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Thinking All Over

BY PAUL TYNER

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THINKING ALL OVER



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THINKING ALL OVER.

Ye are the temple of God.—*I Cor. iii., 16.*

Man being a creature of five senses, it has been well said that he who lacks one of these senses is only four-fifths of a man, and if he lacks two he is only three-fifths of a man. This is certainly true in regard to thinking. Man is a thinking animal. "As a man thinketh so is he." The coming man, the complete man to-day, thinks all over; thinks down to his feet, and very particularly in his feet and in his hands. The great trouble at the base of most of the diseases, moral, mental and physical, that prey on humanity, in the individual and in the social organism, is unbalanced thinking; too much concen-

tration of thought in the head, or in the breast, or in the stomach, or in the emotional centers, and consequent neglect of the other centres and of the whole, retarding proper development of the power of thinking all over.

The whole body it is that is the temple of the living God; not the garret alone, nor the basement, nor any of the many stories that lie between. All are intimately related, marvelously interdependent; no member or function of the body can be entirely healthy while another is diseased. This is a familiar fact of every-day life, yet the average man persists in regarding the organs and members of the body as distinct and separate in the individual organism, as the anarchist seems to regard the various parts in the social organism.

"Specialization" is credited with much of the glory of recent advance, especially in the domain of the physical sciences. We even hear it said that whatever may have been the loss to the individual whose life has been given, say, to the thorough dis-

section of a frog's leg, humanity has gained more than would otherwise be possible. Is this not a fallacy? Does it not seem, rather, that the highest attainment of the specialist in any branch of knowledge but marks the advance in every branch of knowledge attainable by every human being, given equal opportunity for the fullest culture of all the faculties?

The beginning of Napoleon's downfall may be said to date from the hour when he accepted and uttered the aphorism that, "It is not the heart, but the pit of the stomach that moves the world." The saying unfortunately embodies that most dangerous of all lies, a half truth. Powerless as the heart and the head may be without the support of the stomach, the stomach is as certainly powerless without health of head and heart to sustain it, and all three are powerful precisely in the degree in which they are working together in harmonious co-ordination.

- Why is the poet—the genuine poet—always far more cultured than the pedant? Can there be any doubt that a

Burns, or a Shelley, or a Keats, or a Wordsworth was much richer in the truest, deepest knowledge and culture than was ever a college professor whose life was given over to the study of books? Of course, this is not to say that the poet has no need of "book learning." Our own Longfellow and Lowell, and England's lamented laureate, were certainly all the greater poets for having had the advantage of university training. The lack of it did not prevent Poe from being a poet—with it he might have been a greater poet; possibly it would have saved him from being one of the most wretched of mortals. Lowell himself felt that the importance to an author of the college course of to-day is greatly over-rated. He told Howells, when the novelist once bewailed his lack of academic training, that he was probably better off without it—that the originality which constitutes the chief charm and power of Howells' work might have been spoiled had his mind been pressed in the college mould. All through Lowell's recently published letters runs a

pathetic protest against the fate which compelled him, for so many years of his life, to earn his bread as a Harvard professor. And in a properly regulated social system such an atrocious sacrifice of the individual, and of all that the individual's full and free development means for society, would have been impossible.

We are coming to recognize the fact that without travel and observation and experience, no amount of mere reading, or even reading combined with laboratory analysis and experiment, can make an educated man. Let us go a little further and recognize in our educational systems that to derive the fullest benefit from books, travel, observation and experience, we must first have the *man*—not three-fifths, nor four-fifths of a man, but a whole man; breathing, living, thinking all over, inside and out, from the crown of his head to the soles of his feet; not in unequal sections, but in one grand whole; not with discordant notes, but in one sublime harmony. To have a clear and perfect photograph it is not enough

to have a plate and expose it to a sun picture. It must first be "sensitized," and a period of "exposure" must be followed by a period of "development." True education, as the etymology of the word implies, is a "drawing out." A drawing out of what? Why, of the manifestation in greater or less degree of that universal consciousness which dwells in the soul of man and makes him a true son of God and one with the Father. It is in this sense that all learning is a process of remembering—a bringing into objective recognition of some part of that *truth* which has always existed in the subjective consciousness; which is, indeed, part and parcel of that consciousness—of the soul itself.

