

*Hypnotism*

H. P. Blavatsky

*The Future Socialism*

Annie Besant, D.Litt., P.T.S.

*The Death Penalty*

L. W. Rogers

*Mental Hygiene*

George B. Lake, M.D.

*More Wisdom—Less Crime*

Herbert Radcliffe

*June, 1932*

*Sociology*



# World Theosophy

A Journal Devoted to the Art of Living

Marie R. Hotchener, Editor

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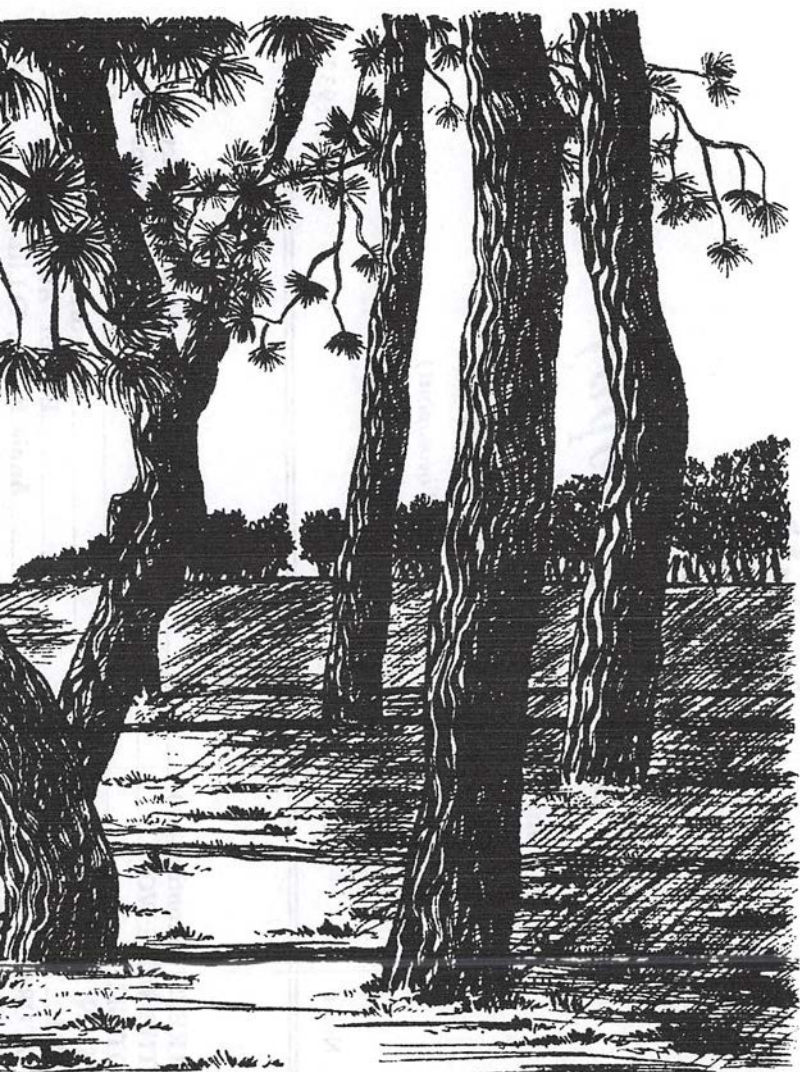
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*"And this our life . . .*



Etching by Z. Vanessa Helder

*. finds tongues in trees''*





## Over the Wide World

*Union and Coöperation Are Indispensable.—Master K. H.*

As one directs the vision over the wide reaches of the world, one sees that there has never been a greater crisis in it than at present, and governments are adopting drastic measures to stem the tides of disaster that threaten to engulf it. Each person, too, finds it necessary to realize that the tide of his own particular little world also needs stemming to avoid disaster. In the stemming there must be a knowledge of evolution.

A person who is a true Theosophist, at such a time as this, is fortunate indeed, for he knows the law, understands the place in evolution of such crises, and realizes his duty and that he must be poised, steadfast, and understanding. He recognizes great changes are taking place, a new cycle is begun, and the keynote of it is unity, brotherhood.

I once heard Dr. Besant say that at the time of such crises there were always many opportunities to test one's philosophy of life as taught by Theosophy,

and to progress enormously if one met them as one should. That out of the recognition of the law, of human duty, and of one's obligation to life and to each other, there grow the poise and rapid progress of the individual.

She exemplified these ideals herself at the time of her internment in 1917, and it was inspiring to us all who were at Adyar to see her calm, powerful, and not the slightest depressed. "It is all a part of the Plan," she said, and we knew what she meant.

So is the present world crisis—all a part of the Plan—and Theosophists know that the Inner Government is guiding it, and what is meant.

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Latest news of Dr. Besant is from Dr. Arundale, who has only recently left Adyar. He gave an address to Theosophists in London, and *News and Notes* reports as follows:

Dr. Arundale spoke so beautifully of our President, Dr. Besant. He said although, alas, it was too true she was



withdrawn now from all outward activities, he assured us she was still very powerful and active on the Inner Planes, and he hoped we might have her physical presence here for some time yet; and although some members might think the time had come when it would be good for the Society for a successor to be appointed in her place, he felt this was only a want of understanding on their part of the value and nature of the work she was now almost entirely engaged in and of its benefit to all; and that the welfare of the Society and its members was still closely woven into the fabric of her existence. He then went on to speak of the future work of the Society and the great work it had still to accomplish in the world of affairs—Political, Social, Economic, Religious; and he begged all members to remember the two great Founders of the Society, and never to regard it as one might do any other movement in the world today, and never if possible resign their membership, but renew their studies and be able to personally experience and testify to the truths they had thus learned.



The California friends of Dr. and Mrs. Arundale will rejoice to hear that they will be with them during the month of September. They are to be at Wheaton, Illinois, the Headquarters of the Theosophical Society, from July 2nd until the middle of August. Their presence will be an inspiration to the Summer School and the Olcott Convention, at Wheaton, and also to the work in California where they will be the guests of the Northern and Southern California Federations.



The failure thus far of the Disarmament Conference in Geneva to take definite steps to reduce armaments should only spur peace-lovers to more active efforts

in their own countries to spread this ideal of world peace. One cannot expect great victories so soon in this heroic task of re-educating humanity out of its age-old fears, antagonisms, jealousies, and selfish possessions. They can come only after many more years of work in spreading the doctrine of international brotherhood, coöperation amongst all nations, better understanding amongst people of whatsoever color, race, creed. Let us hope that all true philanthropists, all lovers of the true, the good, and the beautiful will continue their interest and their help until definite steps are taken by all nations to reduce their weapons of death.

