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Thought

Suggestion

Mental Science

Psychology

SEPTEMBER 1925

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Nerve us with incessant affirmatives. Don't bark against the bad, but chant the beauties of the good.—*EMERSON.*

Time past and time to be are one,
And both are NOW.—*WHITTIER.*

'Twas only striking from the calendar
Dead yesterdays and unborn tomorrows.
—*OMAR KHAYYAM.*

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Editor,

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AN OCCULT HYMN.

Mine are Life's sorrows and its joy!
I welcome anguish and all strife!
I claim the hours without alloy,
But prize the miseries of life.
They are all mine! Since I am all
I all must know would I be free!
Serving obediently their call,
I have achieved life's mastery.

As long as pain could wound me, I
Did suffer pain. Blind worry too
Was close companion at my side,
As long as I her ear did woo.
Lank Poverty, with her unrest
Followed my footsteps day by day;
Until I learned "What is, is best!"
Unmasked, they now sing on my way.

'Tis I that make, or mend, or mar!
I mold the moments as I breathe!
Lovingly doth Pain and Care,
Where once was cross, the roses wreath.
Thus I, Creator, Destiny,
Have changed the power in wand of Time!
All Good and Wise is Life to me.
From all its grapes I press sweet wine.

(HENRY HARRISON BROWN—

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THE BLUFFER.
By EUGENE DEL MAR

1. Idealism or Bluff?
2. The Genesis of the Bluffer.
3. The Ideal Bluffer.

1. IDEALISM OR BLUFF?

"It is so with dreams, and with men that dream—

None ever know what there is in store
Till he follows the path of the luring
gleam,

Or whether it leads to peace or war;
For without the dream there is never a
deed

That is worth the hour it costs to do—
And the man with the vision is this day's
need—

For men may be false, but the dream is
true!"

MUCH is heard to-day in derogation of the "inferior complex," and by contrast the "superior complex" is lauded proportionately. One is taught to assume a virtue or power, whether or not he is conscious of actually possessing it. This is supported by the fundamentals of applied psychology and confirmed by scriptural injunction.

Accordingly, it has become quite common to hear statements that are in direct conflict with traditional and conventional ideas. For many generations past, the theology of the Western world has depicted man as a worm of the dust, incompetent and unworthy. Man's religious ideal of

himself has been the embodiment of weakness and impotence.

Scientific discoveries and inventions, and the wondrous domination of his environment accomplished by man during recent years, have brought about an understanding that compels rejection of the traditional conception of weakness and impotence. He has done the "impossible" in so many avenues of activity, that he has been obliged to assume the possession of powers that previously he had regarded as being the attributes of divinity.

In its acceptance of new conceptions, humanity is disposed to swing from one extreme to the other. When a pendulum falls freely from its extreme height on one side, it swings nearly as high on the other side, and it is only after many succeeding movements that it finds the happy medium. It is somewhat similar with human consciousness.

Those who still cling to traditional conceptions and beliefs, are inclined to regard the adherents of the new ones as imaginative bluffers and idealists. That others, whom they consider as no better than themselves in any respect, should claim attributes and powers that they cannot claim for themselves, seems to be presumptuous and perhaps even sacriligious. However, this is the customary reception that humanity accords to higher conceptions than have theretofore prevailed.

In this connection it may be of interest to refer to a few of the many books of fiction that embody this new ideal. Altogether, the literature along this line

has become quite extensive, but it will here suffice to refer to but three or four of the books of wider circulation.

More than twenty years ago, there appeared a little volume entitled,— "The Transfiguration of Miss Philura." The heroine was depicted as a demure maiden lady, living quietly in the country, a seeming nonentity, but with slight show of expression, and apparently without initiative or ambition.

Visiting a relative in Boston, she is taken to a psychology meeting, where the lecturer states that anyone may secure his or her heart's desire by means of prayer expressive of the belief that the desire had already been fulfilled. This makes a deep impression on Miss Philura, and she determines to test the truth of the statement.

Before returning home, she purchases an up-to-date wardrobe, changes her personal appearance to the social requirements of the day, and returning home shocks her conventional sisters and the community generally by her seeming extravagance in clothing and living, even to the extreme of declaring that she has secured her heart's desire--the engagement to be married to the man of her choice!

Her strange behavior finally brings to her the attractive village minister, to whom she explains and confesses. As a result of this, and of her greatly increased personal attractions, the minister becomes her husband; and Miss Philura's prayers are answered, her heart's desire fulfilled, and the truth of the lecturers

statement fully confirmed.

