

# Realization

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BY

JOSEPH STEWART, LL.M.

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# Realization

BY JOSEPH STEWART, LL.M.

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## Genius

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**G**ENIUS has a special interest and a more than ordinary significance for him who believes that man is capable of and is tending toward a higher expression of knowledge and faculty. But for the reason that it belongs to that phase of life-expression which is progressive in the highest sense, it is regarded as of little universal consequence by those who are more conscious of the conservative than the progressive tendency.

Evolution of life presents two main characteristics to the student who views the matter in this light. The one is that apparent purpose of unfoldment into variant and higher forms of expression; the other is the survival of occasional such by natural selection and the adaptation to environment. Through the former all progress comes; through the latter all progress attained is preserved. The former is the less conspicuous. Its manifestation is special and occasional, while the latter is general and continual. Consequently life has the more to do with the latter. With man this adjustment to conditions and the maintenance of the attainment achieved constitutes the most of his conscious life. Naturally it appears the all-important thing. It becomes the measure of the normal. By reason of the very necessities of its expression it is little concerned in the manifestations of the progressive tendency or

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inspiration, though the fruits of the latter may and in fact must slowly become incorporated in it, thus ever changing the norm.

Therefore the man who insists upon his normality as the measure of desirable attainment views the genius with disfavor, for genius belongs to the progressive characteristic referred to. It is a new edict, a further unfoldment for the individual who possesses it. Its variant characteristic is not found expressed in the antecedent normal ancestry of the individual possessing it. It is like the brilliant hues which chemistry evolves from the dull and colorless substance.

So it is that the world has never understood nor appreciated genius, but instead has occasionally crucified, sometimes persecuted, and generally neglected its possessor; and finally in our age, when intolerance can no longer take the more savage forms, it has been called degeneracy by a few who magnify the importance of a mediocre normality.

Consequently the genius, in so far as he is a conspicuous expression of a new unfoldment of the pro-founder man, finds an uncongenial mental atmosphere awaiting him. But the great law of compensation is such that this is not of vital importance to him. He has the consciousness of the sufficiency of his attainment. He has *realized*, and this is an individual matter. The world may continue to engage itself with lesser things; it may insist upon its own standard of attainment; it may declare with reiteration the singularity of genius; it may, like the owl the poet has described that sits in the tower with closed eyes turned toward the sun and hoots "Where is it?", unperceivingly inquire "What is the use of genius?" but genius is unconcerned; it is its own compensation, it is realization.

It does not, however, seek isolation, but rather companionship. As the average man feels this need, so genius perceives the still deeper aspect of unity, and if



his illumination be especially in this field, he expresses the universal love which is an enigma to average men. Occupying an advanced state he finds fewer to accompany him, but by reason of his profounder realization of the verities he is less dependent upon companionship.

The same law which makes the average man insistent in his own expression of life also impels the genius to assert his realization; but its singularity makes him conspicuous and gives the impression that he asserts unduely. When his realization has a specially moral or spiritual significance to the world, it is often spoken of as a "message." It is no more such than is the life of the mediocre. He is not a genius for any one else, though he may make it a great message to others. Genius is an unfoldment of the individual, a personal expression. The soul who possesses it has but expressed for itself that much more of the ultimate man. If others profit by it, it is only for the same reason that they may profit by any other lesson learned from environment and association. We may admire and enjoy his work, but he has worked, not to entertain us, but because he must, because it is of himself; and if we would also attain, it must be by and of ourselves.

Think you that the enlightened are so to illumine your mind? that the sage is wise for your friend? that Angelo painted for the admiring world? that Shakespeare wrote to amuse play-goers? that Praxiteles created his ideals in marble to delight the Grecian mind? that Newton or Galileo or Kepler worked to astonish a wondering world? No: they are illumined and wise, they painted and wrote, they sculptured and worked because they must, because such was as much a part of themselves as your fondest thoughts are part of you. They were expressing more fully the powers and realization of the ultimate man, just as you will do some day. And when you have the haunting ambition to attain, to exceed the normal realization; when you

believe that it is possible for you to express the divine in these or other or undefined ways; when you long to know what you do not, to express what you cannot, to attain what you have not, then genius waits on you and you are inviting it; and when in the fulness of time and the satisfaction of the law of unfoldment, all conditions and requirements are met, you shall know genius as a realized fact of yourself, which, whether called by that or another name, or whether nameless, will reveal to you deeper verities of life and Being. For, what is genius but the emergence of some segment of subliminal consciousness possessing transcendent knowledge or faculty, into and blending with the normal self?

I have not found elsewhere the treatment of genius so in accord with my thought as in the work of F. W. H. Myers, who has contributed more largely than any one else to our philosophy of the subliminal consciousness. He says: "When the subliminal mentation co-operates and supplements the supraliminal" (the normal) "without changing the apparent phase of personality, we have *genius*"; and again "Genius represents not only the crystallization of ideas already existing in floating form in the supraliminal intelligence, but also an independent, although concurrent, strain of mentation, spreading often to wider range, although still concerned with matters in themselves cognizable by the normal intelligence." And again, he says: "Genius—if that vaguely used word is to receive anything like a psychological definition—should rather be regarded as a power of utilizing a wider range than other men can utilize of faculties in some degree innate in all,—a power of appropriating the results of subliminal mentation to subserve the supraliminal strain of thought;—or that an 'inspiration of genius' will be in truth a *subliminal uprush*, an emergence into the current of ideas which the man is consciously manipulating of other ideas which he has



not consciously originated, but which have shaped themselves beyond his will, in profounder regions of his being." It is "something which transcends existing normality as an advanced stage of evolutionary progress transcends an earlier stage." It is an increased control over subliminal mentation.