Men and women in all lands are aiding this cause, and now they will turn courageously to other methods than that of petitioning the international Conference. In America, for example, where the two great national political parties are soon to hold conventions for choosing candidates for the next Presidential election, we are told, by *Unity* magazine, that "women from all states and young people from the colleges will converge upon Chicago in June to demand of both political parties definite programs for the protection of the people against the war system and its financial burdens." The following organizations are co-operating: National Council for Prevention of War, Intercollegiate Disarmament Council, National Council of Jewish Women, Women's International League, and the Young Women's Christian Association. All dele-



gates to the Presidential conventions "will be made aware before they leave home that there is strong sentiment in their districts for definite action by the parties in the interest of world peace," and they will find this sentiment strongly represented during the convention also.

As we read the columns of *Pax International*, published in Geneva by the Women's International League for Peace and Freedom, we see that the women in France are most active in combating warlike tendencies in their political leaders. The brilliant Romain Rolland in an "Appeal to Public Opinion!" says: "I denounce to the face of the world the ignoble lie of the governments of Europe and America, above all of the French government of which a handful of adventurers in the pay of munition manufacturers stretch over the earth their greedy hands. . . . And I appeal to the sleeping conscience of the mighty forces of Europe and America."

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Olive Schreiner says, in *Woman and War*:

There is, perhaps no woman, whether she have borne children, or be merely potentially a child-bearer, who could look down upon a battlefield covered with slain, but the thought would rise in her, "so many mothers' sons! So many baby mouths drawing life at women's breasts,—all this, that men might lie with glazed eyeballs." And we cry, "Without an inexorable cause, this must not be!" No woman who is a woman says of a human body, "It is nothing!"

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Because of our conviction of the continuity of life, of our

compassion for animals (our younger brothers), of our belief that the human kingdom long ago evolved beyond the animal, physiologically speaking, and therefore that it is a serious regression to introduce animal matter and vibrations into the human body, we have been greatly interested in the recent reports of physicians that animal serums are proving ineffective in many cases. Furthermore, even when the serum is made from the blood of human infantile paralysis convalescents (for the treatment of that disease) it has been found that as many children recover without serum as with it. We think the whole serum idea will eventually prove baseless. Proper food and correct food combinations, proper exercise and physical habits, fresh air, sunlight, proper thoughts and controlled emotions—these are far more potent preventives and cures of disease.

The Los Angeles branch of the American Society of Psychical Research is seriously investigating "brain radiation," with a view to ascertaining what happens when we think. The society is trying to determine whether or not and under what conditions the brain broadcasts energy in a form sufficiently materialistic to affect sensitized paper in any degree—as claimed by Dr. V. M. Crause and others in Europe as well as in America.

It is nearly half a century since one of the Masters of the Wisdom who caused the Theosophical Society to be founded said that brain activity gives rise to ob-



jective entities (thought-forms, later writers called them) which have a definite life and effect depending upon the strength with which they were conceived and projected. It would be interesting indeed if in the near future we could have some scientific proof of a statement which so many Theosophists have already proved so many times in their own lives.

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Helen Keller, in *Unity* (Chicago), tells us what we are to do with all our might to help international coöperation and peace. She says, in part:

The sacrifices made by the peoples in the World War will be redeemed only when we achieve a new international morality, a new code of social conduct, a reorientation of individual faith and aspiration.

The thing for us to do now with all our might is to work for international coöperation. The things to work against are tariff walls and preparedness for war and the prejudiced manner of teaching history in the schools and colleges.

In our lives and attitudes towards each other we must be careful not to foster hatred and enmity between our children and the children of other lands. In all educational institutions it must be impressed upon the students that peace and good-will between the nations are conditions essential to further progress. Children everywhere must learn that true patriotism is a sense of responsibility for the welfare of one's fellows, and a desire to do something to enrich the life of the community. They must be made to feel that heroes in the work for peace exist and that heroism for peace is the highest courage. They will have to be taught history, not as a record of kings and generals, but rather as a narrative of men in all lands who have triumphed over chaos and the forces of

nature without and darkness within. Children also need to be encouraged in arts and creative activity of every kind. This will tend to develop a generation with a greater variety of interests and fine ambitions, less bored, less deluded by the idea that war and excitement lead to interesting adventure and satisfaction.

I would suggest the appointment of a board of trustworthy men and women to investigate the teaching of history in the schools and colleges of all countries, especially those of England and Sweden, where I believe the principles of permanent peace are being taught, and to report the effects of this teaching as shown in the spirit, intelligence and happiness of the children. . . .

The world is in great need of a peace formula vitalized with a supreme purpose. There must be less negative and more positive thought, less hypocrisy and more sincerity. The formula must be short, it must be a flash of light in darkness. It must have in it the spirit of the Golden Rule, "Do unto others as ye would have men do unto you." . . .

Permanent peace and prosperity will come when we realize that we live by each other and for each other and not unto ourselves. We need to renew our whole spiritual vision.

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In view of the fact that we are constantly reminded by philosophical teachers that we should beware of illusions, and ever try to distinguish between the real and the unreal, it is interesting to learn of the rejoinder of discarnate Raymond Lodge, made through a spiritualist medium, to his father, Sir Oliver Lodge. The latter asked his son, "You live in a world of illusion?" He replied, "So do you, father."

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An important and interesting event recently took place at West-



wood, a suburb of Los Angeles, when a beautiful building was dedicated at the University of California. It is a students' shrine for all religions, "not a building, not a mere pile of brick and stone, but ourselves," in the words of the dedicator, Dr. Magnin. "Here a new page is turned, a new era is about to begin. . . . a world-wide religious tolerance will be manifested."

Many Theosophists were present at the dedication and rejoiced to see completed this beautiful temple for all faiths.

Dean McHenry, president of the Associated Students, presented his ideas on what the religious conference means to the students. He said that the student at the university frequently finds himself testing the religious convictions of his childhood in the light of scientific learning. Thus he finds need for help, advice and discussion.

There are ten or eleven religious advisers at the university, he said, and the conference building will provide a central place for such work to be carried on. The student is interested in the religious center because it presents for a religion a united front to the student, he said. In addition, it affords the religiously inclined students of various creeds an opportunity to contact students of other beliefs. He assured those present that they would find upon the campus of U.C.L.A. no contempt for religion.—Los Angeles Times

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The views of Mahatma Ghandi on prayer are of great interest, especially now when we are told that, being in prison, he spends the greater part of his time in prayer. *Unity* (Chicago) recently printed his views:

Prayer is the supreme power in life. If we believe in God, as those of us

do who are here and testify to this through our very presence, then it follows that we must pray to Him. I have prayed so often that I have come to feel that prayer is to the soul what food is to the body. As a matter of fact, it is far more important to the soul than food is to the body, for we may at times go without food, and the body feel all the better for it. We may also fast for repentance and self-discipline. But there is no such thing as a prayer fast. Prayer is a necessity of spiritual life. I have found that if I omitted prayer through carelessness, or the make-believe that I had important work to do—and I confess that, in my early life, I had such periods of laziness and make-believe—then there came a gnawing at my heart, an uneasiness through all the day. I felt that I had lost something precious for that day. Prayer is now so important in my life that it is impossible for me not to pray. It comes automatically. It ought so to come, for the soul demands its food as does the body.

