, and this was befitting to the writer who was an original thinker and a definitely unique personality.

The love story of the Brownings has been so often delightfully told that the public ear has long been accustomed to a charming idyll concerning the spiritual as well as earthly union of two of the strongest and noblest poets who have voiced definite convictions in the English tongue. Elizabeth Barrett, tho' a delicate woman and frequently suffering from illness, was, nevertheless, a singularly powerful character, a woman of undisguisable convictions who sang heroically as well as plaintively. Her weakness was of the flesh only; her spirit was strong and free far beyond the ordinary. Who has read her "Cry of the Children" without feeling intensely that she was a woman of the tenderest sympathy coupled with the keenest sense of justice? Both her mental strength and physical weakness undoubtedly appealed strongly to the powerful Robert who is usually presented to us as a remarkable specimen of physical as well as intellectual robustness.

Tho' the son of this illustrious couple,—himself a man of decidedly high attainments—has been somewhat sharply reprimanded for publishing so much of his parents' private correspondence, such criticism is unwarranted, for he took no liberties with any papers not entrusted to his charge to do what he would with. This publication of delightful letters of an intimate nature, but all filled with matter of great general interest and affording clear insight into the inmost feelings of a singularly noble man and woman, bears witness to the high esteem in which the compiler held the authors; it was filial devotion and intense admiration for exceptionally gifted parents which led the son to lay bare to the world so much of the inner life of his father and mother.

It may be truly argued that the grandeur of a poem or the inspiring character of a philosophy may be rightly considered apart from the personality of the poet or philosopher, but tho' this is incontestable there is a definite inspiration to be drawn from a review of the character and mode of life of individuals who have given us almost if not quite in our own day, songs that breathe the spirit of perfect confidence in Supreme Goodness, despite all the sorrow and perplexity that certainly abounds on the surface of existence. Homer lived too long ago for us to feel that we can gather much direct information concerning his home life and actual environment unless we can read it clairvoyantly from "astral" records, and even Dante's day was distant from our own and the circumstances of his life may have been partially forgotten or unintentionally misstated in the course of several centuries; but the Brownings were contemporary with some of us in our own childhood and we can readily derive instruction particularly from the psychological standpoint, as we trace the effect of environment, both mental and physical, upon these sensitive intellects.

Robert Browning by no means justified the foolish belief often entertained that a poet must be more or less of a fastidious weakling, given to hysterical outbursts and generally unfitted for the ordinary walks of life, for he was a large, stalwart figure, athletic in build and very far from morbid in temperament. Tennyson was often melancholy and given to much brooding over the sad and somber aspects of existence, tho' he sometimes triumphed gloriously, and has given us in parts of "In Memoriam" some of the grandest optimism to be found in any literature. Byron, Keats, Shelley and nearly all the earlier English poets, were often sad and harped much upon the sorrows and disappointments of existence, tho' they have all risen frequently above their melan-

choly and borne witness to the bright light that ever shineth thro' even the densest and darkest clouds. But tho' all have given us inspiration, it was reserved for Browning to sing definite optimism and invincible faith at a time when agnosticism was considered highly scholarly, and when men like John Stuart Mill were wrestling heavily with age-long problems that only spirits like Emerson seemed able to lightly, tho' never flippantly, brush aside.

In Browning's prime, the works of Darwin, Huxley, Spencer, Tyndall and many another scholarly agnostic were the sources whence the rising generation of scholars was drawing its mental nutriment and we all know how perplexing were the questions raised, but never fully answered by any of those truly eminent scientists and philosophers. Browning seems to have been singularly able to see both sides of a great question at once, therefore he was not a partisan nor an active participant in the troublesome controversy in which theologians and physical scientists range themselves definitely on opposite sides.

To Browning's mind Deity was an unquestionable reality, but his idea of GOD was not of the narrow sort which can only find divine activity in some supposed miracle which sets aside the usual course of Nature to demonstrate that Nature has an intelligent Author and the universe a Supreme Architect. Our poet's mind was far too logical to see no alternative except what Thomas Paine called a fabulous theology and bald atheism, or the next thing to it, for he wisely reasoned that if theologians had been incessantly quoting with approval such sublime statements as we find in the Jewish and Christian Scriptures, testifying to the immanence as well as transcendence of Deity, they would do well to consider that the immutability of the law insisted upon by modern scientists and philosophers is in no sense at variance

with reasonable faith in a Supreme Being of infinite love and wisdom.

“If He thunder by law, the thunder is still His voice” was Browning’s retort to those pseudo-scientists who insisted that the discovery of the immutability of law rendered impossible the continuance of faith in Deity. We must always remember that the great scientific minds of the nineteenth century were only agnostic, and that avowed atheists, who were always mentioning their names, were by no means correctly interpreting their teachings.

Browning was a ripe scholar, an omnivorous reader, a man who acquainted himself at first hand with the best and latest thought of his time; he therefore brought no mere sentimental objection against the follies of some of his contemporaries who lapsed into utter hopelessness and positively denied individual immortality on account of accepting a half-baked view of evolution. Browning met the situation intellectually and fearlessly, as well as emotionally, but he rightly gave to emotion and sentiment a due place in his interpretation of the scheme of things.

Among the best known and most widely inspiring of all the poems Browning wrote, “*Rabbi Ben Ezra*” is often said to express most completely the poet’s own conception of life and of our individual mission and destiny.

“Grow old along with me,  
The best is yet to be”

is a couplet which voices the truest sentiment, tho’ we very often meet with reference to a dread of age because it is looked upon as necessarily barren rather than mellow.

Destitution of power, decay of faculty and everything else grievous to contemplate has been popularly, but erroneously,



associated with accumulated years. The good rabbi whom Browning has immortalized had grasped the true inwardness of Jewish faith in the Eternal and had studied Torah to good purpose. Moses is the greatest prophet known in Israel and he is said to have lived healthily and usefully to the ripe age of 120 years,—an ideal period which has strongly appealed to many comparative physiologists who have compared physical man with other animals, which in normal conditions usually live after reaching maturity five times as long as it took them to reach maturity. The reduction of human life to 70, or at most 80 years, mentioned and mourned over in the Psalter, has been given prominence altogether beyond its deserts, and to offset it many an active mental worker, a man of exceptional activity, reaches the 85th, the 90th, the 95th, and occasionally even a still more advanced milestone. A distinguished rabbi in London, Professor Marks, recently lived to 98 years. But it is not length of days anything like so much as quality of life that really counts, therefore we need not concern ourselves overmuch with *how long* we shall live, but *how* we shall live. "So teach us to number our days that we may apply our hearts unto wisdom" is one of the wisest of prayers in any language.

In "Abt Vogler," which we regard as Browning's masterpiece among the shorter poems, he insists that there is no ideal we shall not some day somewhere reach; and he is no more troubled with the actual existence of limited temporal evil than was the author of the 45th chapter of Isaiah. Nothing can be more absurd than to teach the hideous doctrine of sempiternal evil after having read and verbally endorsed the opening chapter of the Pentateuch. Good has no starting-point; it is eternal. Evil is only an inversion of something good in itself and comparable with discord in music.

There is no wrong note *per se* but a note may be struck at a wrong time, in a wrong place. Browning has effectually demolished many a nightmare of false theology while bravely and enthusiastically testifying to the everlasting foundation on which all true religion rests. To endeavor to reconcile the goodness and wisdom of the Eternal with any hopeless failure is a ridiculous and happily hopeless task; such folly Browning never attempted, for he tells us "there shall never be one lost good and for evil so much good more."

No expression shows deeper insight than "on the earth the broken arc; in the heavens the perfect round." The phrase, "'tis we musicians know," refers doubtless to those poets who are truly seers, and even also to those literal musicians who thro' transmuting discords into harmonies have learned some of the secrets of spiritual alchemy. In the long poems "The Ring and the Book;" "Paracelsus;" "Saul" and indeed in all the rest, as in the minor songs, we find no disposition to shirk or evade, but heroic determination to conquer. One who tells us frankly that "Sorrow is hard to bear and doubt is slow to clear" is evidently one whose optimism has been nurtured in a stern forest not concocted in a prepared hot-house.

Objections have been taken to Browning on the plea that he was too optimistic, an absurd charge, for if we are optimistic at all, we must be wholly so. There can be no possible compromise between optimism and pessimism if we pay the slightest respect to etymology or know anything of the derivation of words we use. Optimism is directly derived from *optimus*, the best; pessimism from *pessimus*, the worst. Now if all things are working together for the best they cannot possibly be working for the worst. As Rev. Charles Voysey, of the Theistic Church in London, said long ago in a fine paper defintory of Theism, "we must ulti-

mately accept either God, Devil or Idiot as the primal Source of all things."

Browning accepted GOD and he so accepted Deity as to help many a tried and doubting mind and heart to find peace in the assurance that there is indeed a reason for all life and that in some state of existence, if not in the present, then in one beyond, we shall certainly awake in the divine likeness and be satisfied. Nothing can be finer than

"Our times are in His hand  
Who saith: A whole I planned,  
Youth shows but half; trust God;  
See all, nor be afraid."