It is not to be concluded, however, that all that comes from the subliminal strata is necessarily superior to the supraliminal mentation. Mr. Myers warns us that what is found there is of a vastly varied character, that it is a "rubbish heap as well as a treasure house \* \* \* The range," says he, "of our subliminal mentation is more extended than the range of our supraliminal. At one end of the scale we find *dreams*,—a normal subliminal product, but of less practical value than any form of sane supraliminal thought. At the other end of the scale we find that the rarest, most precious knowledge comes to us from outside the ordinary field,—through the eminently subliminal processes of telepathy, telæsthesia, ecstasy. And between these two extremes lie many subliminal products, varying in value according to the dignity and trustworthiness of the subliminal mentation concerned."

When these products rise in the supraliminal or normal consciousness and augment it perceptibly along the line of recognized faculty, we have genius. It must be "something original, spontaneous, unteachable, unexpected." It need have no utility for others. "What the poet feels while he writes his poem is the psychological fact of *his* history; what his friends feel while they read it may be a psychological fact in *their* history, but does not alter the poet's creative effort, which was what it was, whether any one but himself ever reads his poem or no."

Mr. Myers very correctly points out the fallacy of the notion of a stable or fixed *normal* in human evolution, and declares its ever shifting position. Man has varied faster, and has therefore traveled farther from

the primal germ than any other form of life. He has also varied in the greatest number of directions. He has gone farther in differentiation and also in integration, having called into activity the greatest number of those faculties which were potential in the germ. But the process still continues. Every advance in civilization adds to its complexity, and all his efforts at education help him to concentrate and use these faculties. We must, therefore, fix the norm somewhere ahead of present development, though on the way which our evolution is tending.

Conceiving the personal man to be the evolution of some segment of the universal consciousness related to a physical environment, and that all his advance from protoplasm to man has been but an unfolding of the possibilities of the universal consciousness and their correlation in the sum of man—consciousness, we would expect that further evolution must have its source, its impelling or determining power, in the same fountain of consciousness (or in its specialized segment—the subliminal self), and that from it must ever be rising into the normal consciousness the clearer and stronger manifestations of power and wisdom and faculty.

According to such view genius becomes specially significant. It meets these conditions and therefore evidences in pronounced and unmistakable manner the path of advance along which the race is slowly evolving, or the coming general psychical advancement for which we are now preparing.

The characteristic of genius is not necessarily the manifestation of an entirely new faculty, but the transcendency of one now in partial possession. This is well illustrated by the calculating prodigy. The conception of mathematics in some degree is a common possession, but the genius whose illumination is in this direction solves in a moment and without conscious process the most difficult problems and which would require hours of labor by the trained mathematician.

Genius does not always abide with its possessor. The extraordinary faculty of the calculating prodigies was seldom realized throughout life, but remained, with some exceptions, only a few years.

Its manifestation in art and music can be wooed but not commanded. When it is present it absorbs the subject's attention and carries him onward to the completion of its expression by an irresistible impulse and an amplitude of power which effect great accomplishments in very short time, and which Voltaire called "the gift of God." It manifests, too, quite independently of habitual mental effort, as for instance, effecting the unconscious completion or solution of things. Arago relates that instead of obstinately endeavoring to understand a proposition at once, he would admit its truth provisionally, and the next day be astonished at understanding thoroughly what had previously seemed inexplicable; and Mr. Retté says he has fallen asleep in the middle of an unfinished stanza, and on thinking of it again in the morning found it completed.

This all agrees with the theory that it is the power of the deeper self rising in accordance with its own volition and in the expression of a deeper wisdom than that known to the normal consciousness.

Improvisation, music, art and literary creation are all the expressions of genius.

Mr. Myers gives us a profound suggestion regarding the ultimate relation of speech to genius in that symbolism is the basis of both.

Speech, I would say, is a very imperfect system of symbols representative of some states of the inner man held in common and generally associated with man's social relations and experience. But the significance of the symbol depends to a large extent upon agreement and does not inhere in the symbol itself. The scope of speech-symbolism is very narrow, expressing but a small quantum of knowledge and emotion. Genius, also, often involves symbolism, but of a character



which transcends that of speech as the knowledge or inner state expressed transcends that represented by speech. The representations of art are of this class; and music is a symbolism of sound corresponding in an occult way to deep states of the soul. There is, however, a difference between the two classes, which makes the symbolism of genius of much the greater importance, for it does not depend in any degree upon agreement for its significance, such being inseparably involved in it, as in the case of music.

Mr Myers believes that artistic and philosophic genius confers a vague but genuine consciousness of the spiritual environment, and brings men into a knowledge of a deeper than sensorial perception of facts of the universe outside the range of specialized organs or of any planetary view. These are not mere affairs of the intellect, but of the deepest nature of the soul. Says he—

“Beyond and above man’s innate power of world-wide perception, there exists also that universal link of spirit with spirit which in its minor earthly manifestations we call telepathy. Our subliminal faculty—the subliminal uprushes of genius—can expand in that direction as well as in the direction of telæsthesia. The emotional content, indeed, of those uprushes is even profounder and more important than the intellectual; in proportion as Love and Religion are profounder and more important than Science or Art.”

Most interesting in this connection, and entitled to deep study, is Plato’s conception of love, which is an inspiration of genius.