But what is prayer? It is not a muttering of the lips; rather is it a longing from the heart. A man or woman who is dumb may offer prayer. Probably dumb people offer far more effective prayer than we who utter words. I have often felt that silent prayer in one's own room, where nobody sees us, is better than prayer offered from the housetops to be heard of men. But we are social beings, and therefore must offer prayer not only inside our closets, but in company with others. Since we do so many things together, we should pray together, and there are many instances where prayers by congregations of men have had startling results.

I remember two historical illustrations of prayer and of its power over men. The first shows the inner significance of prayer, its meaning for life. There was once an Indian woman who went repeatedly into the temple to pray. She became absorbed in her prayers and thus forgetful of her surroundings. One day she was found stretched out on the ground with her back and feet toward the altar and her



face looking the other way. This scandalized people and they protested to her at her profaning God's presence in this manner. The woman thereupon looked around in all directions and said, "Show me the place where God is not, and I will turn my back toward that place." It is not the attitude or the position of the body, nor the purity of speech, that constitutes prayer. Rather is prayer the definite consciousness at any moment of the day that we are in God's presence and discharging a debt we owe to our Maker.

The second illustration shows the power of prayer, its inner, not outer effects. It is the story of a son-in-law of Mohammed who, although he was a fighter, was a good man. He was a man of prayer and often became so absorbed in prayer that he noticed nothing. It happened one day that he was wounded in battle—an arrow pierced his shoulder and went through his body to the back. Now the arrow, of course, could not be drawn out without tearing the flesh, which would be very painful. So this man said to his servants, "Don't pull out the arrow now, but do it when I am in prayer." So it was! When the wounded man was praying they came to him and found him so lost in prayer that they were able to take the arrow and draw it out of his body painlessly. It is open to us all to have this experience. If we offer prayer from our hearts, we become absorbed, caught up, and know nothing of the world.

Prayer is a definite necessity of the soul. It is from the heart, a steadfast longing to be near our Maker. If we pray, we will always be delivered. And there is nothing we can do unless we pray.



We have received very enthusiastic reports from New York about the very great success of The Vegetarian Society, founded by Mrs. Margaret E. Cousins. At its first meeting over three hundred were present. The founding of such a Society seems to have met a psychological

need. Its aim is to unite vegetarians in acquaintance and friendship, so that by the strength of their union the Society may promote the ideal and increase the practice of a non-slaughter dietary for humanity. The Society invites all interested to communicate with Mrs. Cousins, 310 Riverside Drive, New York City. They have pamphlets and books for sale, and are glad to give personal advice on this important question.



While on the subject of vegetarianism we feel sure that our readers will be interested in the following experiments. They were printed in *Service* by Mr. Max Wardall:

Some recent experiments bearing on the endurance of vegetarians compared to flesh-eaters should hearten all nature lovers and pure-foodists, and should strengthen them in their resolve to cease not in well-doing until the carnivorous habit is universally condemned by the world conscience and abandoned by all cultured and self-respecting men and women.

Fifteen students from Yale University, experienced athletes in training for important inter-collegiate sporting events, were pitted against thirty-two attendants from the Battle Creek Sanitarium at Battle Creek, Michigan. The Yale athletes during the tests lived on the ordinary American flesh diet. The Battle Creek men were non-flesh eaters and had been so living for several years. They were *not* athletes, but lived sedentary lives as physicians, nurses and attendants.

The events were purely endurance tests, and consisted of holding the arms out horizontally and in doing the deep knee-bending or squat test. Following is the summary of results as given by Professor Fisher, of Yale University, who personally supervised the tests both at Yale and at Battle Creek:



## ARM HOLDING TEST (Horizontally)

	Flesh-eaters	Abstainers
Average minutes .....	10	49
Maximum minutes .....	22	200
Percentage of subjects that exceeded 15 minutes .....	13	69
Percentage of subjects that exceeded 30 minutes .....	0	47
Percentage of subjects that exceeded 60 minutes .....	0	28
Percentage of subjects that exceeded 180 minutes .....	0	3.1
Total work of fifteen subjects .....	150	1336
DEEP KNEE-BENDING TEST		
Total work of nine subjects .....	3447	12335

Professor Fisher summed up the results of these remarkable personally-conducted experiments as follows: "The result of the comparisons would indicate that the users of the low-protein and non-flesh dietaries have far greater endurance than those accustomed to the ordinary American diet."

The total abstainers were nine times stronger than the flesh-eaters in the arm tests, and four times stronger in the squatting tests!

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Readers of occult lore who have perhaps been fascinated by the references to the lost continent of Atlantis in Madame Blavatsky's famous works, *Isis Unveiled* and *The Secret Doctrine*, will be interested in some recent discoveries made by an amateur archaeologist, D. Rowland, in Arkansas, one of the southern states in America.

For more than thirty years he has unearthed curious relics which students and scientists have been able to assign to some definite period in history. But recently he has uncovered some crude stone images that resemble elephants, rhinos, camels and other animals that did not live on the North American continent within the geological period in which man is placed. The Florida newspaper which reports the

event states that four of these articles are to be sent to the Smithsonian Institute at Washington where scientists will try to estimate the ages of these relics and determine their part in establishing the record of human races before the dawn of history. To quote further from the news item:

Rowland is not talkative. His expeditions are made secretly and the scenes of many of his discoveries are known to no one but himself. He has developed a "sixth sense" which enables him to find caches of articles left by these ancient peoples. Often their mounds have been flattened by erosion and overgrown with great trees, but he finds them unerringly, seldom making a futile excavation.

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Dr. Frans M. Olbrechts, Belgian ethnologist, in a report issued recently by the Smithsonian Institute, says that "witch-children," specially educated from babyhood to develop clairvoyant powers, exist today among the Cherokee Indians of North Carolina. He declares that twins are preferred for such a career, and gives the following additional facts as quoted in a recent press account:

"If twins are born and their parents intend to make witches out of them," Dr. Olbrechts reports, "mother's milk



is given them for 24 days. They are fed with the liquid portion of corn hominy, which must be given them only during the night. They must be kept rigidly secluded from all visitors during the same 24-day period.

"The twin witches, even in babyhood, are supposed to have remarkable powers. The Cherokees believe they can fly through the air, dive underground and walk on the sun's rays. They can assume all kinds of human and animal shapes, and even when they are only a month old 'whatever they think happens.'

The youthful "witches," according to Olbrechts, are believed by the Cherokees to go and play with the mythical "little people," although these are invisible to everyone else.