From "Paracelsus" a deservedly popular and truly sublime quotation reads

"I go to prove my soul!  
I see my way as birds their trackless way.  
I shall arrive! what time, what circuit first  
I ask not; but unless God can send his hail  
Or blinding fire balls, sleet or stifling snow,  
In some good time, his good time, I shall arrive!  
He guides me and the bird."

Tho' the subject is so intensely rich and extremely inviting that we could linger over it indefinitely and always find new encouragement to noble living by quoting Browning, a very few more exceptionally characteristic quotations must suffice for our immediate present.

It is joy in life that Browning truly emphasized, for he was no misanthrope and no ascetic, but one who lived largely and generously and had imbibed all that was worth imbibing in the school of Epicurus as well as in that of other renowned philosophers. From "Saul" we quote

"How good is man's life! How fit to employ  
 All the heart, and the soul, and the senses forever in joy!"  
 and the very crown of the whole seems reached when "Fra  
 Lippe Lippi" exclaims

"This world's no blot for us,  
 Nor blank; it means intensely, and means good.  
 To find its meaning is my meat and drink."

Concerning death and its inevitability for us, as we are now finitely conditioned, Browning speaks, as becomes a confident optimist entertaining no doubt of the triumph of life over seeming dissolution, in no uncertain tones. Death as a phenomenon he admits and he does not juggle with language in any vain attempt to disguise facts which are self-evident; but death in his eyes is as natural and beautiful as birth, even as an exit is as good as an entrance, if not still better, when an actor must appear upon a certain stage, play there his temporal part, and thence proceed to other theaters for which his previous experience has been necessary to fit him, for on those higher stages he may be called upon to appear in larger and yet more important roles.

St. John enquires, in "A Death in the Desert,"  
 "Is it for nothing we grow old and weak,  
 We whom God loves?"

There is probably no finer tribute to the beauty of mellow age in any literature than this parallel passage from Walt Whitman, with which we must conclude:

"Old age, calm, expanded, broad with the haughty breadth  
 of the universe.  
 Old age, flowing free with the delicious near-by freedom  
 of death."

If all men and women who mourn over their advancing years and dread what may be soon in store for them, could but grasp the true sublimity and utter righteousness of that magnificent conception, it would not be only the girl going out on an April morning to enjoy a holiday, typifying happy unfearing youth, in whose lips we could place the splendid words given us by Browning:

"God's in His heaven,  
All's right with the world,"

but even more appropriate would they seem when falling from the lips of an aged veteran who can sum up our gifted poet's entire philosophy at last in the exquisite "*Nunc Dimittis*," "Now lettest Thou Thy servant depart in peace according to Thy word. For mine eyes have seen Thy salvation."

# Sacred Mysteries

## A Voice from the Ancient West

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### CHAPTER XXVI.

Now that so many enquiring minds are endeavoring to discover some occult or esoteric meaning within the shells of the many ceremonies exhibited to public gaze by the various religious systems of the world, and now that the doctrines and rituals of Freemasonry are being everywhere more deeply studied, it is useful to call attention to the literary output of such truly scientific revealers of Sacred Mysteries as Augustus Le Plongeon and Alice Dixon Le Plongeon, whose researches in Central America have enabled them to bear not only valuable but unique testimony to the amazing antiquity of the many religious ceremonies which the uninstructed in Christendom believe to be only nineteen centuries old, and the Kindred Masonic observances which are variously assigned to earlier or later dates in comparatively modern periods. When Dr. Le Plongeon, in 1886, brought out his book, "Sacred Mysteries Among the Mayas and Quiches," he received encouragements only from College Professors and students of antiquity, for the general interest then was far less than it is now, a quarter of a century later, but as the daily

papers and magazines are, from time to time, reporting fragmentary bits of those discoveries, the whole public is becoming interested and hail with enthusiasm this fascinating and beautifully illustrated third edition. The persistence with which attention has been called to the incoming of a new age since the beginning of this present twentieth century has, together with the rapidly increasing extent of popular travel, as well as expert investigation, led a large multitude of enquiring men and women to demand, from all available sources, as much information as can possibly be selected and given forth concerning those far off periods of human history when institutions (now antique) were in process of building. Egypt, India and other Eastern lands have long been fertile fields in which to search for the wisdom of antiquity, and there are vast treasures of Knowledge in Africa and Asia yet unexplored; but it is to Central America that Dr. and Mme. Le Plongeon have drawn particular attention, and this is surely a region in which the great American people are taking especial interest as well as the investigators of the so-called "old world." Since the publication of "Atlantis" by Ignatius Donnelly, the real existence of that submerged island-continent described by Plato has never been as easily denied as before the circulation of that highly valuable treatise, and, as information accumulates regarding that ancient land and its marvelous populations, we come to understand the striking similarity of the architectural remains in the Eastern and Western hemispheres as we otherwise could not, and we have at the same time an explanation of the identity of many varieties of animal and

vegetable existence in the most widely separated countries. It must now be well on to 11,600 years since the Mayas and Quiches erected their Temples and performed the mystic rites which were subsequently embodied in the sacred mysteries of Egypt, Chaldea, India and Greece. Plato declared that priests of Egypt had assured Solon that all communication between Egypt and the lands of the West had been interrupted for 9,000 years in consequence of the great cataclysm in which the last remnants of Atlantis disappeared.

Dr. Le Plongeon tells us that the evidence brought out by his discoveries leads back to monuments of History and places of worship of the Maya existing over 11,500 years, and that mysteries similar to those of Egypt were celebrated in them, and further insists that well instructed Masons cannot fail to recognize many emblems or symbols existing in these chambers and also on the walls of priestly residences adjacent to the temple, the very construction of which is highly significant. In the deep forest of Central America the ruins of many ancient cities lie buried, one, but recently found near the city of Mexico, is now exciting great attention. Dr. Le Plongeon informs us that at Uxmal, in Yucatan, there exists an artificial mound 29 metres (about 95 feet high) ; 66 metres (214 feet 6 inches) in length at base; 33 metres (107 feet 3 inches) wide. The lower part is formed of the frustum of an elliptical cone 14 metres (45 feet 6 inches) high, divided into seven gradients, each two metres high. On the upper plane of the frustum, which forms a terrace 35 metres long by 10 metres wide, are constructed the Sanctuary



facing west, the ground plan of which is cruciform with a double set of arms; and a truncated rectangular pyramid 6 metres high, 29 metres long and 7 metres wide. This building is composed of three separate apartments 2 m. 25 c. wide, having originally no communication with each other. Holes have been bored in the partition walls that have much weakened the construction; for what purpose we are not told. The rooms at the extremities are each 5 m. 50 c. (about 17 ft. 10 in.) long. The middle chamber is 7 m. 25 c. long. The door of this chamber faced west and led, by means of a small stairway, to a terrace formed by the roof of the Sanctuary. From that elevation astronomers could follow the course of the heavenly bodies. In Yucatan the sky is often so clear that many stars are easily seen with the naked eye that in less clear atmospheres can be observed only with the aid of a telescope. The doors of all the other rooms faced east. The ceilings, like those of all apartments in the monuments of Yucatan and Central America, form a triangular arch.

This shape was adopted by the builders, not because they were ignorant of how to construct circular arches, for they erected edifices roofed with domes: but in accordance with certain esoteric teachings pertaining to the mysteries and relating to the mystic numbers 3, 5, 7. This kind of arch is also found in ancient tombs of Chaldea, at Mughier, also in the centre of the great pyramid of Gizeh in Egypt, in the most ancient monuments of Greece, in the treasure-room at Mikene, in the tombs of Etruria and in many other places (Sacred Mysteries, pages 36, 37). In the mysterious book of Enoch we are told that he

constructed a subterranean building in Canaan, in the heart of a mountain, aided by his son Methusaleh, in imitation of 9 vaults shown to him while in communion with Deity. Each apartment was roofed with an arch whose apex formed a keystone with mirific characters inscribed. Each of the nine sacred letters represented one of the nine titles emblematical of Divine attributes. Enoch also constructed two triangles of pure gold and traced two of the mystic characters on each; one of these triangles he placed in the inmost arch; the other he entrusted to his son, to whom he communicated the secrets of his Order. Triangular arches appear everywhere as landmarks of the ancient secret doctrine known alike in India, Chaldea, Egypt, Greece, Etruria, and Central America. Turning again to Dr. Le Plongeon's account of the wondrous temple he discovered, he tells us that the ceilings of the rooms at the extreme north and south of the edifice are carved in peculiar and regular order, in deep intaglio, semi-spheres, ten centimetres in diameter, intended to represent the stars that at night so beautify the firmament. Inside the triangle formed at each end of said rooms by the converging lines of the arch are also several of these semi-spheres. Those in the north room form a triangle, while those in the south room, five in number, figure a trapezium with one of these semi-spheres in the middle. The middle chamber is now devoid of decorations of any sort. Its length, 7 metres, is today the only vestige which remains to indicate that in it, in former times, were practised rites and ceremonies pertaining to the second degree of their mysteries. This chamber could be reached by walking on