The man who does not think does not live, in any large sense of living. So the man who thinks altogether in his head, and not at all in his feet, is not fully alive. He cheats not only his feet, but also his head and every other organ and function of the body; every fibre of nerve and muscle, every atom of bone and sinew, every drop of the

life currents—all are defrauded of their right to full development, are prevented from reaching their greatest capacity for use and enjoyment. He cheats the whole man, and in so much as his capacity for human service is thereby lessened, he cheats humanity. In so much as he thereby fails to glorify God, and instead mars God's temple, he cheats his Creator!

"We know all this," I hear some reader exclaim; "but what can we do; we who are living in an age when humanity is rent and tortured by diseases and disorders of ever increasing complexity; when the moral perceptions are so clouded that men are honored for successful thievery and the poor are pushed into ever increasing depths of poverty and crime, while the rich abandon themselves to insane and suicidal sensual indulgence?"

One thing that is decidedly *not* the thing to do is to suddenly and absolutely stop living in the head or the heart, or wherever it is that you have been living too much. That remedy has been tried in the past by individu-

als and by societies of men, and it has not proven successful. This danger of flying to extremes is the one to be avoided at all hazards, if we would not find our last state worse than our first. It is not less life but more life,—life fuller and more abundant,—that is wanted in the individual and in the state; but we must not “rob Peter to pay Paul.” Let us live just enough less in the brain and the heart to allow us to live more in the hands and the feet—those of us who are neglecting the hands and the feet. And those of us who are living in the hands and the feet at the expense of the heart and the head, may live more in heart and head and less in hands and feet, if we would live in all more perfectly. In this way, ere long, we shall find ourselves enjoying a fullness of life in head and heart in their true relation to the rest of the man, far beyond that which was possible in the old way.

The brain, according to a popular, although unscientific notion, is peculiarly the “thinking machine.” And this popular notion probably accounts,

in large degree, for the prevalence of inordinate head thinking. It may be worth while, therefore, to remind the reader of the fact that the brain is not the originator of perceptions, impressions or thoughts; but a receptive and reactive agent, or rather one of several centres (and not necessarily the most important) of a great receptive and reactive agent, so completely enveloping the human anatomy that nowhere on the surface of the body can so much as the point of a pin be placed without coming in contact with it. This is, of course, the nervous system, of which the brain is simply a great ganglion. All impressions of the exterior world, *all consciousness*, come first through the sense organs, and by the impact on these of etheric vibrations. *Touch* is at once the most universal, the subtlest and the most accurate of the senses. Ancient oriental writers anticipated modern science when they declared that touch was the first sense developed by man on the physical plane, and that it contains in potentiality all the other senses that have

been developed by man, and that are yet to be developed.

As has elsewhere been pointed out by the present writer,¹ there is striking confirmation of the theory that the sense of touch furnishes the key to the development of a sixth sense, uniting all the modes of perception of the ordinary five physical senses, with an added quality more distinctly spiritual in that it is not bounded by material conditions, by time or space, light or darkness, sound or silence, form or color, texture or odor; but which acts independently of all these conditions and appearances and yet takes cognizance of them all and of the inner and under quality, essence, meaning, *spirit*, at once hidden and displayed by forms and appearances. This confirmation consists on the one hand of the relations between sound and light shown by Tyndall's experiments, and on the other, in the remarkable development of the sense of touch among

1. See "The Sixth Sense and Its Development," in THE TEMPLE, for August, 1897.

the blind, as instanced by the girl, Helen Kellar, who, although deprived of sight, hearing and speech, has under the training of the Perkins Institute in Boston, attained such an intelligence, fineness and accuracy of perception through the development of the sense of touch, that her performances would do credit to any girl of her age supposed to be in full possession of all her senses.¹

It was also pointed out in the article referred to, that in post-mortem dissections of the blind the nerve-cells at the tips of the fingers had been found to be identical in formation with the gray matter of the brain. It is very likely that the same would be found true in the case of the artist whose creations require skill and delicacy of touch; in the pianist and the violinist, the painter and the sculptor; as also in the wood carver, the artificer in metals, the potter, the porcelain maker the embroid-

¹ Perhaps a more remarkable instance is that of Dr. James R. Cocke, of Boston, blind from infancy, who not only distinguishes colors by the touch, but performs difficult and delicate surgical operations.

erer, and the lace maker. We all have "brains in our fingers," if we would only use them.