Parents of the "witch-children" never worry about them, no matter where they go or how long they may be absent, for the children are believed capable of looking after themselves.

"When they are grown up," says Dr. Olbrechts, "they are most annoying individuals to the Cherokees. They always know what you think and you could not possibly mislead them. What is worse, they can make you ill, dejected, love-sick or dying merely by

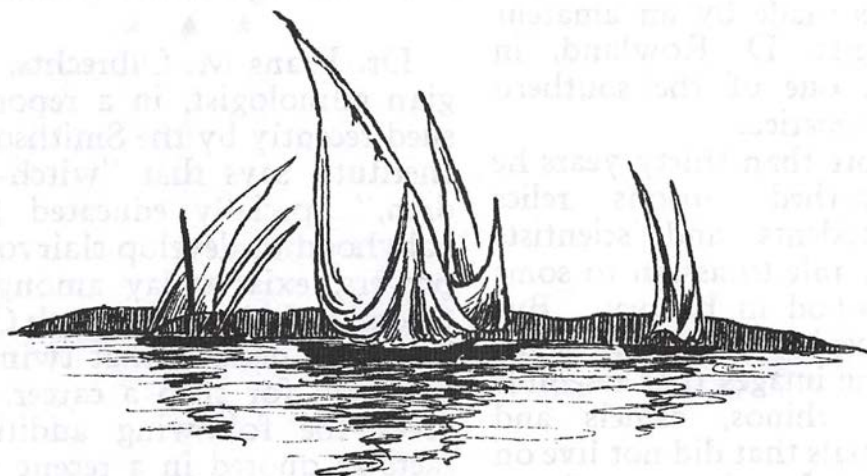
thinking of you in that condition."

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We wish to call the attention of those of our readers who are Theosophists to the appeal from Adyar for subscriptions to *The Theosophist* magazine. It is the official organ of our Society and is having financial difficulties. We hope all will subscribe who possibly can. The subscription price in America is \$4.50, which should be sent to its agent, the Theosophical Press, Wheaton, Illinois.

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We also wish to call attention to pamphlets on various subjects noted on page i. They are printed by altruistic T.S. members, and sold at cost. Thousands have been bought by members and Lodges, and this work needs greater aid. It is extremely valuable propaganda for the work of the subjects mentioned.





# Hypnotism\*

## Its Relations to Other Modes of Fascination

By H. P. Blavatsky



WE are asked by Fellows of the T.S. to answer the several queries hereafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of occultism alone, no consideration being given to such hypotheses of modern (another name for "materialistic") science as may clash with esoteric teachings.

QUESTION: What is hypnotism; how does it differ from animal magnetism (or mesmerism)?

ANSWER: Hypnotism is the new scientific name for the old ignorant "superstition" variously called "fascination" and "enchantment." It is an antiquated *lie* transformed into a modern *truth*. The fact is there, but the scientific explanation of it is still wanting. By some it is believed that *hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain-substance, causing by exhaustion a condition which is but another mode of sleep (*hypnosis*, or *hupnos*); by others that it is simply a self-induced stupor, produced chiefly by imagination, etc., etc. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, *i.e.*, the fixing of the eyes on some bright spot, a metal or a crystal. It becomes "animal magnetism" (or mesmerism), when it is achieved by "mesmeric" passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but

simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye*—the most occult organ of all, on the superficies of our body—which, by serving as a medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centers of the latter into unison (*i.e.*, equality in the number of their respective oscillations) with the vibrations of the bright object held. And it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be "animal magnetism" or that so much derided term "mesmerism." For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only *atomic* not *molecular*—produced by that act of energy called *will* in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (*i.e.*, "suggestion," etc.) is induced. For those which we call "will-vibrations" and their aura, are absolutely distinct from the vibrations produced by the simple mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in occult sciences is necessary.

Q.: In both (*hypnotism* and *animal magnetism*) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the "something" transmitted in both cases?

\*In my article on "The Occult Power of Suggestion," in the May *World Theosophy*, I mentioned that there were some objectionable phases to hypnotism, and some questions requesting more details have been asked me. As the opinions of our Great Teacher, Madame Blavatsky, are of profound significance, I reprint here an article by her from *Lucifer*, December 1890.—Ed.



A.: That which is transmitted has no name in European languages, and if we simply describe it as *will*, it loses all its meaning. The old and very much tabooed words, "enchantment," "fascination," "glamor" and "spell," and especially the verb "to bewitch," expressed far more suggestively the real action that took place during the process of such a *transmission*, than the modern and meaningless terms, "psychologize" and "biologize." Occultism calls the force transmitted, the "auric fluid," to distinguish it from the "auric light," the "fluid" being a correlation of atoms on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic substances, generated and directed by the potential will; the "auric light"; or that which Reichenbach calls *Od*, a light that surrounds every animate and inanimate object in Nature, is, on the other hand, but the astral reflection emanating from objects; its particular color and colors, the combinations and varieties of the latter denoting the state of the *gunas*, or qualities and characteristics of each special object and subject—the human being's aura being the strongest of all.

Q.: Under what circumstances is hypnotism "black magic"?

A.: Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

(This statement receives its explanation in our answer to Question 6, when showing that the vibratory experiment shatters a tumbler to pieces.)

Q.: Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?

A.: This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator

is more potent, hence more dangerous, than the simple mechanical passes of the hypnotizer, who in nine cases out of ten does not know how, and therefore *cannot* will. The students of esoteric science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth*, and if he is anything of an occultist, on the *fifth* plane.

Q.: Why should a bit of crystal or a bright button throw one person into the hypnotic state and affect in no way another person? An answer to this would, we think, solve more than one perplexity.

A.: Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The "auric fluid" is not recognized by the men of science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallo-therapeutics*, the influence of these metals being due to the action of their electric fluids or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said *metallo-therapeutics*, whose characteristic peculiarity showed (a) that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and (b) that the patients affected by certain metals were few and exceptional. This showed that "electric fluids" operating on and curing diseases existed only in the imagination of the theorists. Had they had any



actual existence, then *all* metals would affect, in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of metallo-therapeutics, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favor of "molecular motion," which now reigns supreme in physiology—for the time being, of course. But now arises a question: "Are the real nature, behavior and conditions of 'motion' known any better than the nature, behavior and conditions of the 'fluids'?" It is to be doubted. Anyhow, occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion*, now transformed into atomic energy, to which every other phenomenon in Nature is also due. Indeed, when the needle of a galvanometer or electro-meter fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallo-therapeutics, or "fascination," is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is acting on; of which sub-planes, as every occultist knows, there are seven on our terrestrial plane as there are on every other.