the narrow terrace round the building: but I feel certain that those whose privilege it was to assemble within its wall got to it from the west side. There was a stairway 9 metres wide, beautifully ornamented, leading from the courtyard adjoining the priests' palace to the entrance of the Sanctuary. Thence another small stairway 2 m. 40c. wide, situated on the north side of the Sanctuary, led to the upper terrace, to the roof of that monument and to the middle chamber. The access to the north and south rooms was by a grand stairway of 96 steps, each 20 c.m. high, that led to the upper terrace surrounding the whole edifice. This stairway, situated on the east side of the mound, is 14 metres (45 ft. 6 in.) wide, and, like that on the east side, so steep as to require no little practise and care to ascend and descend its narrow steps with comparative ease and safety. A few centimetres above the lintel of the entrance to the Sanctuary is a cornice that surrounds the whole edifice. On it are sculptured mystic symbols many times repeated. On the under part of this cornice are small rings cut in stone, from which curtains were suspended to hide the Holy of Holies from profane gaze. The exterior of the monument was once upon a time ornamented with elaborate and beautifully executed sculptures which have now, in great part, disappeared. Still those that adorn the exterior walls of the Sanctuary remain as specimens of the beautiful handiwork and the great skill of the artists; whilst the exquisite architectural proportions of the whole edifice bespeak the mathematical and other scientific attainments of the architects who planned the building and superintended its erection. The ornaments

that cover these walls are remarkable in more than one sense. They are not only inscriptions in the Maya language, written in characters identical with, and having the same meaning and value as those carved on the temples of Egypt; but among them are symbols known to have belonged to the ancient sacred mysteries of the Egyptians and to modern "Freemasonry." In August, 1880, among the debris at the foot of the mound just described, Dr. Le Plongeon found pieces of what had been the statue of a priest. The part of a statue from waist to knee particularly attracted his attention, for over his dress that ancient priest wore an apron with an extended hand, a symbol which will be immediately recognized by all members of the Masonic fraternity. "Plato informs us that the priests of Egypt assured Solon, when he visited them years before, that all communication between their people and the 'Lands of the West' inhabitants had been long interrupted."

The real antiquity of the Mayax monuments is difficult to determine, for they may be very much older than the dates given by Dr. Le Plongeon, who does not really attempt to determine the date of their erection, but only argues that they must have been in existence for at least 12,000 years, and contends that mysteries similar to the Egyptian were celebrated within their walls. Only four books are said to have escaped the destroying hands of the monks from Spain, who obliterated as far as possible all traces of the ancient religion soon after the Spanish conquest. From the records, extant few in number though they are, it is comparatively easy for the modern student to gain a good general idea of the in-

itiatory ceremonial practised in all ancient lands of America, for the traces that remain quite conclusively prove the close resemblance between the methods employed in the West and those prevailing in the East. In the more primitive and almost barbaric modes of initiation common to the Quiches, a branch of the Maya nation, every symbol was literally carried out physically, so that the candidate actually waded through rivers of mud and blood surrounded by difficulties and dangers which required his utmost courage and sincere devotion to avoid. Then there were four roads (white, red, green and black) which must be traversed by aspirants to reach the Council Chamber where twelve veiled priests awaited them. Dr. Le Plongeon in his references to Popol-Vug (sacred books of the Quiches) throws much light on the trials of discernment to which candidates were submitted; for, in addition to the twelve living priests there was placed before them a life-like statue dressed in splendid robes to resemble a king; this image candidates were directed to salute to see if they would mistake an effigy for a royal living personage. Then they must salute each individual in the assembly, giving to each his proper name or title without being told it. After this ceremony they were invited to special seats, but if, forgetting that etiquette required them to remain standing in the presence of the august council, they accepted the temptation to seat themselves, they soon rose from the sitting posture for the seat was a burning hotstone slab. If they wisely and modestly declined the invitation to sit in the high presence they were considered sagacious enough to pass to the second initiation, which, like all other ordeals, took place

at midnight. One of the stories concerning what was required of them is incredible unless we grant the activity of some marvelous occult power which no doubt did actually keep the lighted torches burning for several hours without their bulk diminishing. Five torches were lighted during the night and were to be kept burning till sunrise at which time it was imperative that they be returned unconsumed to the guards of the "Dark House," who had supplied them. The third initiation reminds us of many stories told concerning mysterious rites in India. The "House of Spears" was a place of terrible ordeal, and the candidates while in it had to give convincing proof of their having developed rare magical ability, for they had to produce four pots of certain rare flowers without communicating with any outside person or bringing them into the chamber at the time of their entrance; and during an entire night they must defend themselves against the spear-thrusts of the most skillful spear-men, one of whom had been selected to attack each candidate. If they came forth victorious at dawn, they were judged worthy to go forward to the fourth initiation. How truly does history repeat itself, we may well exclaim, even in details, for have we not during many past years been confronted constantly with descriptions of wonderful phenomena almost identical with what we are told were demanded in the long ago, ere the sacred portals of the mystic Sanctuary were opened to the neophytes of old. Our moderan investigator tell us of "*apports*;" of all kinds of objects, living and inanimate, being brought mysteriously into rooms in private houses, the doors of which are locked and sealed; and

the history of modern Spiritualism teems with accounts of "fire tests" and other marvelous manifestations of the presence and activity of some unseen potent energy which protects either the "medium" or the "adept" from the injury which would certainly accrue were it not for this unseen protection. The difference between the claim for mediumship and for adepthood is always that in the former case the protected person is said to be shielded by spiritual beings who interpose to protect him, while in the latter instance the individual himself has developed an auric screen or envelope sufficiently powerful to stand as a barrier between his body and any attack made upon it by human or atmospheric violence. The fourth trial to which initiates among the Quiches had to submit was that of intense cold. In the "Ice House," where they had to pass a whole night, they must keep themselves warm by their own interior fire. Here again we find modern thought grappling with the same great problem, which is simply that of self-mastery or human control over non-human elements. The fifth ordeal consisted in spending a night with wild animals. The "Tiger-house" presented terrific dangers to the uninitiated, but to those who had successfully subdued their own animal impulses in every direction tigers presented no danger, and why should human beings be afraid of sub-human beasts? Is not human life on a higher plane than the quadruped? Reason assures us, if we will but harken to it, that it is our right to prove our superiority to every form of animal existence, but this we can only do by controlling in our own natures whatever corresponds with the ferocity of beasts without. After the vic-

tory over the fierce animals came the sixth trial, which was in the "House of Fire." Candidates, like the holy youths mentioned in Daniel, must pass through a furnace unscorched, and they had to remain in it from sunset to sunrise. The seventh and final trial was in the "House of Bats," in which Camazotz, one of the divinities, appeared to the candidates armed with death-dealing weapons which beheaded any who were off their guard. Let any reader peruse the book of Enoch, Dante's *Inferno*, or any other classic dealing with the Mysteries, and he will trace at once a close resemblance between the imagery employed in all. How far any of those narrations and visions are to be taken literally has always been an open question, but there can be no doubt as to their esoteric meaning. As we pass on from stage to stage in spiritual development we encounter trial after trial, each severer than the last, but as our strength and knowledge are perpetually increasing, our ability to endure the greater ordeals renders the more advanced trials well within our power. The burden is fitted to the back or there would be no conquest, only ignominious defeat and useless suffering. As in the milder days when the Eleusinian Mysteries were practised in Greece, the people were prepared for a more spiritual account of the soul's ascension through material humiliation to heavenly glory, so for those among our own contemporaries who can grasp the higher method the cruder modes of initiation may be foresworn. Every nation passes through the more external to the more interior phases of religion, of which art and ceremony are perpetual handmaids. The chief use of a study of these ancient practises is



to prove to us the unity of the entire human family and at the same time spur us on to fight our spiritual battles and win our spiritual crowns through bravery and unflinching devotion to ideals, even as did our remote ancestors whose monuments excite our wonder to this day.

Though institutions change, ideals remain permanent. Spirit is immortal while the vehicles through which it operates are subject to perpetual variation.

# Atlantis, The Ancient:

*Its Message for Today*

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## CHAPTER XXVII.