The story of "Bunker Bean" by Harry Leon Wilson portrays a young man, quite satisfied with little more than nothing, until a fortune-teller plays upon his credulity by revealing that in his previous incarnation he had lived as Napoleon Bonaparte and in ages previous had been the great Egyptian King, Rah-Tah!. This information falls upon receptive ears, and Bunker Bean becomes convinced of his former and ancient greatness.

Feeling the necessity of living up to the dignity of the parts he had played in previous incarnations, he assumes outwardly the traditional characteristics of his ancestral selves, and accordingly, "lives and moves and has his being" in the light of their assumed strength and power. Acting as "the king" he is credited with the attributes of that which he assumes to be, and in that credit he is confirmed in his assumptions.

This story furnishes many amusing episodes, and to a large extent revolves about the purchase by Bunker Bean of the supposed mummy of his former incarnation, King Rah Tah. Appropriately, this skeleton takes up its abode in a closet in Bunker Bean's room, where it is convenient for him to worship at the shrine of his ancestor who was once his living self.

Another popular story is that of "Skinner's Dress Suit" by Henry Irving Dodge, which presents another aspect of the psychological bluffer. Skinner was a young man, a cashier in a broker's office, married, very saving, dressing quite simply,

and readily accepting a clerk's position, socially and otherwise. Instigated by his wife, he asks for a raise in salary, which is refused. Having boasted to his wife of his importance to his employers, rather than admit his failure, he tells her that a raise of ten dollars a week has been granted.

On the basis of this fictitious increase, his wife persuades Skinner to invest in a ninety dollar dress suit, with all accessories; and he in turn, insists upon her attiring herself in equivalent luxury. This dress suit, and its incidentals bluff him into society, and within a short time secure for him a partnership in the firm of which he had but shortly before been an inconspicuous cashier.

In the poem by Sam Walter Foss, entitled "The Lunkhead," it is pointed out in clear-cut fashion, that the one with the inferiority complex, who knows that he is "a lunkhead and a lummux and a gawk" is the one and only failure, while each of those who believes in himself and in his ability and power to achieve greatness is successful in his particular line.

Perhaps it were well not to reach a hasty conclusion as to the full significance of these conceptions. It might be unwise to generalize in the matter before making a careful investigation of the principles and methods. The questions opened up by this class of literature reach to the depths of science, religion and philosophy. The suggestion made that each person possesses the ability and power to recreate himself in the image of a newly awakened consciousness, is one of vast import, and it is certainly worthy of the profound consideration of mankind.

VIBRATION

(A Practical Lesson)

IN dealing with Suggestion, you are using Thought as Power. That you may understand the Force you are to use, it is necessary that you have a clear conception of Force; for Force, no matter how manifest, is One. It manifests in that orderly way which is termed, "Natural Law." It will be your privilege to demonstrate that Thought is a form of this One Universal Energy. You will, when familiar with the practice of suggestion, develop the power of sending and receiving Thought messages in yourself and developing others to do so.

Know, then, that to science and to philosophy, there is but One Energy. It manifests in many ways. These ways differ only in the speed in which this One Energy moves. You have only to deal with its movement in right lines. But I recommend that you study in any text-book or in the encyclopedia upon Motion, Energy, Force, Atom, and especially upon the "wave" theory of motion. These "waves" we call "Vibrations." That you may understand the power you use, you will study Vibrations in their relation to all Motion.

Each of the five senses has a certain range of Vibrations to intercept and convert into sensations. Therefore, what we term "light," "sound," "taste," and "odor," are in us sensations produced by vibrations. The length of some of these waves has been measured .

Light and sound are the sensations best adapted to scientific inquiry. Study the phenomenon of the flash from the cannon being seen some seconds before the sound is heard. Sound-waves are slower than light-waves. Music is an art based upon knowledge of sound-waves. Optics is the science of Light and upon it several arts are based. In like manner, we are trying to base the Art of Suggestion, Telepathy and Clairvoyance upon knowledge we have obtained of Thought-waves.

The only difference between light and sound, sound and electricity, lies in the length of the wave motion and in the time it takes the wave to pass through a given space.

Sound waves are slow compared with light; between these lies electricity. Twenty four waves passing through an inch of space in a second of time gives us the lowest tone we hear. Between four and five thousand waves in a second give us our highest tone. 375 million of millions of waves in a second give us the red ray; while 875 million of millions passing through an inch of space in a second of time give us the violet ray.