Q.: *Is science entirely wrong in its definition of the hypnotic phenomena?*

A.: It has no definition, so far. Now if there is one thing upon which

occultism agrees (to a certain degree) with the latest discoveries of physical science, it is that all the bodies endowed with the property of inducing and calling forth metallo-therapeutic and other analogous phenomena have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in *unison*. Now "unison" does not always imply the sameness of Nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially in an organic animal cell or organ—changes with the state of health and general condition. Hence the cerebral nervous centers of a hypnotic object, while in perfect *unison*, in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at loggerheads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite: (a) As every organic or "inorganic" body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and (b) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i.e.*, when the num-



ber of their oscillations is made identical—which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the "fascinating" or subduing agent is created by the same force at work. In the physical world and its material planes, it is called *motion*; in the worlds of mentality and metaphysics it is known as *will*—the many-faced magician throughout all Nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way: *i.e.*, their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the chief agent of the will of the active operator, but a slave and traitor when this will is dormant—that, unconsciously to the patient or *subject*, attunes the oscillations of his cerebral nervous centers to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison—as two chords, for instance—one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker "co-respondent." So true is this, that we can call upon physical science to corroborate this fact. Take the "sensitive flame" as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flames will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But occult science adds that the flame *may*

*also be extinguished* if the sound is intensified (*Vide Isis Unveiled*, Vol. II., pp. 606 and 607). Another proof: Take a wine-glass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q.: *What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?*

A.: Hypnotic suggestion may cure for ever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. If karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always "right" to try to alleviate suffering whenever we can, and to do our best for it. Because a man suffers justly imprisonment, and catches cold in his damp cell, is it a reason why the prison doctor should not try to cure him of it?

Q.: *Is it necessary that the hypnotic "suggestions" of the operator should be spoken? Is it not enough for him to think them, and may not even he be ignorant or unconscious of the bent he is impressing on his subject?*

A.: Certainly not, if the rapport between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the "suggestion" made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act



of black magic still more pregnant with evil consequences than a spoken suggestion. *It is always wrong and unlawful to deprive a man of his free-will, unless for his own or society's good; and even the former has to be done with great discrimination.* Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

Q.: *Do the motive and character of the operator affect the result, immediate or remote?*

A.: In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q.: *Is it wise to hypnotize a patient not only out of a disease, but out of a habit such as drinking or lying?*

A.: It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good karma (which it would, had his efforts to reform been personal, of his own free-will, and necessitating a great mental and physical struggle), still a successful "suggestion" prevents him from generating more bad karma, and adding constantly to the previous record of his transgressions.

Q.: *What is it that a faith-healer, when successful, practises upon himself; what tricks is he playing with his principles and with his karma?*

A.: Imagination is a potent help in every event of our lives. Imagination acts on faith, and both are the draughtsmen who prepare the sketches for will to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: "Faith must confirm the imagination, for faith establishes the will. . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds, of our ailments and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can will away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

## *Gloria in Excelsis*

By Arthur W. Bergen

(California)

Life is much more than these,  
The commonalities and trivial things,  
The daily acts and habits of these rut-dwellers.  
Life is a surging sea!  
Life has come to me and I am Life.  
I stand silent and serene, looking over the Sea.  
The Peace of the Law be ever with you!  
I breathe, in silent ecstasy.



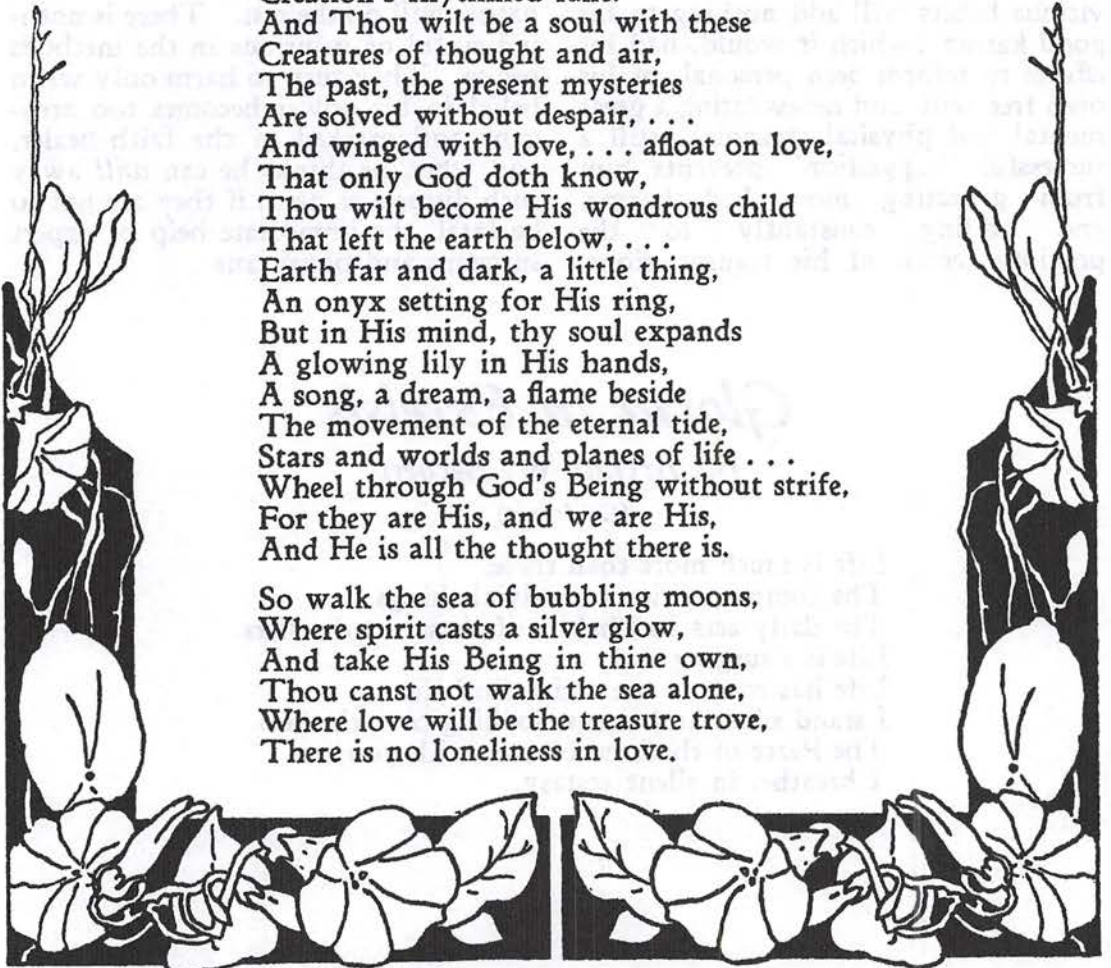
# Freedom

By Eleanor Aurelea Scott

(Ojai)