The story of Atlantis, though regarded by many as tradition rather than history, is a theme of never-failing interest: First, because the theory of a great submerged island-continent, which has given its name to the Atlantic Ocean, accounts for many facts more satisfactorily than does any other theory yet advanced. Second, because the Atlantean tradition appeals to us with the force of much-needed moral counsel. Ignatius Donnelly, from the side of secular history and general scientific research, has furnished us with an account of Atlantis that leaves little to be desired, while Scott Elliot has referred us to mystic sources of information not accessible to the ordinary student. To the general reader, Donnelly's appeal is by far the more forcible of the two; but, for the investigator of occult lore, the work of Scott Elliot possesses a special charm by reason of the strange claim made for the origin of the information which that writer has endeavored to impart. There are practically no scientific obstacles in the way of accepting any record of the great antiquity of human life on this planet, indeed the

best scientific opinion today comes very near to endorsing the most startling statements found in Hindu chronology, and we know that in India the age of the human race is estimated not by millenniums only but by millions of years. It is scarcely necessary at present to refer to the well-known Mosaic chronology except to mention that such a term as Anno Mundi employed in a Jewish calendar no more refers to the origin or creation of the earth than does Anno Domini in Christian reckoning. A certain cycle, age, period, or dispensation commenced rather less than two thousand years ago, so did another age begin about four thousand years ago, and yet another about six thousand years from now. It is to these two earlier cycles than the one just ending that we can refer the conventional idea of the creation of Adam in the one case and the deluge in the other. But there are not only minor cycles of something over two thousand years each to be reckoned with, but there is a grand cycle of nearly twenty-six thousand years containing twelve of these minor periods to be considered, and it was at the close of one of those vast periods that the last vestige of Poseidonis, the final remnant of the once huge Atlantic continent, sank beneath the waters between eleven and twelve thousand years ago in a period so brief that Plato sums it up as "one terrific day and night."

Plato's history of Atlantis, according to the narrator, was derived through his ancestor, Solon, the Athenian law-giver, from the priests of Sais in Egypt, where Solon sojourned for some considerable time studying with them much mystic and historic lore. The Greeks, in common with the priests of Egypt, claimed a divine descent, and, from one standpoint at least (the heroic), there is much to substantiate their claim. All nations of antiquity have preserved traditions of a Golden Age in remote antiquity, though there are many diverse views

extant as to the nature and duration of that halcyon period. Though it is always possible to speak of a reputed Golden Age in the past as only a romantic legend pertaining to the infancy of our race, that view by no means suffices to account for the numberless treasures of antiquity being discovered from day to day, every fresh discovery rendering such a theory less and less acceptable to the inquiring mind. Were we able to endorse the theory entertained by some that human progress has been in a direct line straight forward instead of along a spiral pathway, we might afford to dismiss the story of Atlantis as one of the many ancient fables which some credulous people have mistaken for actual history; but facts being as they are, particularly in connection with Egypt in one hemisphere and Central America in the other, we are inclined to believe that the day is almost past when people of average learning, to say nothing of special scholars, will attempt to relegate the "legend" of Atlantis to the literature of myth and fable. Professor and Madame Le Plongeon, during their extended sojourn and travel in various districts of Peru, Mexico, and other highly interesting portions of the Western hemisphere, made discoveries proving the close relationship of Central American, Peruvian, and Mexican traditions, language, art, architecture, and religion with those of Egypt and other portions of the Eastern hemisphere, which, embodied in the sacred mysteries among the Mayas and Quiches, 11,500 years ago. "Queen Moo and the Egyptian Sphinx," and other fascinating works by those extremely industrious explorers, serve to settle the point as to the reality of Atlantis in the minds of unprejudiced inquirers. It is to Egypt alone, however, that many students appeal, as that mysterious land is much more generally visited and its monuments and records of ancient wisdom are much more widely known than any in

the Western Hemisphere where examination of monuments is a work yet in its infancy. This is very clearly demonstrated by De Clifford in his valuable treatise, "Egypt the Cradle of Ancient Freemasonry."

One very remarkable fact has impressed all Egyptologists greatly, namely, the vast superiority of the older over the more recent monuments. Egypt apparently has had no infancy or childhood, but appears as though it started on its strange career fully equipped with all the possessions of maturity, and then began at first slowly, then more quickly, to decline. It seems impossible to account for this in any other way than by reference to Atlantis, which was Egypt's mother, and it was surely from Atlantis that Egypt gathered all its original greatness. It is historically no more difficult to admit an Atlantean colonization of Egypt many thousands of years ago than to accept, what no one doubts, the establishment of colonies in America by Europeans a few centuries ago. We know perfectly well that the North American Indians did not originate the civilization which has now spread over all the land they formerly occupied. There was no sudden development among these tribes which carried them in a few hundred years from primitive simplicity of life to build all the enormous cities filled to repletion with strange appliances for business and luxury which we now find from the Atlantic to the Pacific Oceans. Only descendants of a long line of gradually evolving modern nations could have accomplished this marvelous transformation of original prairies into hustling hives of commerce and homes of splendid artificial magnificence. Just as Europeans were conquerors in modern America so were Atlanteans conquerors in ancient Egypt, and even as these modern Europeans carried their knowledge and arts with them across the sea, and planted their standard on foreign shores, by

sheer force of ability to do so without consulting the feelings or wishes of the native populations they dispossessed, so did the Atlantean conquerors in days of old. History is always repeating itself from age to age, though each great race is in a very true sense in advance of all its predecessors in some definite particular. According to many occult traditions, the Atlanteans belong to the great fourth race of humanity on this planet, as we who now constitute the bulk of the earth's population belong to the fifth race, and signs are not wanting that a sixth race is in process of evolution among the most advanced of us. Whenever a great race has done its work, and must give place to its successor, the planet is invariably greatly convulsed externally as well as inwardly, and in ages long gone by, as all geologists are ready to declare, the fierce external convulsions were more terrific and widespread in their desolating consequences than today, when we are again witnessing very definite evidences of physical upheaval contemporary with spiritual, moral, and mental change, advancement and re-awakening. Judging from the extremely destructive seismic disturbances which have marked the opening decade of the present century in many parts of the world, including places as far apart as California and Italy, and our having become recently familiar with the constant associative occurrence of volcanic eruptions, earthquakes, fires and floods, we seem easily able to picture what a deluge of fire and water, together with the breaking up of the earth's surface in many places, may have done for that more fair and mighty land from whose heroic rulers Egypt, Greece, and Rome received traditions of their gods.

Greek and Roman mythologies are by no means void of human elements. The gods and goddesses of ancient peoples were by no means altogether mythical or imaginary personages. Their actual history, at least in outline, can be readily

traced to remote ages when gods and goddesses were names applied to ruling men and women who were, in a sense, spiritual adepts as well as temporal rulers. To peer no further into antiquity than the period described by the historian, Manetho, we read of the reign of the gods in Egypt continuing in an unbroken line for 13,900 years. These were the Adept-Kings referred to extensively in carefully preserved occult records now coming under the gaze of general scholars, though for long kept in secret by mystic orders during the Dark Ages of ignorance and persecutions from which we are fast emerging. Readers of "Our Inheritance in the great Pyramid," by Professor Piazzi Smythe, cannot fail to be impressed with the extraordinary amount of unusual learning displayed in that fascinating volume, coupled with extreme narrowness of view and amazing shortsightedness wherever religious questions are concerned. To Professor Smythe there was something good in Judaism considered as a forerunner of Christianity, but all other systems of religion appeared to him vile and degrading in the extreme. Now this extremely one-sided view of the various religious concepts displayed in the different types of monuments in Egypt, as Professor Smythe beheld them, is attributable not exclusively to that learned astronomer's peculiar phase of attachment to evangelical Christianity, but to the actual difference which he clearly beheld in the monuments themselves, the Great Pyramid at Gizeh being indeed vastly superior in all ways to the many pyramids by which it is surrounded. The sacred cubit, as distinguished from the profane, upon which Professor Smythe has laid such great and persistent stress, does indeed mark the vastly superior knowledge of the architect of the "Miracle in Stone," which is referred to in the nineteenth chapter of Isaiah as an "altar to the Most High and a pillar of wit-

nesses in the midst of the land of Egypt and in the border thereof."

Present Biblical criticism is in a state of flux awaiting those deeper disclosures which will soon be made through the rapidly opening gateway of psychical discovery; then we shall come to understand why and how it has come to pass that so many widely separated notions have had practically identical traditions of a well-nigh universal deluge, as well as how and why they have all referred to an ancient period when the lands of modern civilization were visited by human entities on a much higher level of attainment than the majority of their inhabitants. Atlantis was the cradle of all modern peoples and the source whence animal and vegetable existence came to appear in almost identical conditions in so many different sections of the globe where climatic circumstances are widely dissimilar. The enormous periods of time mentioned as having elapsed since the configuration of this earth was such as the four maps accompanying Scott Elliot's singular treatise respectively describe it, rendering the subject scarcely more than remotely conjectural from the view-point of many archæologists, and though not prepared to deny that we may gain access to records describing situations which existed millions of years ago, we frankly recommend to the general reader the much more readily credible work of Ignatius Donnelly for the simple reason that the facts of which it treats have avowedly taken place at no such very distant time. It is, after all, to Plato that we have to go for the best condensed account of Atlantis at least in its latest period, and from the ancient Greek traditions founded on memories of Atlantis Plato drew much material for his wonderful "Republic" which is a greater masterpiece than many modern students are willing to admit. Occult traditions have much to say about catastro-



phes which destroyed a very large portion of Atlantis eighty thousand years ago, leaving only the island which Plato called Poseidonis, which is the only Atlantis of which the average student has heard anything, and to this island, finally submerged 9564 B. C., deep-sea soundings in recent years have furnished abundant testimony. Since the expedition of those famous British and American gunboats, "Dolphin" and "Challenger," the bed of the whole Atlantic Ocean has been mapped out, resulting in the discovery of an immense bank or ridge of high elevation in mid-Atlantic. From Scott Elliot's work we quote: "This ridge stretches in a southwestern direction from about fifty degrees north toward the coast of South America, then in a southeasterly direction toward the coast of Africa, changing its direction again about Ascension Island, and running due south to Tristan da Cunha. The ridge rises almost sheer about nine thousand feet from the ocean depths around it, while the Azores, St. Paul, Ascension and Tristan da Cunha are the peaks of this land which still remain above water. A line of thirty-five hundred fathoms (about twenty-one thousand feet) is required to sound the deepest parts of the Atlantic, but the higher parts of the ridge are only from one hundred to a few thousand fathoms beneath the sea. The soundings showed that the ridge is covered with volcanic debris of which traces are to be found right across the ocean to the American coasts. Indeed the fact that the ocean bed, particularly about the Azores, has been the scene of volcanic disturbance on a gigantic scale, and that within a quite measurable period of geologic time, is conclusively proved by the investigations made during above-named expeditions."