These rays impinge upon our nerves and cause sensations which we term "sound" and "light." When we separate sound waves from one another, we say "C", "C sharp," "B flat," etc. These names we also give to the sensations caused by them as well as to the rays that cause them. Red and violet rays, "B" and "C" tones are sensations. Therefore, these names stand in our thought for both cause and effect. But in our Art we use these usually for

the sensation, for we deal with the Ego, and not with that which is without and acts upon the Ego. Light and sound and all the rest of the phenomena of motion are to us sensation. I wish you to carefully study this, otherwise you will fall into errors. You need a clear understanding of motion that you may fitly represent Truth to others. You need it that you may be protected from the fads and foolishness of much that is passing now under various names for Truth. Remember that our senses ARE our objective life. Our objective life is a partial manifestation of the Real Man. Truth is known to the intellect first through the objective life. What we call body and matter is a manifestation of the One and that One is Truth itself. Therefore our senses are true. We are to learn of the Inner Self through them. We are not to deny the body. We are to make of it all we can, are to get nothing but pleasure out of it. We are not to deny the senses, but are to get only pleasure out of them. This we shall do when we become wise and understand Life, when we understand Vibration, and when we understand Suggestion.

We are not to deny the objective life, therefore we are not to deny the facts upon which material science is based. Remember that the moment you do this, there is no end to the possible speculations into which you can fall.

"How can we reason but from what we know?" Stick to what you know. Knowledge is found only through our five senses; it is the Intelligence in the soul called into activity by vibrations from without. Without these vibrations, you would have slept

and been only a possibility of Life. Were they to stop, you would not unfold. I think you would evaporate: as a ring of smoke evaporates into the atmosphere, so would you evaporate into the Eternal One. You will ever have sensations. They will ever be caused by your coming in contact with some conditions of the Eternal Force termed Vibrations.

Think now of the possible range of vibrations in the Infinite, think of yourself as passing up that scale of vibrations. You will thus see that immortal life is a necessity and that you are now living that life, living in the lower octaves. As you unfold, your range of sensation increases. You unfold new powers of perception. In these higher ranges, you have Telepathy, Clairvoyance and Psychometry. They are but the recognition of sensations produced by vibrations of greater speed than those we term light, electricity, magnetism and gravity. In telepathy, we sense thought-waves; in clairvoyance, psychic-waves; in psychometry, soul-waves. Psychometry is the recognition of soul-waves and the intellectual interpretation of them.

There are only five senses; they are adapted to the vibrations on the lower octaves called matter. Spiritual perceptions are independent of the senses. Each sense has a special organ developed for its purpose. There are no organs for clairvoyance, telepathy or psychometry. These are sensations upon the whole nervous system. They are no more senses than are memory or thinking. They are faculties through which we interpret that which the whole nervous system feels. They who have developed these receive the names of "sen-

sitives" or psychics.

Turn now to a practical application of this Truth to Health. Suggestion deals entirely with Thought as Force and it, like all other forms of Force, moves in waves. We are to take advantage of these waves and bring about any desired condition. Health and disease are alike produced by Thought-waves. Epidemics are scattered by them. By thought a person inoculates himself with rheumatism, colds or fever because it is in the neighborhood and he thinks of it; thinking produces it.

To see a person and say, "He is ill," is to start a vibration that induces a like condition within unless some counteracting thought is introduced. TO RECOGNIZE A DISEASE IS TO INVITE IT UPON YOURSELF. This is a most important fact. Suggestive Therapeutics is the opposite of suggestive contagion. The only channel of disease is a thought channel. Thought inoculated are we all. To think disease is to create it. This is all you have to master to help yourself by Suggestion. REFUSE TO RECOGNIZE DISEASE AND REFUSE TO THINK OF DISEASE. EVER SUGGEST HEALTH. This is the secret of all successful healing. With this incorporated thoroughly in your brain tissue you may heal yourself and others. Mental Healing in any way is dangerous until the above law is understood. Never recognize disease. Treat health. Never treat disease. To have health, think health. To cure suggest health.

Do this both orally and silently. Do it by word, attitude, look and gesture. They are all suggestions. You thus start thought waves that are converted into life waves

along the nervous system and these Life waves build new cells. Every cell of the body is a materialized thought. As every rock is a materialization of the one invisible substance, so is every cell of your body. The rock is vibrating all the time in a much lower scale and you do not recognize it. About you are the presences of invisible persons and things vibrating too high in the scale for you to recognize them. Vibrations are everywhere. You are in the midst at all times of infinite oceans of them all along this infinite scale.

Through them all you must pass, just as you have passed from the slight scale of childhood to your present scale of recognition; just as from the crude tom-tom of the Indian the leader of the orchestra has passed to Wagner. To extend our range of sensation is to extend our range of recognition and this is unfoldment. "I AM AN UNFOLDING SOUL," is ever to be your thought.

—=+==—

MY PRAYER

In the silent night I breathed a prayer
For help to remove my load of care,
Through doubts and fears my soul's desire
Sprang up like a flash of ascending fire.

That my prayer was heard I felt and knew
For gladness thrilled me through and
through,
Through clouds and mist the answer came
Like a lightning flash of descending flame.
—Jessie Wilder.