God treads a sea of nebulae,  
God walks a sea of stars, . . .  
And we can tread their flame with Him,  
And we can cross the bars  
Of cloud, of light, of nebulae,  
Or ride the meteor's fire, . . .  
But first, oh empty self of thought  
That holds a dark desire!  
Slip off the mantle of the flesh  
And lay it on the sphere  
Of crawling things and creeping things  
The old earth nestles here.  
Then, off the spring-board of a prayer  
Or on the wings of thought launch out,  
Deep, deep to sink in purest love,  
With joyful song and chant to shout . . .  
Through vistas where the angels walk,  
To spirits haloed with the Name  
That rings through infinite space and is  
Creation's rhythméd fane.  
And Thou wilt be a soul with these  
Creatures of thought and air,  
The past, the present mysteries  
Are solved without despair, . . .  
And winged with love, . . . afloat on love,  
That only God doth know,  
Thou wilt become His wondrous child  
That left the earth below, . . .  
Earth far and dark, a little thing,  
An onyx setting for His ring,  
But in His mind, thy soul expands  
A glowing lily in His hands,  
A song, a dream, a flame beside  
The movement of the eternal tide,  
Stars and worlds and planes of life . . .  
Wheel through God's Being without strife,  
For they are His, and we are His,  
And He is all the thought there is.

So walk the sea of bubbling moons,  
Where spirit casts a silver glow,  
And take His Being in thine own,  
Thou canst not walk the sea alone,  
Where love will be the treasure trove,  
There is no loneliness in love.





# The Future Socialism\*

By Annie Besant, D.Litt., P.T.S.



HOSE who study carefully the tendencies of the times, must recognize the increasing power of the Socialist movement, and such thinkers will do well to consider along what lines it will work in days to come, and what will be the outlines of the Socialism which it is proposed to establish.

Now in dealing with that question, there is one idea that will dominate all that I say. Just as every Socialist declares that politics alone are utterly insufficient to make a happy and prosperous nation, just as he truly says that economics must be rightly understood and rightly applied, and that without that an understanding and application of political reform must fail and crumble, so I believe that economics alone are not enough to make a nation prosperous and free. Important as economics may be and are, behind economics lie men and women, and unless those men and women are trained into a noble humanity, economic schemes will fail as hopelessly as any political schemes can possibly do. For while it is true that the politician is building a house without a foundation, while it is true that Socialists are trying to make that foundation, still the foundation must be of good materials, or a rotten foundation will be as unfortunate to the house as no foundation at all. And there is a danger—a danger the more pressing the more successful the Socialist propaganda proves—that as the State takes over one thing after another, and tries to guide the great industries of the country for the common good, unless there are at the head of those industries, and unless there are as workers in those industries, trustworthy, upright, unselfish men, Socialism will inevitably fail. And if there is one thing more clear than another

in looking through the efforts of the proletariat through the country, it is that they do not trust each other, either their leaders or their comrades. They have not that trust which alone can make success in any enterprise; and they need, not only trust in upright leaders, but they need the discipline, the subordination based on self-control, without which no undertaking can, in the long run, be successful. For if it is true, as it unfortunately is, that individualistic enterprises of production have been far more successful than coöperative production has proved itself to be, experimental and local as the whole thing has been, it is also true that when there is one vast coöperative body called the State, it will want the virtues that make good citizens, otherwise the Socialist State will crumble into pieces, as other States have done.

*It is this point which seems to me to be lacking in Socialistic propaganda.* It is this point which, more than anything else, led me outside the paths of Socialist propaganda into trying to form the material which the Socialist needs for the building of his State. For without that material, all efforts must fail, and the material cannot be made by outer organization alone. There is the tendency of advancing thought, though growing less and less, I think, with every year, to regard the environment as everything, and the man as nothing, to think that the good environment will make the good men. It is forgotten that environment and living organism react the one upon the other; and though it is true that we need a better environment, though the environment of many men and women today is so unutterably vile that it is almost impossible that healthy plants can grow therein, still the fact that the man is a living creature, who more than any other adapts his environment to himself, is too much forgotten in the

\* Reprinted from a lecture.



ordinary teaching of Socialism. And yet it is an essential part of a real Socialist propaganda. Now, I believe that the *next great stage of civilization will be Socialistic*; that in the centuries that lie before us there will be realized many of the economic conditions, probably all, that the Socialists of the day demand; but I see, at the same time, that unless the leaders of the Socialist party are educated far beyond the masses that they lead, and unless those masses understand that *wisdom should give authority*, all schemes must be wrecked; unless it be possible to have a Socialism where the wisest shall guide, and plan, and direct, I do not see that the mere change of economic conditions will make things so enormously better than they are today. For although it is true that by better economics we may change the outer conditions, man wants something more than food to eat and raiment to put on; man demands more and more, as he unfolds his inner powers, not only what the body demands imperatively, but that which the mind, and conscience, and Spirit, no less imperatively demand; and I fear lest this movement should be wrecked on the lack of recognition of the real nature of man, that he will be treated as a body only and not as a spiritual intelligence, and that against that rock all schemes will break; for we cannot ignore the real nature of man.

Now, in order to put before my readers some ideas that may lead to thought, I want to tell them the story of an ancient Socialism. They may take it as they please. I tell it as history; they may treat it as a fairy tale if they like.

It was such a long time ago that I had better begin "Once upon a time." Once upon a time, then, the masses of the people, undeveloped, unevolved, were literally in what we may call the child condition, ready to be governed, ready to admit the superiority of their elders; and these proletariats of the past were ruled by men of far higher humanity, a more advanced humanity than their own. We see traces of that remaining in the civilization of ancient

Egypt; we see traces of it in the civilization of Peru which was destroyed by Pizarro; we see traces of it still existing in India, that country which has not died where all its contemporaries have. We still may find in the village organization of India, in the village *pañchayat*—the village council of elders—the village ownership of land, the common responsibility of the village for every one of its members, and in many other ways, traces of that very ancient Socialism existing in our modern times. And it is because the rulers of the Empire do not understand the meaning of those ancient things, that they often make such serious blunders in their government of India at the present time. Trying to do right, they inevitably go wrong, and plunge the people into a far more hopeless condition than would be the case if they would look a little at the traditions which have come down from that ancient form of Socialism.

The old Socialism, that of which I am writing, vested all the land in the King, and that idea came down through all changes and conquests in India, until the Englishman began a new settlement in various great provinces; then, not realizing that this village ownership of the land was really part of the old system in which the land did not belong to any private person, he changed the ancient type of landlord who had no power to drive out the tenant, into a landlord of the modern kind, who was no longer representative of the monarch; the King technically owned the land, and took part of the profits from the tiller, so that the amount varied up and down, according to greatness or dearth of the harvest, and the "rent" thus did not starve the cultivator, because his food was the first claim to be satisfied; he changed all that into the English system of landlord and tenant, with a fixed money rent, and power of alienation to the tenant, and thus has reduced to a miserable condition of non-cultivation and poverty vast tracts of land, and thousands of people that were before in a comfortable and



happy state. I mention those traces of the past still existing, that readers may not think the fairy tale quite as fanciful as if those traces did not exist to bear witness that I do not wholly invent.