The story of the flood in Genesis, when compared with similar deluge stories to be found in practically all the ancient scriptures of the world, becomes quite luminous both

in letter and in spirit when we read it in the light furnished by this testimony of the ocean, and it has always been amusing to note with what utter absurdity controversialists have argued pro and con regarding a rainfall lasting for a traditional forty days when quite forgetting the obvious Biblical statement, "the fountains of the great deep were opened up," an unmistakable reference to the incursion of the ocean. But far more seriously interesting and of much more solemn import than any study of physical geography must ever be the awful declaration common to all Bibles, and evident from all historic study, that prior to the sweeping away of a great nation its wickedness had become very great. Rudyard Kipling's "City of Brass" reminds one of the "City of the Golden Gates," the capital of Poseidonis, just previous to its destruction.

We may be and we should be optimists, but a true optimist is never a blind simpleton, "who cries 'Peace,' when there is no peace." Optimism is that philosophy which declares that all things work together for the best, that even the most awe-inspiring catastrophes serve beneficent ends, that moral evolution is helped, not hindered, by exterior calamities, but notes of warning may be sounded in such words as "except ye repent, ye shall in like manner perish," by the very prophets who know that to "perish" in the only sense in which it is possible, is to lose a physical covering and go forward under difficulties in some other state of existence. Land may be desolated, but souls are not extinguished. There is always a bright side to a dark picture when we determine to see it; and nowhere is that lesson more forcibly taught than in a type of modern drama like Sir Conan Doyle's "Fires of Fate," which is truly edifying. We do not usually see at once how any good can grow out of ruin and submergence, but that is only because we greatly over-

value the external side of things, and underestimate the importance of all that is interior. Students of the mysteries should be the very first people to proclaim optimism intelligibly, because, foremost among all, they vouch for the continuity of individual life beyond physical dissolution. Nothing, however, is more self-evident than that a simply intellectual grip of sound philosophy suffices not to so far enlighten the interior understanding as to lead to a thorough and consistent advocacy of all that such philosophy implies. Should Great Britain as an island disappear today the Anglo-Saxon race would in no sense whatever be exterminated, for Canada, Australia, and South Africa might remain as three large influential centers whence the civilization fostered in the Motherland could continue to grow and deepen. Because a parent passes to the unseen state, a family does not become extinct. This analogy will serve to account for the indestructibility of racial characteristics and the long continuance of specific institutions in country after country, though always modifiable through pressure of existing circumstances.

The "great iniquity" which always prevails when violent destruction overtakes a land is a state of mental chaos and unrest. Divided interests resulting in fierce antagonism between mutually hostile sections of a population invariably presage the downfall of a dynasty. Without union there cannot be preservation. Thus war despoils a country in every sense of the phrase; but after a terrific conflict a new and far better condition may arise. The outer and inner manifestations of natural law invariably synchronize. Exactly what occurs in one way after literal conflict occurs in another and deeper way after an interior conflict, and what is especially significant is that before a country undergoes what looks like its destruction all that is worthy to be pre-

served goes out of it and springs to new and vigorous life in other regions. The Exodus story concerning Israel has been virtually repeated times without number in human history. Prior to departure from Egypt the departing people appropriated to themselves all that was most valuable in Egypt and carried it across the very sea in which Pharaoh and his host were drowned. Much of this tradition is allegorical, but sound figurative language is never destitute of historical significance, and as we grow to understand the several meanings of a sacred text, we shall find that wise scribes of old wrote many things at once in hieroglyphic language—symbolism. The most important aspect of the state of the remnant of Atlantis immediately before its destruction was the prevalence of black magic or sorcery, which constituted its chief guilt in the eyes of heaven, and brought about more than aught else the degradation of its people. To understand the prophetic outcry against witchcraft, one must be far more familiar than preachers usually are with the state of affairs in Babylon during the Jewish captivity, for in Babylon at a later period the sin which cursed Atlantis was repeated. Students in general need to know much more on this subject than they generally attempt to learn. Investigators of psychic marvels do not effectually clear themselves of the charge of necromancy, nor do they sufficiently guard against certain dangers attendant upon psychical development. People at last are beginning to realize that seership is a word of extremely comprehensive import, and one which we cannot afford to employ in any sense exclusively. The doors in this transitional period are much more widely open between the "Two Worlds," as we often call the psychical and physical planes of our existence, than in less excited times, consequently there is great risk to be run in order that great enlightenment may be achieved.

There is properly no difference between psychical and physical discoveries except in aspect, for in essence the two are one. To discover more and more the nature and uses of electricity, to gain some insight into the mysteries of radium, to accomplish aerial navigation and much else which can be commercialized for human weal or woe in every instance, is to gain evidence of increased susceptibility to psychic impact, for there can be no great scientific or mechanical achievement on any plane or in any direction except when sensitiveness is extraordinarily in the ascendant. Great power and exceptional knowledge can never be conceived of apart from ability to do much good, and also to work great mischief. Thus it is very easy to see that whenever wickedness is very great the wicked people must be exceptionally gifted. It is only the old story of endowments and their accompanying responsibilities; for whenever we are brought face to face with more than ordinary capabilities for usefulness, we are confronted equally with temptations to subvert our energies to selfish and malignant ends. We need the trial, and we must all undergo it; for there is no escape therefrom for any of us; but when the trial comes, if we prove faithful, the great changes which bring overwhelming desolation to workers on the dark side bring joy and glory to those who are on the side of right. We commend a careful reading of "The Coming Race," by Bulwer Lytton, which embodies that famous Rosicrucian's knowledge of Atlantis before its downfall when its government and institutions were a source of light to the surrounding world. The Vril-Ya with their vril sticks (words derived from Vir in contradistinction from homo) represent the Atlantean race at its highest and best; then when the famous novelist, having incorporated valuable tradition in a fascinating tale, assures us that this high state of civilization is advancing, not

retreating, he is telling us most truly that there is soon to burst upon us a new and higher civilization than any of which we are yet palpably aware.

"Atlantis Reconstructed" is a favorite subject for romance, because a novelist, like a poet, can give out the most he knows and feels in decorated dress, and with the aid of such embellishment press home to multitudes what the populace at large would never soberly consider were it given to them as history or prophecy alone. When W. G. Wells wrote that vivid story, "The War of the Worlds," he gave no account of life as it actually exists on Mars, but he has shown us what the disastrous effect may be if we grow into intellectual giants in whom the higher affections are uncultivated. The great fourth race with its four highly developed faculties has left its impress all over the world. The fifth race is now giving place to its successor, and those among us who are watching the dawning of the new age are not dismayed either at the spectacle of terrestrial convulsions which rend the planet physically, or in view of the passing away of forms of religion, government, social life, and industrial conditions belonging to the past.

The Great Pyramid is the one vast standing monument to the greatness of the Adepts of the ancient world who were the true recipients of illumination from the spiritual guardians who have humanity in charge. That mighty structure has several times been submerged, and it is indeed mystically and masonically the Ark in which all has been preserved in ceaseless continuity through all upheavals which have radically altered the surface of the globe. Another mighty monument—the Sphinx—is also of great antiquity. To answer its question aright is to find and apply the key which unlocks all mysteries and opens the gate of heaven to humanity on earth. The secret, though

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sublime, is very simple. In contrast with Egyptian images, which display animal heads on human bodies, the Sphinx reveals the human countenance and the animal behind. This must be the emblem of the coming race, this the badge of immemorial invincible sovereignty. May Great Britain, America and other modern nations so learn to read wisely the lesson of the past, that we may make our future glorious, is the sincere prayer of all those benevolent intelligences, who, like the author of "A Dweller on Two Planets" (Phylos, an Atlantean) record dark as well as bright scenes in their ancient history, with but the single end in view of aiding to direct the course of events in the modern world out of the dark forests of error into the glorious illumined pathways of international good-will and world-wide peace.