In answer to the question “Whence did the child get his genius?” Mr. Myers, after stating that his own view is in some sort a renewal of the Platonic “reminiscence,” says:

“I hold of course, that in the protoplasm or primary bases of all organic life there must have been an inherent adaptability to the manifestation of all faculties which organic life has in fact manifested. I hold, of course, that sports or variations occur, which are at present unpredictable, and which reveal in occasional

offspring faculties which their parents showed no signs of possessing. But I differ from those who hold that the faculty itself thus manifested is now for the first time initiated in that stock by some chance combination of hereditary elements. I hold that it is not initiated, but only revealed; that the "sport" has not called a new faculty into being, but has merely raised an existing faculty above the threshold of supraliminal consciousness."

And again—

"I assume in man a soul which can draw strength and grace from a spiritual Universe, and conversely I assume in the Universe a Spirit accessible and responsive to the soul of man."

We may feel assured that genius is an evidence of greater psychical unfoldment of the individual, from which it must follow that the destiny of all is to attain a much higher stage of psychical evolution in which stage what is at present regarded as the supernormal will become the normal.

---

RECOGNIZE the greatness of your friends. No one is without a degree of it, nor is that degree always so small as you may think. Think you that genius has disappeared from among men? The past does not hold the flower of the race. Distance and time are great magicians. Great faculty and worth stand out in relief against their background in which detracting details are transformed or obliterated by their enchantment.

What appeared a towering excellence when the average was lower is now a common heritage. Excellence is with us; lofty lives are living; great souls are doing the work to which their advancement impels them.

Recognize this because by so doing it lifts you out of the envy and detraction of the world which retards progress; because it reveals to you your own greatness; because it advances your unfoldment toward still greater knowledge and wisdom.

## On the Mystery of Life

**B**EFORE a learned chemical society I heard its president say a few years ago that though science had not yet succeeded in producing the phenomenon of life in the laboratory, all enlightened chemists believed it ultimately would do so.

This is the dream of those who hold to the chemico-physical theory of life—that life is the result of the aggregation of matter—and that if they can effect the right arrangement of molecules they can produce life as a laboratory experiment.

The physical basis of life is protoplasm, a complex compound of maximum instability. Its physical properties are well known to the chemist, and many organic compounds differing in no wise from those produced in nature by vital force have been manufactured in his laboratory, but none of them have ever manifested life. He claims that while he knows the elements that constitute protoplasm and the proportions in which they are combined, he does not attempt to say what aggregation of their molecular units result in life.

So far as any chemical or physical difference between living and dead protoplasm is concerned, there is none known. The assumption of some special arrangement of molecular units in the living which does not exist in the dead matter, is but a theory to account in physical terms for the presence of life in the one. If, however, such special arrangement exists, by virtue of what force or power does it so exist? The chemist will reply that the power inheres in it the same as do the chemical affinities which effect the composition of organic matter in the laboratory. If this be true, why does it not therefore effect the arrangement in the laboratory product and produce the resultant life?

\* \*

There is a laboratory where all necessary composi-



tion of matter for the manifestation of life occurs. In it there is accomplished unerringly the assembly of just the requisite elements and their composition in just the necessary proportions, selected from substances indiscriminately presented. What is accomplished in the chemical laboratory by the aid of the careful selection and proportioning of elements by the chemist's mind, is here done by an intelligence which must make such selection from substances indiscriminately presented it, and effect their proper combination. But it does more than the chemist's mind and chemical affinity, for its finished product manifests *life*. This laboratory is the living organism—it is even the unorganized but living protoplasm.

All organisms continually effect this momentous result, not only recreating their own substance, but contributing the protoplasmic essential, in the form of the reproductive cell, to their offspring. This is the law of biogenesis—that living matter can be produced only from that which is itself living.

But there must have been a time in our planetary evolution, far back in its dawn, when a first living laboratory originated; when, though all the protoplasmic elements were ready for combination, there was the advent of the combiner as well. Geological evidence places this in the dim morning of progress after the earth's cooling stage, when the warm sea washed its surface from meridian to meridian and from pole to pole. In these ocean-depths this life-principle appears to have first manifested. Life-history presents thereafter an ascending series of forms.

We have no knowledge of existing life which does not spring from living matter. But we cannot say that the cosmic consciousness does not under favorable conditions still originate this primal assembly of living matter as it once did. Whenever it has or does occur it is evidently its initial point of evolutionary relation with the physical world.

But suppose our chemical friend should succeed in jostling his laboratory product into the right "arrangement of molecular units," and lo! it moves, it responds to stimuli—it lives! What then? Has he created life? Did Franklin create electricity when he sent his kite into the clouds and captured it? No: he will have created the *conditions* under which life may manifest. It would prove nothing more than that life is imminent and will immediately manifest in matter when and where its *requisite conditions shall exist*, whether they be of its own or other creation. It would not prove that the process which has fitted matter to receive the manifestaion of life, or that the special arrangement of that matter, is the cause of the life which it manifests. We simply know that the two are concomitant. There is no evidence that life is the consequence in this sequence of events; but there is much evidence that when the causal relation exists life is the cause and not the effect.

If life is the property of protoplasm the chemist should be able to predict its character and action. This he cannot do. Life is its own master and develops in manners unpredictable from the physical properties of protoplasm. It will leave the protoplasm and the chemist cannot retain it, though the elements remain in their original proportion.

\* \*

What are the evidences that life is the cause and not the effect? The complete answer would involve an exposition of the differences between the actions of physical laws and the conduct of life and the content of consciousness. Perhaps a fundamental thought will suffice here.

A dynamo will always produce electricity and nothing else. Electricity does not differ in its character; it is always the same. How is it with protoplasm? The results are vastly different, though the arrangement is always protoplasmic. Not only does

the fundamental character of the result differ in its life-product, as evidenced by the multitude of varying life forms, but each individual result has a progressive development—a historic sequence in which its individual character greatly varies from time to time. If life is the function of matter, this variation could not occur without a corresponding difference or change in the nature of the matter; but protoplasm experiences no such change.