It should be borne in mind that the exercise of the sense of touch does not depend upon actual physical contact with the person or thing touched. The difference between consciousness of a blow from a bludgeon and of an inharmonious thought-vibration is only one of degree. The exquisite joy caused by the presence of a beloved one is not a matter of seeing or hearing, as much as it is of *touch*, and in finely sensitive natures this touch is felt *before* there is physical contact.

In this connection, quotation may be permitted from Dr. J. Luys, Physician to the Hospital of Salpetriere in Paris, and probably the first of living authorities on the brain and nervous system. By photo-microscopic and chemical analyses of the nervous elements, he has been able to throw much fresh light on the intricate structure of the nerve-cell and on the organization of its protoplasm. In his work on the brain, he points out the close relations

existing between the cerebral cortex, "the true sphere of psycho-intellectual activity," and the central ganglions. He finds, in the first place, in the anatomical arrangement of the cerebral cortex, a clear relationship to a similar disposition in the gray axis of the spinal cord. Next, he demonstrates that "in the very structure of the cerebral cortex, among the thousands of elements of which it is composed, there is an entire series of special nerve cells, intimately connected one with another, constituting perfectly defined zones, anatomically appreciable, and serving as a common reservoir for *all the diffuse sensibilities of the organism*, which, as they are successively absorbed in these tissues, produce in this region of the *commun sensorium* that series of impressions which brings with it movement and life."

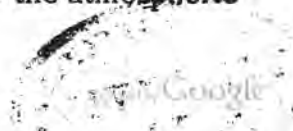
After a survey of the properties of the nervous elements in their origin, their evolution throughout the organism, their normal manifestation and pathological deviation, Dr. Luys arrives at the demonstration that it is by

means of their combination, and by the harmonious co-ordination of all their truly specific energies, that the brain *feels*, remembers and reacts; that "without the presence of these living forces, that admirable and complex apparatus, the brain, would be as absolutely without life and without movement as the earth would be without the sun."

Without going too deeply into the discussion concerning the structure of the nerve centres, which has been going on for centuries, and in which every succeeding anatomist has left much for his successor to do, let us keep in mind that *sensibility* is always the primary motor agent; that it originates all movement. The external world penetrates and becomes incarnate in us through the terminal nervous expansions spread out into a net-work, open, in a manner, to all that comes to impress it. As a fundamental and indispensable condition for the phenomena of this receptivity and reaction—for the manufacture of thought, so to speak,—the nervous element must be in a

condition of impressability. At the moment the sensorial net-work receives the vibratory excitation, it is necessary that it shall directly participate in the act which takes place within it. It must become active; acquiesce—become erect, so to speak. It must, by a species of vital assimilation, convert the purely physical into a physiological excitation the luminous vibration, for instance, into a nervous one.

The sensitive plexii of our whole organism are all either isolated or thrown into simultaneous vibration, when acted on by thought, according to their various tonalities. They thus become like vast vibratory services, of which the oscillations, registered as they arrive, are incessantly transmitted to the other parts of the system and felt in the sensorium. Luys holds that this uninterrupted appeal from the external world is so much the obligatory condition of all cerebral activity that such activity ceases at once when its means of alimentation from without are cut off; just as we see the phenomena of hæmotosis cease when the atmospheric



air suddenly ceases to enter the recesses of the respiratory channels.

It is well, however, to keep in mind an important distinction between thinking and the more essentially physical processes. Close as are the relations between thinking and cerebral activity on the physical plane ordinarily, it can hardly be doubted that thought is, first and most of all, a spiritual faculty, always commanding its manifestation, although in turn influenced by that manifestation. Thought is before and behind brain and body, creates brain and body, and, generally speaking, survives brain and body. If thought were not, there would be neither brain nor body.