# Symbolism; Its Use and Value

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## CHAPTER XXVIII.

No thoughtful or observant person can fail to note two opposite tendencies conspicuous at present with regard to symbolism. On one side we perceive a tendency to utterly discard every ceremonial, on the other we detect an ever-increasing delight in ritual.

Advocates of the first tendency are not slow to declare that symbols originated in days of savagery long prior to the earliest age of written and spoken languages, therefore they contend that practices which belong to intellectual infancy should not be perpetuated among ourselves to-day.

Advocates of the second tendency argue that symbolism is properly a universal language serving not only to preserve links with a bygone time but also furnishes a means whereby universal understanding may be promoted among humanity. Both parties can sustain their positions so well that it may be truly declared that symbolism in certain obscure and degraded forms is open to decidedly adverse criticism but that it deserves all that can be said in its favor when we find it at its highest and best.

True it may be, that symbols are older than written languages or definitely formulated modes of speech, and it is



quite thinkable that in the very long ago there was a far closer union between humanity on earth and spiritual intelligences, than has prevailed during the many ages of advancing material civilization. Though such a position seems at first sight utterly incomparable with any rational theory of evolution, a little deeper consideration will show that such alleged incompatibility is in surface appearance only.

The best possible illustration of our meaning is provided by the example of individual childhood, which we do well to examine thoughtfully and sympathetically whenever we seek to formulate opinions concerning the development of the entire human race. A healthy, happy child, thoroughly normal, is often the subject of beautiful spontaneous psychic experiences, far exceeding the meagre results usually obtained through the agency of self-conscious adults whose own suggestions frequently color and impair psychic lucidity.

The child does not argue, so much as feel. Nature is an open book which the little one reads gladly and fearlessly and without any hampering restraint of formulated theory. To the child everything is possible and indeed probable; mysteries present no difficulties; imagination is unrestrained.

It is just that open-minded simplicity which endows early childhood with its greatest charm, before the child arrives at a so-called "age of reason," when it is expected that romance shall give place to reality; and the dreams of infancy be replaced by the sober discoveries of intellect.

Too often we find to our bitter cost that a restraining process results in dull sordid materiality and in the culture of avarice, callousness, and much else that is the exact reverse of the beautiful and wholesome; yet an intellectual career is a desirable one and we must grow to face the inevitable actualities of physical existence that must accompany it. But how like grown-up children do our greatest poets and

prophets appear! Seership and poesy, and indeed all that expresses itself in the most delightful forms, accompany a romantic temperament and an unfettered though thoroughly healthy imagination, without which poetry, painting, music, sculpture and all the exquisite arts can have no fine existence.

The highest type of man or woman is an individual who wondrously combines childhood's simplicity with maturity's deep thought; there is, therefore, a new and higher childhood to be attained, and this marks an early stage of initiation into sacred mysteries, which far from being the elaborate concoctions of designing occultists, are truly representative of the order of the universe.

All who are in any degree familiar with Masonic ritual can readily discern therein many noble portrayals of the working of the sustaining Spirit of the universe, and at the same time discover many excellent precepts tending to the promotion of universal confraternity. Now that renewed interest is being taken in everything mystic, and Masonic literature is peruseable by the non-Mason to a very large extent,—saving only what pertains to the inner-working of the craft, which is guarded in secret as of old—we may profitably inquire into the meaning and value of many rites and symbols which boast of immemorial antiquity. We start with the circle, for out of a sphere everything proceeds. The spherical form is the original, therefore the circle denotes eternity, infinity, immortality. In Emerson's essay, "Circles," a mine of mystic teachings in delightful modern language, we are told that the first circle is the eye. This leads us to consider the All-Seeing Eye as pictured forth in true Masonic symbolism. This great symbol reminds us of the constant vigilance of the Almighty whose watchful care is never for an instant suspended, and though we cannot measure the depth and wisdom of this symbol it does surely inspire us

with reverential awe, bidding us to be as watchful over our secret thoughts as over our words and actions.

True it is that there are those among us who require no emblems, no rites, no ceremonials, because they have reached a stage in moral and spiritual attainment where prompting is unnecessary, but such exalted brethren, far from despising the helps which aid the less exalted, are the very first to encourage a judicious employment of a pictorial ladder whereby ascending rung by rung from base to summit, humanity may climb to heights of spiritual attainment. The winged globe is another very ancient and highly venerable symbol in which we behold expression of duality derived from primal unity. At first life is concealed within the all-embracing sphere, now it is expressed as father and mother, as love and wisdom, as will and understanding, as truth and goodness. We cannot start with one as a single stroke, the true unit being the circle not the perpendicular line.

In many ancient numerical tables the figures are correctly placed as follows: 0 1 2 3 4 5 6 7 8 9 0. The nine figures standing between two circles. These are the nine manifest Sephiroth, or the nine choirs of angels. We notice immediately how easily figures are understood by people of all nationalities, whereas written words (for example four in English, quatre in French, etc.) will prove bewildering to those who know only one language. The present interest in Esperanto may fairly be regarded as a promising indication that without obliterating any nation's mother-tongue, an attempt is being made to popularize a super-national language which will duly serve for international communication. Esperantists are really endeavoring to apply the exact principles of symbolism to the practical affair of doing business easily with all the peoples of the earth.

The cross is one of the oldest emblems, sometimes termed

a phallic sign, and there is a tradition that in Egypt it was used as a Nilometer to mark the rising and falling of the tide of the river whose overflowing fructified the land, making abundant harvests certain. The two beams of the cross, being exactly equal the one to the other, indicates equilibrium. A Master tells his disciples that each must take up the cross individually and follow the Master's lead, a counsel which does not mean that we are to torture our bodies or accept some limited theological doctrine as though it were universally essential to salvation, but one that teaches us very plainly that we must aim at symmetry of character which a perfectly cruciform body outwardly portrays.

Every anatomist knows quite well that the cross is in the human frame, the proportions of which when truly symmetrical, cause the body to measure exactly the same in both directions; that is, from crown of head to heel in one direction, and, when arms are widely extended, from point of middle finger on right hand to point of middle finger on left hand, the distance is found to be equal.

While operative masonry may deal with the erection of material buildings, interesting itself in the perfect expression of noble architectural designs, the esoteric side of the craft must deal with the upbuilding of human character; but though this is paramount on the moral plane, no aspect of physical development promoting external welfare can safely be neglected.

The temple of Solomon is a figure of a perfect human body and of human solidarity. All who acquaint themselves with the details of that glorious structure will soon discover that the greatest of lessons to be learned from it concerns the federation of humanity; which must start with a small beginning and go steadily forward till the grand fabric of united races shall be raised. Ancient Masonic teaching

acknowledges Deity as Supreme Architect, furnishing the plan to the Builders who must each one build the temple true to divine design in every detail. Among nearly all nations, one of the three great lights is the Holy Bible, which is regarded by the multitudes as a work testifying, in superlative degree, to divine revelation; but in many parts of Asia and Africa other venerated Scriptures are designated as Sacred Writings. Now that we are getting more and more acquainted with the various Bibles of the world, we can readily include more than one collection or two collections of precious manuscripts in our accepted hagiographa. The other two of the Great Lights—the Square and Compasses, are identical our world over. A Bible is venerated as a compendium of wise instruction, as a guide to faith and practice. A Square at once suggests equitable conduct in all directions; a Compass, the idea of the limiting of life within the confines of equity and acknowledged obligation. It is well known that Masons, as a world-wide body, claim no rigid agreement on religious matters but leave them entirely to the individual members; they do, however, inculcate a rule of conduct based upon an abiding sense of honor, that is necessarily neutral as to religious beliefs.

Nature's picturesque grandeur and variety is essentially suggestive to all nations upon earth, and so perfectly does natural phenomena elucidate universal symbolism that even to the minutest particular we can trace the outworking of a spiritual essence in a physical result.

Sacred places among ancient peoples were mountain summits and shady groves; the one enabling those who assembled thereon to gain a far wider view of the surrounding country than can possibly be obtained on ordinary levels or lesser elevations; the other inviting all who entered therein to give themselves up to quiet thought and the practice of peaceful

introspection. The fresh cool air, the brilliant light, the sense of freedom and exhilaration common to lofty eminences is in exact correspondence with that sublime exaltation of mind and spirit which must ever accompany any true realization of our higher self, and our relation to omnipresent Deity.

The calm serenity of a sequestered grove in which we are enclosed, away from all glare of light and from all the noises incident to haunts of secular activity, coincides precisely with that peaceful reverential temper which is always necessary to the fulfillment and realization of the great direction, *Know Thyself*, inscribed at Delphos upon the temple of the highest oracle.

Because of the many artificial conditions in which so many well-intentioned people live, and also on account of the varying inclemencies of climate in many lands at different seasons, temples and lodge rooms have been constructed and furnished with a view of compensating, as far as possible, for lack of original natural environment.