And when we consider the pinnacle of physical evolution—man—and are assured that his organism is only a more complex aggregation of colonies of cells, we must have pointed out to us the physical difference in those cells which corresponds to and is the cause of the great psychical difference existing. But there does not appear to be any such difference in cells. There is only greater elaboration and complexity of arrangement. Are these mere arrangements the cause and origin of the content of higher consciousness, of love and hope, of mathematical, musical or artistic perception, of common faculty and genius as well?

\* \*

Occasionally the public is startled by newspaper-statements that some learned experimenter has discovered the chemico-physical secret of life and has produced the phenomenon. Lately it has been of Prof. Loeb's work that sweeping assertions have been made.

Prof. Loeb's belief was that he could influence the phenomena of life by electrically charged molecules—the ions—as effectively as by the galvanic current. He demonstrated its truth, and altered the physiological properties of tissues by effecting the absorption of ions, thus stimulating the development of unfertilized eggs, and producing the rhythmical contraction of the heart of the turtle when immersed in a solution of electrolytes. His theory is that electrical charges of the particles of protoplasm keep them in suspension in a fluid—



that protoplasm is a colloidal solution : that this condition of suspension is the prerequisite of life-phenomena ; that when these charges are taken away the particles are no longer held in suspension ; that these electrical charges of his ions which he applies, re-establishes the electrical charges of the colloidal particles and make life-phenomena again possible.

Now the conclusion that has been hastily drawn is, that electricity is life ! Is life therefore reduced to an electrical formula ? Given so much protoplasm in cellular arrangement of muscle, and calcium salt in sodium chloride solution, and we have life ? Is it not, rather, another example of the artificial creation of favorable *condition* ? It must be evident that Prof. Loeb is only dealing with the prerequisite condition of protoplasm for life-manifestation, and not with life itself. Of this Dr. O. O. Burgess has well said, in a paper of his writing which he has sent me—

“It may be said without detraction from the just value, both scientific and practical, of recent discoveries by Prof. Loeb and Mr. Clark, that they bring us no whit nearer a real solution of the problem of life. And that much ought to be said because of the infectious spread of an irreflective tendency to jump from the facts to a snap conclusion that life is chemical activity—and nothing more. It should be borne in mind that to know the phenomena of life and how to govern them is not to know what life really is. Were it possible to carry laboratory experiments up to the actual production of a living human being, or even to something better, the great problem of life would still remain unsolved. Whether we term the activities of life vitalism, or chemism, or what not, we have in them no clue to what actually constitutes life, aside from its known phenomena.”

\* \*

The deeper we go into the phenomenon of life the more must we be impressed with its great mysteries yet unsolved by us.

The beginning of the individual is the cell. How are the marvelous potentialities and the diverse characteristics which become known in the individual contained therein? The theory which seeks to find in matter the coextensive, coordinate structure corresponding to all psychical states or possibilities is at a great disadvantage here. How, for instance, are the "hereditary" characteristics so unerringly transmitted through this simple microscopic cell? The biologist has found that a cell has *chromosomes*, minute thread-like structures at the nucleus, and that when the two cells meet there is a union of those of the one with those of the other. Certain experiments have indicated that these chromosomes have a relation to hereditary characteristics, and the conclusion is drawn that they are the physical basis of heredity.

Suppose they are : we have but set back the mystery one step further by substituting the chromosome for the cell. The physical basis may have had its beginning there, but we do not know how this microscopic thread of homogeneous matter can hold in it all the psychical characteristics of the subsequent individual, or how it will invariably reproduce in that individual the physical and psychical characteristics of the race, genus or species ; or how they, indistinguishable from each other in structural character, will transmit the varying characteristics of the parents from whom they arise respectively ; or how they transmit varying characteristics of the same parents at different times.

Evidently there must be something back of the chromosome.

\* \*

Why have the forms of life and its psychical character invariably ascended in its evolutionary history?

There is nothing in the nature of matter *per se* to produce this result. Given a natural force and its environments of matter in which to manifest, and it con-

tinues the same natural force throughout the countless ages. The principle of crystallization, for instance, works in an unvarying mode, producing an invariable result in accordance with its special mode, notwithstanding the procession of time or change of environment. The latter may mar the crystal's perfection but it never changes the character of the result; nor is there any power in the principle which originates a new result.

Life, however, is different. Given a life-form and an environment and there has been ceaseless changes in the result. There appear two factors at work here which are not present in the case of the natural force. The first is an intelligent response to environment, in which there is a perception of its character and an adjustment of itself thereto by the adoption of means to the end. The second is the independent development of new characteristics in itself. These latter do not arise as a response to environment but independently of it. They lead the life-form to higher stages of unfoldment.

No conditions of matter *per se* can produce these results. The presence of one force may affect the operation of another, but there is no adaptation of means to ends for an adjustment by which an ever varying result is attained. And even if this alone existed, there would be no general and uniform advance to higher expression; for mere adaptation to environment would lead to degradation as well as to elevation, and adaptation to conditions to avoid destruction would simply lead to the *survival* of existent forms. Progress would not result.

We have seen that life has done vastly more than this.

---

Look deeply into those phases of your life that are unexpressed.



## Some Problems and Dangers of Telepathic Rapport

### II

#### NARRATIVE OF EXPERIENCE, BY THE PERCIPIENT

(My prefatory statement in the preceding number will have acquainted the reader with the circumstances under which the following narrative was communicated to me, and also with the contentions which the percipient believes these facts support. The sincere desire of the percipient that the whole truth should be known regarding the possibilities of telepathic rapport leads to the consent that these facts of personal experience may be used. The presentation of the narrative in the percipient's own language preserves her own estimate upon the facts and circumstances.—Editor.)