The thinking machine may be destroyed, but the thinking principle which made the machine possible lives on eternally. Man is a spiritual being, "and the spirit is the man." It is not necessary to pass through the portals of physical death to verify this fact. Do we not all know that in states of physical unconsciousness, sleep or lethargy, thinking, perception and reaction,

feeling and expression, emotion and reasoning—in a word, living—go on in a sphere, or on a plane, of existence entirely distinct from the physical, but hardly less real? None the less, function needs, for its own fullest development, the organ which it calls into existence. And it is not the brain, or the nervous system alone, which is to be considered in the fullest development and exercise of the function of thinking; *it is the whole body*. This highest function of manifested life requires not merely an organ, but an *organism* of the most highly organized and complex structure, every part of which must be kept in perfect health in order to serve the purpose that called it into existence. To this end, all the organs, all the muscles, all the tissues, all the cells, in the human body must have nutrition and use, and neither too much nor too little of either. The body, with all its parts and processes, is but the organ of thought, and so of the human spirit; but it is through the body that the soul gradually acquires that ideal spiritual self-conscious-

ness which, here and hereafter, enables it to recognize its true nature and to "see God."

Through the awakening of sensibility is engendered that consciousness of individual personality which distinguishes man from the lower animals. Man is the only created being who can say or think, "I know that I am." And this is the indispensable step to the knowledge that "God is," and to such deliberate, conscious control and direction of thought, word and deed as will manifest the spirit's recognition of herself as a child of God, made in the image of her Father.

By virtue of its sensibility, the cerebral cell enters into relation with the surrounding medium; its organic phosphorescence confers upon it the property of storing up in itself and retaining the sensorial vibrations which have previously excited it. Automatism of the nervous elements is merely the aptitude which the nerve-cell possesses for reacting in presence of the surrounding medium, when once it has been impressed by it. "All modes of sen-

sibility, whatever their origin," says Luys, "are physiologically transported into the sensorium. From fibre to fibre, from sensitive element to sensitive element, *our whole organism is sensitive*; our whole sentient personality, in fact, is conducted just as it exists, into the plexuses of the *sensorium commune*."

Curiously enough, those we commonly call the "thinking classes" are most guilty of ignoring and neglecting the laws which plainly require for the fullest and most wholesome thinking the whole man, and not the brain alone; which demand that *right* thinking should be thinking all over. About sixty per centum of the whole number of professional men who offered themselves for enlistment during the civil war were rejected on account of physical unfitness for military service. Thanks to the increased attention now paid to athletic training in our colleges (although "athletics" are far from meeting the requirements of natural and rational physical training), this proportion would probably be de-

creased to-day. Yet it is unfortunately true, in very large degree, that our professional classes have so far neglected the proper training and development of their bodies that the average teacher, college professor, lawyer, physician or preacher furnishes in face and figure such a travesty on the human form divine that he is fair game for the caricaturist. A notable exception must be made in the case of the priests of the Roman and Greek churches; a wise rule requiring that he who would serve at the altar must be as free from physical blemish or defect as the State requires the soldier to be.

In many instances, this college training in athletics comes later than it should. At a recent competition in New York of picked public school boys between fifteen and eighteen years of age for a cadetship at West Point, only two out of ten passed the physical examination. And if there has been some slight increase in the number of professional men available for military duty, this increase has been more than counterbalanced by the ef-

fects of improved machinery, and the consequent intenser subdivision of labor, on the classes engaged in manufacturing industries. The man who made a whole shoe, or a whole watch, was apt to have a fair amount of "all around" development bodily and mentally. The man whose days (and often his nights) are spent in making a seventh or a seventieth part of one of these articles, is sure to be lopsided in brain and body. I recently watched, in a western city, a procession of about twenty thousand men belonging to a fraternal order. They were fairly representative of the men employed in the various factory trades and vocations, with a sprinkling of farmers and small tradesmen. Not more than one in a hundred carried himself properly, or was straight, symmetrical and strong. Less than ten in the hundred, it seemed to me, were free from defects which would cause their instant rejection by the recruiting sergeant.