Now, with regard to this ancient Socialism, the King stood as an autocrat at the head; around him a number of nobles, of priests—names that are well beloved among Socialists, but I must tell my story truly. That King, those nobles, those priests, were of a more developed humanity than the great laboring populations of the time, and the whole arrangement of the State was the arrangement of the family. I believe that the arrangement of the family is the model for all healthy human organization, and that that great phrase: "From every one according to his capacities, to every one according to his needs" is the last, as it was the earliest, word of social organization. That was the rule which guided my Fairy State. Of that position of the King, again, there are many traces in Indian and Chinese books. He was the hardest-working man in the land, not simply in opening one institution or another, or in laying foundation-stones, but really the hardest-worked man. The old law was: "Let the King wake that other men may sleep; let the King labor in order that other men may enjoy; let the King rule in order that the people may be happy."

And behind the King in those old statutes—and here again the old legal institutes will help us—behind the King there was one power, given different names among different people, amongst the Indians they call it Justice—and that power was beyond the King, above the King, ruled the King, and he was only the administrator of the great Divine Law, in which King, nobles, priests and people all equally believed. So that we find it written that an evil King will be destroyed by Justice, with his house; and so in many another saying of the ancient books; and that principle ran through the whole of the theory of government. The governor was the responsible per-

son; the criminal—there were few in those days, because crime mostly springs out of want and misery and want and misery were not common in those times—was the result of the errors of the ruler; the King was held responsible for good government, and it was held, as Confucius once said to a King who complained about robbers: "If you, O King, did not rob, there would be fewer robberies in your land." And this was a practical, not only a theoretical, idea in that old day; for in those days if a man lost anything by thieves, the King was bound to restore it fourfold—an admirable rule. In those days it was held that if the King did his duty in the training and teaching of his people, nobody would be inclined to thieve, so that the King's treasury was the place whence all restitutions were made to those who had suffered by theft. And that treasury, filled with the overflowings of the prosperity of the nation, was the place to which all men turned who were wronged, and the wrong had to be made right. And it was another admirable rule of the ancient time that when the religious teachers, who in these days would be called bishops, went round the land, and came to the King's Court, the first questions asked them were all practical questions. Have you looked after the widows and orphans in your country? Have you seen that the tiller of the soil has seed to sow his land? Have you seen that the artisan has the materials with which to work? And so on through every question on which the prosperity of the State depended.

Now, in the earliest days the Kings were what we call Divine Kings. By that we mean that they were men in whom the spiritual nature was developed, that duty was their guiding law; duty was really then the backbone of the monarch's authority, and the principles they laid down as to ownership, rule, and labor were very clear. In ownership, the whole of the land of the country technically belonged to the King and was administered for the common good; there were no taxes, for the revenue of the land



met all public purposes. Out of one part of the land the whole of the nobles, and the whole of the law-making people, and the whole of the governors of the nation lived—one third of the land went for the support of the administrative class. The second third of the land went to the priesthood. What were they to do with it? They were bound to educate every child without charge of any sort. That was the first call on the priestly revenues. They were bound to support every sick person, every old person, every orphan, every one who was in need, who was suffering—hospitals, almshouses, asylums, everything wanted for the helpless was kept up out of this part. And the result was that there was no idea of "charity." Hence, "charity" has always remained a religious duty. It was understood that that part of the national property was put aside for the helpless and the ignorant. Not for priestly pomp or priestly power, but for the service of humanity, was that third of the nation's land set aside. On them lay the whole burden of the support of the helpless; they administered, they did not own. The remaining third of the land was the property assigned for the support of the people, divided up into villages, townships, and so on. All those areas were held by the people who lived on them, and they could not be turned away from them. The land could not be alienated, because, theoretically, it was not theirs to sell; it could not be lost by debt or mortgage, for they had no right in it beyond the right of use—not the technical right of property. And that reminds me again how, in India, that old principle has been lost sight of in modern land-legislation. Thousands of laborers have been turned into tramps of the road, because the land has become property as land, instead of only the use of the land being the property of the people.

Thus was the land divided in my Fairy State. The people tilled the whole of the land and pursued all manual occupations. That was their contribution to the State. They tilled

their own land first. That was the most necessary tillage of all; after that the land of the priests, which was administered for the children, the sick, and the helpless; lastly, the land of the rulers. For the burden was always to come most heavily on the ruling class; and if seed ran short, or water ran short, first the land of the people was sown and watered, then the land of the priests, and lastly the land of the rulers. And that was the principle that ran through the whole. For the man must give what he had to give, and the ignorant—not ignorant as people are ignorant now, for all were educated, but comparatively ignorant, because undeveloped in intelligence—gave the strength of their bodies, that was their capacity; and the priestly class gave the strength of their minds, for they were teachers, nurses, physicians; and the ruling class gave all their time and thought and energy to guiding the State, and planning its welfare, and defending it from attack.

One other purpose was served by the land of the priests. All great agricultural and other scientific experiments were made thereon; farms were kept up where experiments might be carried on, and all improvements might at once be scattered over the whole of the agricultural population; laboratories were maintained for scientific experiments, and anything that was discovered by intelligence became freely available for all, for the intellectual gave the strength of their minds; that was their capacity. There were no patent laws in those days, and no right claimed by any to live idly on the support of labor. It was a fair exchange of power all round—a division of duties; but all had duty, and all had some kind of work.

Now, another point on which things were very different then from now, was one which may seem to many wild and foolish: the higher the people in intelligence, the less need they have of wealth and amusement. Yet it was a rational idea; for the argument ran in this way: A man who is very undeveloped as to intelligence has few resources within himself; therefore,



you must give him everything from outside which it is possible to give—to refine, to elevate, to train, and to make his life happy; the highly developed have endless resources within themselves. Therefore, all the amusements were freely open to the masses of the people. Every form of art was used in order to brighten and make happy their lives. If any one ran short of material good things, it must not be the people. They had nothing else except these outer things, which gradually drew out their sleeping powers, and raised them in the scale of intelligence. So, whoever else went short of amusement, they must be sure to have it placed within their reach. And the result was that they grew up far more refined than the masses of the people in any so-called civilized country today. We may measure very often the class of people that go to any place of amusement, by the vulgarity of the entertainment that is given. Now I have been through all the typical London amusements many years ago; therefore, I know whereof I write. If you go, say, to a theatre in the East End, you will generally find fair ethics—the hero who is good always coming to the top, and the villain coming to grief. But the inanity of it! The lack of a real higher thought in it! That is a thing which makes one's heart weep on seeing the stones with which the ignorant are put off for bread, in the place which is the only place where they are able to learn, the places to which they go for so-called amusement. Now, it is the people who want the best of everything that art can give. It is they who, because their homes are least artistic, need to have *the beauty of art in order to refine them, and make them more human than too many of them now are*. Where labor is too hard, amusement cannot really be healthy. Only by limited labor can you leave intelligence enough to profit by all that art is able to give the mind. And in my Fairy State no man or woman was over-worked; and no child worked at all; and no man did compulsory work after forty-five years of age,

whatever class he belonged to.