JOSEPH STEWART

DEAR SIR :—

I have tried many times to write what you ask, but have failed utterly. I realize as fully as any one can that the pressing need that telepathic experiences should be presented to those who are thinking along this line and would be willing to make any personal sacrifice if thereby I might help to save others from the necessity of groping as blindly and as painfully as I have done through the dark labyrinths of human faculty. Of course there is, as you have said, much in any mystic experience that cannot be written; heights that human speech cannot reach and depths that a benevolent person would wish to veil. But there are other difficulties that are, I think, hardly appreciated by you who are possessed of literary genius. The facts that are at my disposal are "a mob, not an army," and I lack the ability to organize, equip and marshall them for review. I will try, however, to relate some of the more easily described incidents, and this little clue may enable you to suggest some means of putting the matter into intelligible form.

I have told you that I had been accustomed, even in childhood, to a peculiar sensation, centering in the region of the heart and radiating to the arms and hands,

which had often seemed to be caused by the presence, and sometimes by the unknown approach, of certain persons. I had very early in life observed indications in the manner of some of these persons that they were conscious of producing these sensations, which for want of a better name I had called "electric." I had, also, as you know, been accustomed to what seemed to me to be a *finer* influence, obtained by "silent" concentration; an influence which I had supposed to be spiritual. I have told you, also, of the articulate but soundless message which came to me at the death-bed of my first husband—words plainly uttered, by some one not myself, spoken without sound and distinctly *heard* by some internal sense which is not dependent upon impinging sound-waves for the exercise of its function. This message, coming in answer to prayer and under circumstances that seemed to call for a supernatural manifestation, I supposed to come from the personality to whom the prayer was addressed. I did not think of any analogy between such a communication and the transmission of sensation with which I was familiar and which I had already traced to human volition. Indeed it would then have seemed sacrilegious to search for human characteristics in a message coming under those circumstances, just as it would, I suppose, have seemed to St. Theresa—who so clearly describes this kind of speech—to search for the characteristics of her confessor, Pedro of Alcantara, "the founder of Spanish quietistic Mysticism," in the messages that she believed to be "Divine locutions."

The clearest description that I have seen of this kind of communication—excepting, perhaps, St. Theresa's—is that of the Rev. P. H. Newnham, quoted and vouched for by Mr. Myers (S. P. R. Pro. Vol. XI, p. 411). He says: "I have on many occasions, throughout the last thirty-five years at least, experienced the sensation of a soundless voice speaking words distinctly

into my ear from outside of me. . . . I distinguish this phenomenon clearly from the ordinary forms of 'presentiment.' This voice is distinctly something *ab extra*."

But at the time of the occurrences of which I now wish to tell you I knew nothing of the literature of Mysticism—ancient or modern—, did not know that any attempt at Psychical Research was being made and, of course, was not aware that the existence of telepathic or "magnetic rapport" had been rediscovered by modern savants.

Circumstances which I need not now relate had called my attention to the marked increase of what I called the "electrical" sensation when I was in the presence of a friend whom I will call Dr. Gordon. His manner had led me to believe that he was conscious of at least this one of my sensations and was able to produce it at will. I observed, also, an apparent attempt to establish intelligent communication by means of several distinct waves or shocks of this sensation coming apparently in answer to my thoughts, and sometimes when I was at a distance of several miles from the gentleman who seemed to me to be the operator of this wireless signal service. Very soon messages in the soundless speech, which I have tried to describe, began to reach me, and, coming in this connection, I of course recognized at once the analogy between them and the transference of sensation with which I was already familiar.

The invisible personality who uttered these messages claimed to be Dr. Gordon. I was entirely at a loss for any means of accounting for this phenomenon. Could I believe that some anomalous form of witchcraft was manifesting itself here, at the end of the nineteenth century, among intelligent people busy with the manifold activities of city life? It was an easier interpretation to believe myself to be insane. Still, Dr. Gordon's manner and many confirming circumstances



indicated that he knew what I was undergoing, and the theory of my insanity would not account for his knowledge of my mental processes.

On the other hand there were elements in the phenomena which were entirely contradictory to the character of Dr. Gordon as I knew it—or thought I knew it. Moreover, Dr. Gordon's position in the world seemed to render simply preposterous the presumption that he could be guilty, even if he had the power, of interfering in this underhand manner with the private life of a friend and neighbor.

But the confirming incidents continued to multiply, and the invading personality seemed anxious to complete my identification of Dr. Gordon in order to utilize my confidence in him as a means of allaying the distress of mind from which I was suffering. When I asked of the unseen personality "Who are you?" Dr. Gordon's name would sometimes be spoken over and over in the silent language which I have tried to describe; at other times it would be written, as if upon the wall, in luminous letters which were visible even in a strong light, but were much more distinct in darkness or when I closed my eyes.

One day when my problem was weighing very heavily upon me I felt the thrice repeated rush of sensation which I had learned to recognize as a signal for my attention. Then Dr. Gordon's name was traced in lines of prickly sensation on my hand.

"Well," said I, "*that* doesn't prove anything except that *some one* has the power to produce the sensation. *Anybody* can write a name." Then came the message in the soundless speech;

"If you will not accept my signature, go to the window and you will see who I am."

I went to the window and saw not an illusion or hallucination, but Dr. Gordon himself who lifted his hat in his ordinary manner and passed on.