Nearly one-third (15,000 out of 50,000) of the men who wanted to enter the British army during the year 1896

were rejected on account of defective eyesight, bad teeth, or flat feet.

So, as one result of unbalanced thinking and consequent unbalanced doing, if the nation, to-morrow, had to summon her sons to her defense, it would be found impossible to muster into service as "able-bodied men" more than one-fifth of those who should be available, and who would be available if, as a nation, we recognized the plain fact, that the life which we demand of the citizen in time of need will not be forthcoming unless the nation first gives life to that citizen. Although the population of the United States has about doubled since the close of the war for the Union, it is extremely doubtful if half the number of men fit for fighting that were then enrolled could be enrolled to-day. In changed conditions of industry, or rather the failure of men to change with the times, will be found the cause, not only for this serious showing in the direct effects on the men employed in the various industries, but also for an indirect effect of even more far-reaching importance,

through the sacrifice of the mothers of the nation in mill, factory and shop.

Ruskin, in the following forceful passages, calls attention to some of the consequences of our boasted division of labor:

We want one man to be always thinking, and another to be always working, and we call one a gentleman and the other an operative; whereas, the workman ought often to be thinking and the thinker often to be working, and both should be gentlemen in the best sense. As it is, we make both ungentle, the one annoying, the other despising his brother, and the mass of society is made up of morbid thinkers and miserable workers. * * * All professions should be liberal, and there should be less pride felt in peculiarity of employment, and more in excellence of achievement. * * * It is verily this degradation of the operative into a machine, which, more than any other evil of the time, is leading the mass everywhere into vain, incoherent, destructive, struggling for a freedom of which they cannot explain the nature to themselves. Their universal outcry against wealth is not forced from them either by pressure of famine or the sting of mortified pride. * * * The foundations of society were never yet shaken as they are at this day. It is not that men are ill fed, but that *they have no pleasure in the work by which they make their bread*, and, therefore, look to wealth as the only means of pleasure.

The popular mind has misconceived a separation that does not exist in

nature between thinking and doing. The Great Source of All Thought is continually *manifesting* that thought in His works. With every form of organized life, except man, to think is to do. Man alone imagines that the thinker is necessarily an "impracticable" person; that thinking is one thing and doing quite another. As a consequence, much of our thinking is fruitless, and much of our doing is thoughtless.

Religion, it seems to me, has a large and hitherto untilled field in this direction. One of the greatest discoveries of the age is the fact that physical and moral education are synonymous terms, and that an abounding physical life is not only a priceless possession in itself, but also the surest foundation and security for the fullest spiritual life. The temple that is allowed to go to ruin and decay through disuse is as much profaned and defiled by such neglect as it would be by any wanton acts of violation and pollution.

Paracelsus tells us, "There is no death to be feared except that which results from becoming unconscious of

the presence of God." This is precisely the danger and the death which is incurred by the average man who, by wrong habits of breathing, standing, sitting and walking, habitually uses only about one-half the quantity of air and one-half the number of muscles he should use—thus allowing the chest to contract, the circulation to become clogged, the blood to deteriorate in quality and quantity, the lungs, heart and stomach to be injured, the nerves to be disordered and the brain weakened. Sins of omission of this order are not less serious in their effects than the sins of commission which enjoy such a monopoly of the moralist's attention.

We are in this world to ACT—not to sleep or to dream. Morality consists in right action, above all else. It is only through action that man can be reunited to God, and the words *re ligere*, from which we get our word "religion," mean a rebinding of the soul (*and the body*) with its source.

Obedience to the will of God alone will bring about the re-establishment of

the harmony which originally existed between man and the divine state. By learning to know the will of God, and by obedience to it, man may bring the will of God to more and more perfect expression in his own nature—in human nature.