HEALING BY THE POWER OF GOD

By Henry Victor Morgan.

THE tendency of the natural man is to look outside himself and elsewhere for power. Few realize the significance of Emerson's words: "He who knows that power is in the soul, that he is weak only because he has looked for good outside himself and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in an erect position, works miracles; just as a man who stands on his feet is stronger than the man who stands on his head."

The human mind is coming back to reality. We are beginning to have more faith in mind itself than in any of its inventions. A priceless little book by Rev. Samuel G. Calthrop, entitled, "GOD" reached me recently. It contains such wonderful statements as these: "Space is the presence of God, the fulness of Him that filleth all in all, in whose fulness are included all power, all beauty. all intelligence, all truth, all tenderness.* * *

The power of God is infinite and is coextensive with space and all the other attributes of God. All space is powerful space. There is no such thing as a power-vacuum. Empty space is an empty phrase." The book analyzes for us a cubic inch of space lying midway between Sirius and the Sun. It says in substance, "Through that inch all the light and heat rays of Sirius pass. Beginning with the ultra red of the spectrum let us start with the invisible heat waves. Our cubic inch will contain

30,000 such waves. The next group contains 30,001 to the inch, the next 30,002, and so on. Each group of waves is present in the self-same inch at the same time. When we arrive at 40,000 we are well inside the visible red and we must keep on adding to our series, remembering that the yellow and green waves are entirely independent of the red. At 60,000 we obtain the violet wave, and at 80,000, 90,000 and 100,000 the ultra violet, the invisible chemical waves, each group being completely present in the cubic inch. This gives us some understanding of the number of waves, if we consider Sirius as a point of flame, but if we take it for what it is, a mighty globe, millions of miles in diameter, each square inch of whose surface sends forth a series of such waves, the brain fails to register the result. Added to this, there are the waves from all the six thousand stars visible to the naked eye, and the twenty million visible in a great telescope. Is space empty? And this is only one of the space relationships of this one cubic inch. The exactness of God, the economy of God and the beauty of God all have their place in the inch."

All this the mind of man may encompass and understand. But the mind is finer than any of its instruments, greater than all of its discoveries. Thought is a mode of motion. Our brains are receiving and distributing centers of cosmic power and energy. Telepathy is more wonderful than wireless telegraphy, for thought has a quality no mechanical instrument can ever have, namely, the life-giving element.

Profoundly significant is the Psalmist's statement: "He sent forth his word and

healed them." Here my mind reverts to one great truth that was given in my first class work in Science: The truth about God is the truth about spiritual man who is in his image and likeness. God does not have to go; He speaks.

According to this understanding there can be no such thing as absence; therefore there can be no absent treatments. My telephone rings, and a mother asks me to treat her child. I turn my mind toward God and speak the word that emancipates the child. I have by this act filled the world with aspiritual health-giving vibration that will bring resurrection to all who are tuned to its spiritual key. Was it not this that Jesus meant by preaching the gospel to the whole world?

We truly say of certain persons that they radiate health. There are rare souls working in silence, preferring not to be known, constantly radiating great spiritual truths and God-like, sending forth the healing word knowing that their word will not return to them void.

In our work we have our silent hour, when we speak the word to all who will hear. We know there are many receiving stations waiting for the message, that are keyed to our special thought. Intuitively you will know if you are keyed to our thought. It is our intuitional nature that apprises us of our high origin and casts its glorious light through the mists of man's shame and ignorance. Our dissatisfaction with the "present lean and bare," is in reality the Voice of God in us, calling us forward to our high destiny.

Deeply do I covet for each reader the abiding consciousness of the presence of God, so that all who think of you will contagiate the health of God. That all who give

to you of love or service or money will realize the fulfillment of the promise transcendent: "And I will bless them that bless thee." This is the supreme goal of prosperity in the Christian system visioned by the Apostle when he said to Gaius: "May you prosper and be in health even as your soul prospers." When your soul realizes the limitless abundance of God you can speak the true word to every negative condition with signs following. Your very handshake will be a prosperity treatment. Your presence a benediction.

It is the kingdom consciousness wherein every valley is exalted. The simplest soul whom this thought inhabits is rich with all the fulness of God. Their kingdom is not according to the standards of this world. They move matter after the laws of spirit. They never judge from without. If every bank should fail they would still be rich and sing triumphantly: "My God has supplied all my needs according to His riches by the Christ consciousness of abundance in me."

Theirs is the kingdom of the invisible. They form a royal priesthood, unknown to the world, yet well known to God and to each other. Understanding the wireless system of the universe and the true nature of thought, they know that their word fills the earth with a healing melody.

They forever say: "Hear and your soul shall live."

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