This was one of many similar "coincidences," but the silent messages themselves furnished still stronger evidences of identity. They had not the tones of the voice as the telephonic speech has, but they had the slight foreign accent and construction which characterize Dr. Gordon's speech and render it a little difficult to imitate. Then, too, I was very well acquainted with his habits of thought and expression so that one would have had to be a genius in imitation to deceive me in that way.

I have told you that I spoke to Dr. Gordon, in person, very early in the course of the phenomena, and that he at that time denied any *conscious* responsibility for them, but at the same time he stated that he knew magnetic rapport to be possible, even when one or both of the parties were unconscious of it, and said that he was sure that I would not find it so painfully confusing if I knew more of the laws under which it occurred. He assured me that I need have no fears for my sanity, or my safety in any other respect as I would be taken care of. He advised me not to talk to others, and set the example himself by changing the subject with great deftness when any one else came within hearing distance.

I received the impression from this conversation—afterward very thoroughly confirmed—that he wished me to recognize his conscious participation in my phenomena without his putting the fact into spoken words. It was left for my later reading and experience to reveal the fact that there are in existence Occult Orders and Mystic Associations whose participants are obliged on peril of their lives and what is much more than life to lie, to swear falsely, or to die rather than put into spoken words the explanations that I then so vehemently demanded. It was only after incidents proving his conscious volition had become so common as to render denials simply absurd that he ceased to make them.

(Continued.)

## Advancing

**S**LOWLY we are arriving; and though the goal is yet a long way off, the progress made during man's short historic period insures its ultimate attainment and inspires with a vast hope for its character. We are living in a most fortunate time, though so engaged with the problems of the day as to little appreciate it. Our good fortune, if we may so call it for convenience of designation, lies in the fact that we have come into an inheritance of liberty and freedom which has been dearly bought by those who preceded, and which enables us to turn our unrestricted attention to the things that make for the higher life. Great problems still press for solution, and they ever will as long as there is a new order waiting to supplant an old one, an evolving sense of right rising to expel inherited and historic wrong, or unfolding enlightenment dispelling the darkness of primal ignorance; but the new view man has acquired gives him great advantage in their solution.

\* \*

The last century was the greatest in attainment that the world has seen; but it was made possible only by the long centuries of effort that preceded it. They witnessed a long and heroic contest against irrational fear, mental bondage, great superstition, social suspicion, espionage and religious persecution, and general ignorance. It was inevitable. It was the decree and necessity of evolution. Man was becoming. The God in him was ever impelling toward the dawn of truth and enlightenment. The mass was not without its intuitions, but there always towered above it the great souls who saw the eternal verities clearer, and in the face of universal opposition and persecution dauntlessly maintained the truth. Among them were the earnest investigators in science, the deep thinkers in philosophy, the heretics in religion, the reformers in society.



They proclaimed the laws of nature and dissipated the blighting superstitions; they made clear the essentials of religion and released men from mental bondage to dogma; they denounced the cruelties of social customs and the inhumanities of men.

It is a wonderful day which these great souls of all time have ushered in. The nineteenth century was but its dawn. The ideal man in the body of humanity has but stirred and here and there awakened. There is the promise of a time when a general awakening will make possible a wide enlightenment.

\* \*

We are assured that the evolution of the physical man ceased many centuries ago; that the physical form, though susceptible of greater excellence and of attaining perfection, meets all the psychical requirements of man in his relation with the physical world, and is therefore destined to remain without radical modification.

When that end was attained there began a wonderful psychical development—the evolution of the mind without regard to its relation or adjustment to physical environment. This has been the development of his intellectual, moral and spiritual nature, that so transcends the mere necessities of existence. All future advancement will be looked for in the unfolding of the higher man through these avenues.

\* \*

Occasionally some one who has been deceived by the assumption of the excellence of past ages suggests that there has been no real intellectual or moral advancement in several thousand years.

So far from the truth is this assumption that but a superficial inquiry into the laws, customs, and habits of life of the antecedents of civilized nations will disprove it, and fill one with aversion for their cruelties and sorrow for their self-inflicted evils.

All of the liberties and personal rights which we enjoy as matters of course and without thought as to how they became guaranteed to us, were dearly secured by the martyrdom of the few. Only a few generations ago the accused was subjected, in continental Europe, to torture in order to force a confession. The burning of "witches" and the persecutions for conscience sake are too well known to need even a reminder. Under certain circumstances there was the possibility of trial after death and the exhumation and burning of the body, so steeped in gloomy error were the minds of men. It was only in the time of Henry III that trial by ordeal—by fire and water—was discontinued.

Not only was human life beset with the terrors of human cruelties, but all nature's forces were supposed to be a capricious and often malicious horde of intelligences, ready to favor or to oppose him. The great realm of natural science, now the most potent aid to man in his advancement, was given over to the supposed control of these capricious intelligences.

In morals the standards of the majority of the people were so low that they would have difficulty in maintaining respectability to-day, and the literature truly representative of their life and conversation is often not fit for our reading.

\* \*

If one thinks that a brighter page may be found further back, though he may find much that is admirable in the Romans and Greeks, their customs and superstitions should not be overlooked, nor, for an insight into civic morality, should the *Annals of Tacitus* be left unread.

It may be that the grandeur of the pyramids and temples of Egypt fill the horizon of the view and inspire a confidence in the high general average. How did the common people live in ancient Egypt? Here is an instructive item from *Biblia*.

"The collection of anthropological remains in the museum attached to the Government school of Medicine at Cairo, throws some interesting side-lights on the manners and customs of the ancient Egyptians. It at first seemed inexplicable that, in a certain percentage of female skeletons, the ulna or inner bone of the forearm had been fractured and had subsequently grown together. Accident would not account for the special liability of one sex to the injury, and in cases of accident to the forearm both bones are usually fractured. The mystery is now solved. These primitive Egyptians corrected their wives with clubs or with the naboots (staves) used by the modern fellah, and a woman throwing up her arm to defend her head would be liable to suffer a fracture of that bone on which the weight of the blow fell."