To act, it is necessary to feel—and to feel it is not only necessary to *be*, but also to *recognize* being. Man's soul, like his brain, is not confined to any single place in his anatomy, to his head, or his heart, or his back-bone. It is diffused through every atom of him. Yet it is but a sleeping soul until aroused and called forth by *use*. If we would have fuller life, enduring strength and beauty, it is not enough to cultivate the physical body as *flesh*, to develop and enjoy it on the merely material side, sinking the mind in sensual pleasure. Let us keep it, and dress it, and live in it—in every part of it—as a veritable Garden of Eden given by God to the soul for its dwelling-place and its delight, remembering always that its beauty, its strength and its powers are desirable only as they be-

come the conscious expression and manifestation of that soul, and of its purity, strength and beauty.

An instrument for Divine power, this physical body is also the soil from which the immortal in man receives sustenance and strength. As the seed takes from the earth the elements necessary to its growth, so the spirit of man can only unfold and grow in the soil of the physical body with its marvelous combination of elementary forces. Would it not, therefore, be well for us to beware lest, in losing ourselves in dreams about the "mysteries of religion," we forget God in His temple, and, neglecting this most sacred and valuable thing, the physical body, reject the stone which must become the corner-stone of the Temple?

In religion, in education, in science, in politics—in the social as in the individual life—there is need, and crying need, of fuller and more vivid realization of the fact that the brain, although an important center of the thinking and feeling mechanism, is *not* the whole of it; that the life and vigor of the brain

are even more dependent on the life and vigor of muscles and nerves, blood and lungs, than are these upon the brain. We are called upon by the dangers and errors of the times, no less than by the compulsion of progress, to prove the faith that is in us; to realize vividly that if it is true that "as a man thinketh so is he," it is even more true that as a man *doeth* so is he, and that, after all, it is our *doing* and that makes further thinking and further progress possible. It is only by doing always and everywhere the best we know that such doing becomes the natural, easy and pleasant habit, and *character* is formed.

Every experience, every impulse, every emotion leaves a physical record and tendency in the brain and nervous system as a whole—that is to say, in the man. The different parts or areas of the brain are thus developed, and what was potential becomes real. Each part, once made alive by use, and made to work in harmony with all the other parts, continues to act and re-act automatically upon the slightest stimulation. Herein is a fact which points to

enormous possibilities for increased economy and effectiveness in education, a fact that demands serious consideration. If, as ascertained phenomena in physiology and psychology, the child's character and power, his tastes, his sense of beauty, his love of truth, his hatred of wrong, his habits of industry, his intelligent skill in any occupation—if all these become part of his very being, dependent for their expression on the regular action of physical forces, then surely it is of the very first importance that every child in the land should have those influences and opportunities, and that actual enjoyment of impression and expression in sight and sound,—in the use and exercise of all the faculties of mind and body, which will show him to be really a child of God. Only when the republic gives to the citizen this life, and receives from him fuller life in return, will it shine forth in that glory of righteousness which is a nation's true splendor.

The physiological doctrine of emotion has large claims on our attention in this connection. Some idea of the

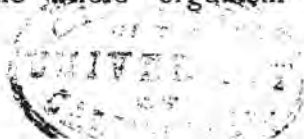
interdependence between emotion and physical organization was faintly grasped by the more advanced thinkers of the last century. For anything like full and precise statement and demonstration, it has had to wait for the delicate investigations carried on during recent years, with the aid of various ingenious instruments, by the Italian physiologist, Angelo Mosso, of Turin, and by the great American explorer in this field, Professor Elmer Gates, of Washington.¹ The doctrine is affirmed with great fullness and assurance by William James, the distinguished professor of Psychology at Harvard.² While not yet universally accepted, the theory is certainly not opposed by any psychologist or physiologist of standing.