The entire features of a temple, when built according to wise design and furnished in obedience to worthy tradition, all point to a central idea, to a focalizing centre, and also illustrate necessary ramifications therefrom and approaches thereto. A true Lodge is oblong in shape and its exact dimensions agree with the Apocalyptic statement "the city lieth four square."

The three pillars which support a Lodge, represent Wisdom Strength and Beauty. Wisdom is needed to contrive, Strength to uphold, Beauty to adorn every important undertaking. Officers who conduct Masonic or other mystic ceremonies are required to embody these qualities within them, and they are fitted for the positions they hold, exactly to the extent that they truly embody these qualifying characteristics.

We read in Genesis that Jacob's view of God was greatly broadened through the agency of a vision which came to him while sleeping in the open air, under the starlit canopy of heaven. This expressive and impressive declaration is emblematically suggested by the decoration of a Lodge or temple roof, which displays a multitude of stars on a clouded azure background.

Faith, Hope and Charity, the three essential virtues as they are often termed, are inscribed on a symbolic ladder. Faith is fidelity, the very foundation of justice, and must never be confounded with mere belief, which is indeed a poor substitute. We walk by faith when we tread life's path in honor; we are faithful when our word is our bond, and we are true to our convictions and our contracts, no matter how great trials such fidelity may entail upon us. This true and living faith is indeed a road to blessedness on earth and a sure path to the greater bliss which awaits the faithful beyond the bounds of earthly time.

Hope is represented by an anchor, because this beautiful virtue keeps us steady and buoyant and fills us with glad assurance of coming victory though storms and darkness gather on every side.

Charity is pure unsullied love, the highest and deepest of all virtues, and though it is often expressed in kindly words and gracious actions it is in itself a spiritual possession leading toward righteousness every thought within us, while correctly regulating all our external conduct.

The Rough Ashlar and Perfect Ashlar. In any endeavor to enter into the significance of these emblems we are compelled to consider two definitely distinct aspects of the craft. To the exoteric eye these are practical common-sense utensils only, exactly adapted to serve certain useful operative ends, but to the esoteric student far deeper sig-

nifications are self-evident. The Rough Ashlar, which is a stone in rude natural condition as taken from the quarry, signifies our imperfect natural condition; while the Perfect (or perfected) Ashlar represents the fruits of education, the goal of evolution, the end or object of all discipline.

The Trestle-board, containing the designs laid down by the masterworkman, suggests to all true Masons—operative or speculative alike—that we must strive earnestly to erect our spiritual fabric in exact accord with the design revealed by the Supreme Architect of the Universe, to the fullest extent that we can decipher that divine revelation which is ever present without and within us, for God is revealed in the human soul even more distinctly than in the mighty volume of the exterior universe.

As Solomon's temple is said to have been patterned after the much earlier Tabernacle in the desert, so was the ancient "House of Divinity" in its turn a replica of some far more ancient symbolic Tent.

The Jew can readily find in all Masonic and kindred symbolism references to the great events in Israel's history, to which those who are of Hebrew race and Jewish faith naturally attach especially high significance. But when we accompany Dr. and Mme. Le Plongeon on their memorable excursions through remote portions of Central America and discover remains of "pre-historic Masonry" at least 11,500 years old, we hesitate, lest we presumptuously err if ever we attempt to fix any time or place for the original Astro-Masonry, which must have been thoroughly comprehended by the mighty Adepts to whose illumined Genius the world is indebted for that "miracle in stone," the Great Pyramid at Gizeh, a structure so venerable and ancient that we dare not suggest a date as that of its erection.

That architecture long outlives literature, and that books



of stone are far more ancient than scrolls of parchment, no student will deny, and as the oldest symbols are engraven on stone tablets, cut into the hardest and most enduring rock that the lapse of ages might not obliterate the hierophantic records, it well becomes us to move cautiously and reverently in presence of monuments of priceless value to the Archaeologist, though flippantly ignored by the mass of superficial critics of comparatively modern parchment which are young indeed by contrast with the stones which so boldly speak of ages past. Men may dissemble or hold their peace, yet rocks are ever eloquent; still, as we need a code or alphabet to enable us to understand each other's speech and writing, so do we need some key for deciphering the records clearly inscribed upon the rock-hewn temples of the past.

Central America offers a fertile field for indefatigable explorers, and it is most likely that ere long upon the Western Continent important disclosures will be made revealing the common origin and foundation of all religious and Masonic symbolism, Oriental and Occidental, ancient and modern alike.

In these modern days it is claimed that the five great orders of architecture correspond with the five human senses now well developed. Architecture originated with the earliest dawn of civilized society and seems to have reached its culmination, as to type, in the Tuscan, Doric, Ionic, Corinthian and Composite models.

The classic Greeks employed three of these five types, viz. : Doric, Ionic and Corinthian, which were brought to marvelous perfection in Greece. The Romans added the Tuscan and Composite types to the three which the beauty-loving Greeks had brought to marvelous exquisiteness. It is noteworthy that among the Greeks we trace great creative genius, while among the Romans imitative talent appears

predominant. We can always read the soul of a people if we make a searching inspection of its architecture.

The five human senses, which according to occult tradition have been developed one by one during long periods and processes of human evolution, correspond in the outer world with certain definite qualities in spiritual religions.

Hearing, Seeing and Feeling are the three indispensable senses in Masonic esteem, according to many authorities; Smelling and Tasting having been evolved later in the course of human development, and, though extremely valuable, are in some degree only supplementary. If we accept the tradition voiced by many theosophists, that the Atlanteans were devoid of smell, though their four other senses had reached high stages of perfection, and further that the much more ancient Lemurians were destitute of both taste and smell, one may trace in the most modern Masonic manuals many distinct references to ancient occult knowledge which, were they followed to their limit, would carry us back to such remote ages that we should indeed be staggered at the antiquity of the human race. But for all practical purposes such profound inquiries are unnecessary, the object of practical symbolism being to impress upon us of to-day the mighty truths which have been handed on to us from the richly storied past, regardless of our knowledge or ignorance concerning time, periods, and lines of transit.

Tasting and smelling are intimately connected, and when we find these two additional senses working in complete accord with the fundamental three, the man or woman in whom they are superbly unfolded is capable of realizing in some truly adequate manner the five avenues through which we duly appreciate the bounty of God in Nature—Memory, Imagination, Moral Perception, Reasoning Faculty and Taste—all necessary to the well developed human being;

and when these five great qualities or faculties are symmetrically active, we find at least an approximation to an ideal human expression.

As the number seven is found so constantly and conspicuously among all people and through all periods, we may well believe that the seven rainbow hues have had much to do with the preservation of this number in the high position which it has for countless centuries maintained. We carefully discriminate between seven definitely distinct rates of color vibration, and we name these seven in our vernacular Red, Orange, Yellow, Green, Blue, Indigo and Violet, but to those whose sight is keener than the ordinary, below the red is traced a calorific, and beyond the violet, an actinic ray:

The seven Liberal Arts and Sciences in Masonry: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy, have direct relations with spiritual perceptions, with which these outward studies and accomplishments most plainly correspond. To the thoughtful and enquiring mind these seven qualifications will suggest at once, in the clearest manner, a vital connection between seen and unseen planes of existence. "God Geometrizes," is a sentence from Plato, containing a complete Key to the order of the Universe. Atheism can have no place in Science. Agnosticism can always be admitted tentatively in scientific circles, as we are perforce ignorant prior to attaining the state of understanding; but while the atheist denies Deity and Immortality, the intelligent agnostic only says, "I do not know," meanwhile holding himself receptive to further light.

The deeper students of Masonry's esoteric spirit are inclined to be the most generous and liberal of all, just because of their wider researches and more thoroughly cosmopolitan sympathies. On essentials of human confraternity, ancient

and modern, strict and elastic regulations are fundamentally in union.

We speak different languages and we see different meanings in the same great symbolic rites and usages, but the most abiding of the symbols common to all ages serve to instruct all in the same great essentials which are the basis of true religion, science, philosophy and art in every generation.

Within our general range of knowledge we can well include all such teaching and custom as will commonly serve to advance human welfare and bind the varied peoples of the earth more and more closely in the bonds of fraternity, while for those intrepid spirits whom the ordinary can never satisfy, there is always opportunity for wider exploration, for higher soaring and deeper delving than the average intellect would be likely to attempt, or could profitably bear.

In all venerated Scriptures, and in all time-honored institutions there are mighty truths couched in symbolic language, or portrayed in mystic ceremonial, which, when inspected but superficially, must appear either too obscure to repay further investigation or else too fantastic to merit serious attention. Talk as we may of the childhood of our race and boast as we do of our present unprecedented civilization, let us not overlook a most important fact continually forgotten, viz. : the constant ebb and flow of the tide of civilization in certain districts, for the civilizing tide comes in and goes out like the tides of the ocean. Civilization is pivotal at one time in Asia, at another time in Africa; then Europe and now America becomes the chief centre of the most progressive movements, but with the dawn of a new and brighter age than the one now closing, and with the evolution of a race far more unfolded than the one now giving place to a successor, we may unearth the history of our planet to an extent hitherto unattempted and find that all lands, all peo-

ples, and all systems of thought and practice have shared, and do share still, in a universal Wisdom of which the symbolism of Masonry, together with other allied symbolism, is an intensely useful, dignified and exalting expression, only needing resolute determination on the part of the whole-souled truth-lovers to pierce its veils and find its spirit.