I am of opinion that the world has progressed.

\* \*

And the world (nature) has always been the same through all these shadows of the mind, waiting, we may say, for man to make himself worthy and to appreciate his great worth. For us the hour has come. It is a day of deeper appreciation and understanding; an era of the advent, if not the reign, of human kindness. This has largely been brought about by the removal of barriers between communities, states, even nations and peoples, through the unifying influences of easy transportation and the circulation of literature. The scientific study of man, the study of comparative religions, the influence of a world-wide commerce and of travel and literature, have awakened deep sympathies and brought men nearer the universal brotherhood.

Not only has the regard for man grown immeasurably but with it a regard for the sub-human world. The revelations of science have shown that all life is one; psychology discloses the mind in all life. As man understands and more deeply regards himself and the universal source of his being, he cannot help recognizing a deeper duty to his lower friends. Societies for the prevention of cruelty to, and devices and institutions for the alleviation of distress of animals are now



general, and our school children are taught kindness to them. Hunting and slaughter for pleasure are becoming rare pursuits or pastimes.

\* \*

And yet, how the primeval customs cling and warp kindly disposed minds into inconsistent attitudes! I recall how the poet Thomson describes the pleasure of the angler in enticing the spotted and finny beauty from beneath the sheltering roots of the overhanging tree by the river-side, and finally hooking it, and in the same connection condemns in pitying terms the impaling of the living fly for that purpose.

Likewise compassionate minds contemplate with distress the suffering and destruction of unsheltered stock on the western ranges by the severities of winter, but feel no shudder for the fate of the same stock if it is sufficiently sheltered to survive and finally reach the stock-yards. Laws are enacted for the comfort of stock in shipment *en route* to the slaughter for food.

But we cannot expect these things to disappear at once. The world is thinking of them and acting gradually. It is claimed that less meat *per capita* is consumed as food each year than during the preceding one. Certain it is that where a choice is possible flesh is wholly unnecessary as food for man; therefore the destruction of life is unjustifiable on that ground. With proper attention to diet, one can be as strong physically and mentally without as with it, and he can be more healthy and self-respecting, and know he has not been accessory to needless cruelty. I do not speak from theory, but from years of experience. As to the health, and physical and mental vigor of those who abstain from meat as a food, the facts regarding many peoples are abundant and convincing.

This change is perceptible among people who are thinking deeply about these things, and seeking the adoption of the best habits of mind and body. In the future this will be especially true among those who are

studying the higher thought. There is ever an increasing number of restaurants in the cities where this new demand is met more or less satisfactorily ; but under no conditions can it be so successfully met as in the home, where one may be sure of substituting the needful elements for the absent meat.

There are a number of publications, here and in England, in some degree devoted to this gospel of health and ethics. One of the best that comes to me is *The Herald of the Golden Age*, from Paignton, England, twenty-five cents a year. It is edited by Sidney H. Beard, and is the organ of an Order whose purpose is to live and spread this gospel. It is said to circulate in thirty-seven countries. One of its staff contributors sends me his pamphlet, "Are Animals Immortal?" parts of which might well be reproduced in this connection. Excellent results are being attained by all such workers.

\* \*

These facts suggest a few of the vast number of features which distinguish our day as one of enlightenment and human kindness. They are most meagre compared with the array which might be offered. They are set forth that we may not forget the priceless things we enjoy and the opportunity we have, and to suggest that we may make one certain strain—HUMAN KINDNESS—ever more dominant in this beautiful song of life.

---

JAMES ALLEN very truly says—"Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built."

## Etchings

### Opportunity

*Master of human destinies am I!  
Fame, love and fortune on my footsteps wait,  
Cities and fields I walk ; I penetrate  
Deserts and seas remote. And passing by  
Hovel and mart and palace, soon or late,  
I knock unbidden once at every gate !  
If sleeping, wake, if feasting rise before  
I turn away. It is the hour of fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death ; but those who doubt or hesitate  
Condemned to failure, penury and woe,  
Seek me in vain and uselessly implore,  
I answer not, and return no more.*

—John J. Ingalls.

The thought here expressed is a great power in life. It seems to elicit an echo from a far-off state of consciousness—an affirmation from the results of experience. It appeals to the belief in mystery. It is fatalistic, yet makes man responsible for its decree, as it concedes to him one supreme chance to attain the desirable, neglecting which, he calls, he waits, he strives in vain !

"Awake, and admit me now !" calls Opportunity. But the sleeper stirs not on the instant. The supreme moment passes. Impartial, unconcerned, the visitor passes on.

"Arise and follow me !"

"Yet a little while longer with my own pleasure ; then I will follow."

As one with a mission world-wide, and individual and personal only when accepted, the visitor turns away. Hurriedly starting up, the summoned hastens after, but too late ! The disappearing form is still in sight but cannot be overtaken, nor will it turn back. It is fate ! but fate which one may accept or reject !



It may be the pathos in this which holds and fascinates the mind : it may be the mystery, borrowing its fascination from the greater mystery back of all life and destiny : it may be the instant, overpowering consciousness of past experience which presents its verdict of disappointment : it may be the modicum of truth in it, magnified and misapplied. Certain it is, that though we protest and feel an undefined consciousness of our supremacy over it, such truth as there is in it strongly asserts. It is generally accepted and exercises a deep influence. Says Bulwer Lytton there are—

“\* none so beguiled or defrauded by chance,  
But what once, in his life, some minute circumstance  
Would have fully sufficed to secure him the bliss  
Which, missing it then, he forever must miss.”