In the light of the demonstrations of Mosso and Gates, the old idea that emotion is a purely mental phenome-

1. See Professor Mosso's book, "La Peur," and "The Art of Mind Building," by Elmer Gates.

2. In the article, "What Is an Emotion?" in *Mind*, for April, 1884, and more recently in his "Principles of Psychology," Vol. II, Chapters 23-5.

non, falls to the ground. We have long known that the emotions, say of anger and love, in their more emphatic forms, are plainly accompanied by varying changes of the heart and blood vessels, the viscera and muscles. The recent advances in physiology, here referred to, indicate that these physical changes, so far from being mere accidental consequences of the emotion, in themselves constitute the emotion, and in their absence no emotion is felt. Experiments on the lower animals show that all the manifestations of emotion may be called forth in the absence of the cerebral hemispheres which we have hitherto considered the basis of consciousness. Emotion is registered in the brain; it is not necessarily created there. Until the impression which occurs in the nervous system has passed into the body and becomes mixed with a convulsion of blood and muscle in the heart and other organs,—according to the nature of the impression,—it cannot return to the brain as an emotion. Mosso's experiments show conclusively that the whole organism—especially



the vaso-motor vascular system—responds at every psychic or physical stimulus, at a word or at a touch. Every intellectual effort and every muscular movement produce an entire redistribution of blood in the body, so that, as it has been said, the heart, the circulatory system and all the viscera and glands form a kind of sounding board, against which every change in consciousness, however slight, at once reverberates. Professor James reaches the conclusion that “the bodily changes follow directly the *perception* of the emotion-exciting fact, and that our feeling of these changes, as they occur, *is* the emotion. As Havelock Ellis puts it: “No muscle, no emotion; no emotion, no muscle.” The importance to the physician of a clear understanding of emotion is pointed out in a recent work by Dr. C. Lange, an eminent physician of Copenhagen, in the following passage quoted by Mr. Ellis:¹

“It is to the vaso-motor system that

1. See “Man and Woman,” by Havelock Ellis, pp. 298 et seq., in which recent advances in physiology are admirably summed up and set forth.

we owe the whole emotional side of our soul life, our joys and our sorrows, our happy and unhappy hours. If the impressions that strike our senses had not the strength to set that system into action, we should wander through life disinterested and passionless; impressions from the outer world would enrich our experience and increase our knowledge; but they would wake in us neither joy nor anger, and could not move us either to grief or to fear."

Mental therapeutics as a science is a natural development from this new knowledge of the susceptibility of our physiological conditions to psychological influences. However much the earlier systems of "mind cure" may have been open to the criticism that their advocates claimed for the theory the designation of a "science" in advance of the demonstration of any satisfactory warrant for that title, we now know that they only anticipated by a few years the place which has been won by closer study and fuller experiment in actual practice. Metaphysical laws are fast finding practical application and ac-

ceptance in the work of the medical practitioner. The conceptions of cause and cure in disease which have so long looked chiefly to the action of matter on mind, are giving way to conceptions concerned largely with the action of mind on matter—in fact, on the development in physician and patient alike of a consciousness of mind's *mastery* over matter. Dyspepsia, so long the worst bane of Americans, has been very generally relegated, by rational practitioners, to the class of diseases already recognized as having their seat in the head rather than the stomach. Overwhelming evidence on this point was cited by a clever and captivating writer on "Our National Disease" in *The National Popular Review* a few years ago. Brief quotation from this article seems entirely worth while just here:

The numbers of so-called dyspepsiæ that are cured by the disappearance of business, domestic, or social annoyance are nearly unlimited. An overdue note in the possession of a bottle-nosed and beetle-eyed creditor is more productive of dyspepsia than a meal of second-hand carpet tacks.

A cheerful soul that believes in the wisdom of the Creator, and is not at every turn thinking how much

better he might have made the world, who, now and then, churns up the regions below the diaphragm with a hearty laugh or sends a cheerful message to the solar plexus, denoting that he is in harmony with God and nature; living in peace and good will with the rest of mankind; who is, in fact, an optimist and a practical philanthropic Christian—can never become a dyspeptic.