# The Apocalypse Unsealed

## Allegories of Initiation

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### CHAPTER XXIX.

The Apocalypse or Book of Revelation may well be placed among the most baffling and intricate of all the extremely difficult works of antiquity now preserved in our Sacred Writings; for notwithstanding the many labored and ambitious attempts of theologians of various schools to unlock its mysteries, it still remains a puzzle to almost everybody, so much so that it has very largely become the custom to ignore it.

Swedenborg in his "Apocalypse Unveiled" has attempted an elucidation based upon a great judgment which, according to his amazing testimony, has already taken place in the spiritual world; but though Swedenborg's interpretation is in many ways enlightening, it leaves unanswered numerous questions concerning the universal applicability of apocalyptic imagery to the subject of perpetual initiation into the immemorial Mysteries now as never before being openly discussed. Everyone who studies the Books of Daniel and Ezekiel, and then the Apocalypse, must be forcibly impressed with the wondrous similarity of these different prophetic works, prophetic they are in the deepest meaning of the term. Prophets are seers, and seers are they who have

learned to search below all surfaces and discover the meaning of life's mysteries. To comprehend seership in its higher aspects it is essential that we should transcend geography and chronology and realize that what is described literally is intended esoterically and universally.

At any time and in any place initiations may occur, therefore what is depicted allegorically has no exclusive reference to any special place or period. We observe always that numbers play a very important part in all esoteric treatises and without some clue to their significance we cannot possibly interpret the Apocalypse.

By far the most remarkable treatise attempting to elucidate the Revelation of John the Divine from the mystical viewpoint is the work of James M. Pryse, which is adorned with a frontispiece of the Divine Man, whose number as the Conqueror is mystically 1000. Only one degree below this highest conceivable estate, that of the perfected Master, is placed the Intuitively Wise whose number is 999. The Higher Mind of Humanity is numbered 888; the Cross is 777, the Lower Mind (Beast) stands at 666; Desire is put at 555; the Serpent Coil is at 444; rudimentary sensuality at 333.

In a "Key of the Sacred Science" a Cross is shown encircled by a Serpent. To those who desire to get at the root of time-honored symbolism it is highly fascinating to compare one religious and philosophic system with another, never with the hope of proving one true and the others false, but always with the intent to demonstrate that there is indeed a fundamental unity and that the discovery of this unity is essential to the enlightenment and peace of the world. There never can be deeply-rooted good feeling between different nations, and bodies of people who constitute distinctive communities, until the right relation of one with another is ac-

knowledge throughout the entire circuit of the globe.

What narrow religious views on the one hand and ribald iconoclasm on the other never can accomplish, esoteric study can fulfil, and it is for that reason that so many kindly disposed, thoroughly practical people are resolving to do their utmost to get at the inner meaning of mysterious statements recklessly employed by partisans to extol their own cult and mercilessly condemn their neighbors. The Apocalypse has often been travestied to that unrighteous end, and frequently has been interpreted as predicting the "End of the World" in a particular year of a century now ended. The once famous pastor of a Scotch Presbyterian congregation in London (Dr. Cumming) calculated that the end of the world was due in 1868, and in 1873 that statement, so says a well-known literary celebrity, was unthinkingly read to a class of girls by a teacher in a boarding school. Is it to be wondered at that some of the young ladies who listened to it felt inclined to discredit the religious teaching given in their seminary?

All such errors as these, and they have been numerous, have sprung from literal and arbitrary versions of temporal and geographical narrations, which truly refer to stages in the progress of candidates through various degrees of initiation into the universal Mysteries. John, like Job or Jonah, is far more than a single historical character, as he represents a candidate for hierophantic honors who must commence his climbing as a neophyte. There is an interesting tradition afloat that John was exiled by Nero to a lonely island where he was entirely cut off from all ordinary human associations, and while in that condition of complete outward isolation his inward vision was widely opened and he was on the Isle of Patmos in the mystical sense and "in the Spirit on the Lord's Day," which means that spiritual light shone through the



veil of his exterior selfhood and he beheld with inner vision the realities of the celestial realms.

The pathway of initiation is traced very clearly throughout the mystical Apocalypse, and as we follow its progressive narratives we shall accompany aspirants for spiritual honors step by step along the difficult ascent which leads at length to the estate of the New Jerusalem, a condition of harmony or equilibrium complete and imperturbable.

An endeavor to read out of this narrative a social as well as an individual meaning may be well justified because individual attainments are precursors of general ones, and it could not be largely conducive to human development as a whole to simply single out a few remarkable initiates for praise and honor, and leave humanity at large without the means revealed for equal spiritual accomplishment.

Conquerors are forerunners; the greatest of victors in spiritual combat are they who ever inspire those beneath them in attainment to scale the heights they have already trod, therefore there never can be anything selfish or exclusive in the attitude of any Master. Those who only rise to fictitious eminences and vainly imagine themselves far beyond the common level, become arrogant fashioners of restrictive cults which exist for self-glorification, but those who really attain to mastery over the lower planes of consciousness and become veritable spiritual heroes are not only initiates themselves, but initiators of all who are ready for initiation.

The seven Churches of Asia, each with its overseeing Angel, if taken literally refer to seven Esoteric Societies in Asia Minor, situated respectively at Pergamos, Thyatira, Smyrna, Sardis, Philadelphia, Ephesus and Laodicea. These seven congregations were made up of men and women devoted to esoteric studies, who had solemnly pledged themselves to be true to definite and high ideals. Not one among

them had proved entirely false or completely true, therefore the messages delivered them were of complex character, containing congratulations, warnings and reproofs.

The style of each message is the same. A Church is reminded of its duties and obligations, reprimanded for its delinquencies, and plainly informed that unless it faithfully serve the end for which it was instituted it will be dissolved. These seven Asiatic Societies of nearly 2000 years ago easily find their parallels in our day, even though we may not be generally aware of the existence of Confraternities among us whose sworn object is to discover the secret of human regeneration, individually and collectively.

Initiation, regeneration and resurrection are words of closely kindred meaning. The world at large is seemingly in pursuit of only material advantages while a Church exists avowedly for the culture of spiritual aspirations and the spread of moral influence. All systems of religion have their interior as well as their exterior doctrine, but knowledge of the esoteric is not usually demanded of candidates for the ordinary phases of a ministry.

The four Living Creatures, described respectively as a Lion, an Eagle, a young Bull, and a Man, have long been regarded as symbolical of the four Evangelists who mystically represent the four points of the compass, and the evangelization of the entire world. The twenty-four Elders refer, according to many good traditions, to the perfect balance of all that is male and female in the human organism, individually and collectively.

The twelve Tribes of Israel, out of which 12,000 are sealed in every instance, making the grand total of 144,000 first fruits, represent the twelve manners of people according to the sections of the Zodiac, no one of which takes precedence over any other.

The multitude innumerable gathered out of all nations of the earth signifies the final sanctification of the entire human race. The utter destruction of Babylon means the complete overthrow of all that is unrighteous and discordant, while the ultimate establishment of the New Jerusalem points to a condition of human society in which all will be peaceful, orderly and happily industrious.

At least three distinct phases of interpretation of the Apocalypse may be instructive and legitimate; first, one that deals with individual regeneration; second, one that pertains to the progress of humanity through cycles or ages of development; third, one that sets forth the object and working of esoteric societies which, though limited in the scope of their apparent influence, have a mission to fulfil which when accomplished will cause them to disappear, because the world at large will have embraced the truths for which they stand.

The revelator says that in the holy city New Jerusalem, he saw no temple (more correctly, no secret place) because the entire community was so enlightened that all were initiated into the Mysteries. Sickness, sorrow, pain and all from which we long to be freed, have no part in an ideal condition of human existence, and though it is very beautiful to picture a life in a spiritual realm free from all imperfection, it is surely lawful to also seek to establish an earthly democracy after the pattern of a celestial kingdom.

Rulership in a true democracy must be the acknowledged and manifested sovereignty of the higher self of our humanity over the lower, so that while no man or body of men dictate to the rest, there is perfect order in a true co-operative commonwealth. A self-governing body can only truly exist when and where the members of the social organism are enlightened and rightly self-restrained.

Apart from all mystical interpretations the plain teaching of the Apocalypse, for all who seek to apply the magnificent allegory practically, has reference to the training of ourselves for participation in the blessedness of a human fellowship in which all are active but none are weary. The musical metaphor suggests a splendid symphony in which various parts are taken by different companies of thoroughly trained co-operating musicians, each contributing to the glorious whole.