There is no doubt a great truth here. This profound belief did not spring from nothing, though it may be faulty in its implication and its application. If one reviews the results of his life he finds that many of the most important ones appear dependent for their existence upon small or trifling circumstances. Such circumstances acted upon often change the wordly status of the individual, thus modifying the results of all subsequent endeavor. So may it be truly said that wordly fame, fortune or love waits on the footsteps of opportunity.

Few have had more occasion to appreciate this than the writer of the lines at the head of this article. A man of great ability and eloquence, he may have never been known to the world had it not been for that opportunity which, with his readiness to accept it, elevated him into the forum of public thought. His fame waited on the footsteps of opportunity.

Human life in the aggregate is so much like successive kaleidoscopic arrangements that opportunity must necessarily play a great part in it. Every day presents a new arrangement of the elements that com-

pose the symmetrical whole, and that of the preceding one is gone beyond recall. Therefore, to act in accordance with an external condition requires conjunctive action. When that special condition disappears it is too late for *that action*. The opportunity is gone. Yet even here the individual mind is not without its power, through its contribution to the result, to create the opportunity within limitations.

No doubt readiness to grasp the opportunity of the moment is the prerequisite to attainment where that attainment must count as a factor the external conditions of men and things, and in this sense the opportunity is a "master of human destinies"; and in so far as this attainment constitutes "every state mortals desire," they who answer the call may attain those states.

But this is a small part of the real life. Fame and fortune are but the passing estimate of the world, and the personal relation to things. And when we pass into the realm of the real life—the life of the self-conscious states—, when we pass from the external to the internal, from environment to mind, opportunity is merged in the Self, and exercises no mastery there, for the mind may be master of its own states.

In the difference between the dependence upon opportunity and the consequent limitation of attainment, and the freedom and independence of the mind and its sphere of mental and spiritual attainment, lies a difference between the old thought which views personal attainment as the success of desire concerned with external conditions, and the new or higher thought which, though not depreciating the true value of relations with the external, yet recognizes the ascendancy of the independent mind. With the concerns of the mind, opportunity is ever present and never departs. Instead of one call, it ever calls. None are condemned to failure or woe when the mind creates its own states and destiny.

## Words and Thoughts

O words are weak ! We need a stronger tongue  
 To utter forth the heart's imaginings.  
 Our deepest deep is full of subtle things,  
 Things mystic, marvelous,—unsaid, unsung,  
 Because they may not anywise be wrung  
 Into a verbal mode. So no man brings  
 To upper light his soul's hid travellings,  
 Or tells what stars his spirit moves among.  
 And yet, God knoweth, it might well be worse,  
 (Since life is gone if all its fruits are gone,)  
 Could we not keep, when formal thoughts disperse,  
 Some half-revealed shape to search and con,  
 Some child of Fancy's children still at nurse,  
 Some brede of Love for Love to brood upon.

—*Edward Cracraft Lafreg.*

## BOOK REVIEWS.

FROM POVERTY TO POWER. By James Allen. Cloth, grey and gold, pp. 191. \$1.00. Address the Author, Broad Park Ave., Ilfracombe, England; or Publisher, The Savoy Pub. Co., Savoy Steps, Strand, London, England.

This book, like its companion volume "All These Things Added," is a treatise on the higher realization. These are some of the subjects treated: The way out of undesirable conditions; The secret of health, power and success; The secret of abounding happiness; The realization of prosperity; The power of meditation; The realization of selfless love; Entering into the Infinite; The realization of perfect peace.

Like all of Mr. Allen's work, it is full of lofty idealism, but put so simply and practically as to present a practical philosophy. It is essentially a book of the heart; of renunciation of the lower self and of a cultivation of the enduring Self. The prosperity of which



it treats is of the following character: "It is granted only to the heart that abounds with integrity, trust, generosity and love to realize true prosperity. The heart that is not possessed of these qualities cannot know prosperity, for prosperity, like happiness, is not an outward possession, but an inward realization."

#### AS A MAN THINKETH.

There comes to me another book by the same author. It may be secured from same address as the one mentioned above, for forty cents. It is a beautiful little book in white and gold, of fifty-two pages, and of the convenient size for carrying in the pocket. It contains short and suggestive essays upon the power of thought on character, circumstances, health and body, and purpose, and in achievement; and upon ideals and serenity. It will prove a helpful companion to any one.

**THE UNSEALED BIBLE.** By Rev. George Chainey. Cloth and gold, pp. 161. Price not given. Kegan Paul, Trench, Trubner & Co., London, England; or address the Author, Williams Bay, Wis.

The book is Volume XXX of a series to be issued by the author, the first of which was published a few months ago and reviewed here. This volume is devoted to "Revelation, or The Book of Consummations." The author finds in the symbolism of Revelation a great drama wherein the mirror is held up to the face of nature and of spirit. The theme is man and his evolution from lowest to highest, his unfoldment through the natural man to the spiritual, and the harmonization of his consciousness with the cosmic consciousness. The work is replete with lofty thought.

**THE DAWN OF A NEW ERA.** By Hedwig S. Albarus, B. A. Paper, stamped in gold, pp. 23. 25 cts. The Austin Publishing Co., Ltd., 1245 Queen St. W., Toronto, Can.

This is the vision and description of "The ideal state in the light of Mental Science," told in blank verse. Its literary merit is of a good order, and the thought is lofty and inspiring. It pictures a universal brotherhood, a paternal commonwealth, the absence of Mammon, the elevation of marriage and the home to an ideal state, the emancipation of man by his mind, and his ultimate perfection.

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