Flexibility is the essence of form. The power and charm of such singers as Adelina Patti and Emma Calve are found in bodies trained to easy and instant vibration. For the portrayal with effect of human character and emotion on stage or platform, the vibrant physique, responding to and reflecting trained thought and will, is an absolute necessity. Huxley, indeed, described this harmonious training of mind and body as the highest aim and ideal of true education. But it is an ideal that is sadly neglected in the educational systems of to-day. Shall we not find light by which the defect may be remedied in the experience of the actor and the singer? In school and college there is, for the most part, a distinct line of separation between mental and bodily training, between class room and field

or gymnasium. Yet we have an art in the proper study of which mind and body,—aye, soul and body, and all the body, with all the soul one can get hold of,—are fully and harmoniously exercised and trained together. I refer, of course, to the art of vocal expression taught with such splendid results in the past by Professor Lewis Monroe, of the Boston School of Oratory, and at the present day by his eminent pupil, Mrs. Katharine Westendorf, lately of Cincinnati, but now of Denver.

Sir Morrell Mackenzie, the great English specialist, in a recent article, makes an eloquent plea for the universal training of the speaking voice, as the best and most natural means of all-round mental and bodily development, citing the fact that the ancients rightly attached the greatest importance to the training of the organs of speech. This eminent authority on the voice goes so far as to contend that *every child should be taught to sing*.

The sound mind in a sound body, which we must have, if we are to come into fuller and fuller sense of the joy

and power of "thinking all over," depends more than aught else on a freeing of the body from the congestive effects of ages of fear and concealment, a breaking of old bonds in habits of thought and action. Then the body will fulfill its proper function as the soul's instrument,—open, flexible, responsive and true. All this the newer and higher training in the art of vocal expression will do. It is by these large and high requirements that any system of voice training pretending to philosophical and scientific development must now be tested.

Splendid as the potency of such training plainly appears on the more obvious side, this itself is but hint of a still grander development sure to follow, although for the present to be considered as occult in its nature. The ordinary development of the senses under ordinary conditions cannot be considered the *limit* of their powers. The harmony in form or color, sound or motion, which thrills the very soul of the cultivated man, is to the uncultivated simply indistinguishable

from the crude and glaring discords that torture and disgust the more sensitive.

A question of a few vibrations of ether, more or less, makes for us all the difference between perception and non-perception. Colors, odors and sounds imperceptible to the civilized man are often sensed distinctly by the savage, and even by the dog and the horse. And this is as true on the subjective as on the objective side. There can be no perception—no seeing or feeling, no giving or receiving, where there is not harmonic,—that is, *sympathetic*, vibration. In the higher music, man will be trained to induce, control and command absolute responsiveness in his own organism to the vibration of any sound or color, any form or motion of form in nature; to any odor or flavor, and to any and all combinations of these.

Increased sensitiveness means increased power, as finer perception implies finer execution, or expression, of the thing perceived. Such are the glorious vistas opened up to us through

fuller realization of the body as the temple of God.

"Nothing makes the soul so pure," says Michael Angelo, "as the endeavor to create something perfect; for God is perfection, and whoever strives for it, strives for something that is Godlike. True painting is only an image of God's perfection—a shadow of the pencil with which he paints, a melody, a striving after harmony." Genius and the works of genius go hand in hand. The late Sir Andrew Clark overcame the feeble constitution of his inheritance, and lived to a good old age, an indefatigable worker and student to the last. In one of his clinical lectures the secret of this mastery is told. "Labor is life," he said, "but worry is killing. It is bad management that kills people. Nature will let no man overwork himself, unless he plays her false—takes stimulants at irregular times, smokes too much, or takes opium."

Development in any direction is conditioned only on use, on action.

The muscle that is not exercised becomes atrophied. Genius deprived of labor, its natural stimulus, as inevitably dies, for it is as dependent on use for its unfolding, as the arms of the smith on the hammer, or the tint of the rose on the sunbeam. Many of us imagine that the special mental or bodily defects we may be laboring under are insuperable and we allow this thought to discourage and deter. To such Dr. David Allyn Gorton addresses these cheering words: "Find out your defects and work them into fruition. Give the weak faculty something to do, that indolence may be helped into activity; poverty into plenty. The weakest faculty in us may thus be developed into respectable proportions." This is nature's law. "The kingdom is given to him that overcometh." On every plane, we come face to face with the necessity of manifesting in *action* the indwelling truth of man's oneness with God—and with the Divine perfection in all things.

———PAUL TYNER.

Announcement.

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