At either side of these age limits he worked, but before the lower, at education, and after the later, at any employment—literary, artistic, scientific—to which his abilities and tastes led him. So there was time for education, and time for art, and time for people to grow up into intelligent and useful life. But there is no time for such life now, where the child begins to labor as a half-timer and the old man is only grieved because at sixty or sixty-five he is too old to get something with which to fill his mouth. Far better for the laboring classes were those days, for they were not starved, nor over-worked, nor under-amused. The State was shaped so that all might be happy, it being considered that happiness was the natural atmosphere for man. And so things went on for a long time.

Why did they change? Because humanity had to grow; and that was really the nursery stage, where the children were taken care of and cosseted up, and made much of, and humanity had to learn to be grown-up, and had to go through the rough time of finding its own feet, and learning to walk. And gradually, as these greater men passed away, men of lower moral type took their places, men who began gradually to rule for themselves, and not for the people, to use their power for self-aggrandizement, and not for service. And under the deterioration of the ruling and the teaching classes, the whole of the nations began to go down-hill, and the great Slave States arose—States based on chattel slavery, serf slavery, and wage slavery—on the ruins of these ancient Socialist States. Always with the ruling classes deterioration begins. They have power, and they begin to misuse it. And so came about, not autocracy for the sake of the people, but tyranny for the plundering of the people. And we come now within "historical" times, when to rule did not mean to serve, as it ought to mean. "Let the greatest among you be as he that doth serve"—that is the word of one great Teacher, and it is the word which



marks the condition for the higher degrees of humanity.

*The moment strength is used for the little self, and not for the larger Self, that moment it becomes tyranny and oppression, becomes a means of destruction, and not a pillar of support.* And so with the coming of lesser men into the powers that the great men had used, there came the gradual decline of the State, and ignorance began to be a reason for being cheated and oppressed, and betrayed, instead of being, as in the old family idea, a reason for being protected, cherished and guided. The whole spirit of the time changed, and we have all the different phases of individualism that are seen in the more modern States. Individualism began with the rulers and the priests, they who should have been the servants of all, and it passed on, doing a good work along its own line, for it was necessary that the individual should be developed, in order that a permanently nobler State might ultimately grow out of the strife.

It is a short-sighted eye which sees in any great phase of human growth and evolution only evil and not good. Something comes out of every great human experience, however much at first sight it may seem to be revolting; and it was necessary that the individual should develop despite all the war, social and national, that the developing of the individual necessarily meant. And so the changes went forward, and "duty" ceased to be the law of the State, and the claim to "rights" took its place. Inevitably, where the law of duty has perished as a binding force, men are bound to claim their rights and appeal to legal justice. And so the nations came into the phase of imaginary Social Contracts and State arrangements, and all the other fictions on which modern Democracy has gradually been built up—that we were all born free, and that we gave up some of our rights in order to preserve the others, and so on—we all know the whole of it—a fiction, and a fiction is not a good thing on which to base the growth of a civilization.

We must found on facts, not on fictions, if we want Society to grow and to be healthy. The great watchword of the Eighteenth Century, that man was born free and is in chains everywhere, is a pure fiction. He was never born free, but is ever born helpless, and dependent for his life in his younger days on the guiding and the nurture of his elders. That is as true of humanity as it is true of every baby that is born into the world. And because man is thus born helpless, duty needs to be the law of human life and human growth. Only by the recognition of the law of duty can humanity progress towards perfection.

In this growth to Democracy much that we see now seems to be full of menace for the future. For the Democracy into whose hands the power has slipped is the Democracy brought up under conditions that make it impossible that it should wisely guide a State. How should a number of men, knowing practically very little outside the mine or the forge, or the mill, be able to deal with all the subtler questions on which the prosperity of a nation depends? They can know only what their class wants—relief from the pressure that is crushing them down. And surely they are not to blame if they try to use political power to lift something of the burden under which they, their forefathers, and their children live. They would be less than human if they did not use it so. But class rule is not better, when it is the class rule of Democracy, than when it is the class rule of the aristocracy. In some senses it is worse because more ignorant, in some senses worse because less refined.

Civilization cannot risk the loss of all that it has won during thousands of years of labor and study, and there is the danger that numbers may swamp brains, that ignorance may swamp knowledge—even if the knowledge is limited—a danger lest a triumphant Democracy should pull down instead of constructing, and sacrifice all that humanity has won, under the mere pressure of suffering, and the bitter need for food and leisure. Now, as



long as a man is under that pressure he cannot judge fairly; as long as he is bitterly suffering, he cannot weigh what is necessary, what is possible.

How should Society be reorganized? That it must be reorganized is clear. But how? I suggest—I do not know how far my readers will agree with me—that there is much in these old principles that might form the chart of modern Socialism, that the moral training which should make men and women understand that growing knowledge and power is duty, is one of the most vital lessons for these modern days.

In our upper or middle classes, all who are not engaged in the bitter strife for bread, should carry on a propaganda of duty far more than a propaganda of rights, and should set the example of doing duty; we must try to teach the men and women whose lives are comparatively easy, that the only way in which Society can be reorganized without a catastrophe in which the results of civilization will perish, is that they should take up the rule of self-denial, voluntarily and willingly, which has so long been imposed involuntarily on the poor and the miserable. That seems to me the first lesson that all have to learn who are not fighting for bread: *that no one has a right to live and enjoy save as he gives, whether he gives time, thought, money, training—and that the more he possesses, the more he is bound to give.*

Only in that way can we gain time to make economic changes. And these changes will not be made successfully in a storm of revolution, because in revolution the men who come to the top are not the wisest men, *but the most exaggerated men*; and the man who can promise most is the one who comes to the top, and each one *tries to outbid the other*, in order to secure his own power, and avoid suspicion from the great masses of the people.

The lesson of the French Revolution is a lesson which it is well to learn. Notice the waves of the Revolution as they came on, and notice how every moderate party in turn was swallowed

up, and how each extreme party was guillotined by a still more extreme, until the military power put an end to all.

And it is of no use to ignore the lessons of history. Hardest of all for the younger amongst us is this to understand, for they naturally think that everything can be done so quickly, and do not see the difficulties, and do not realize the obstacles that have to be overcome, and the riddles that have to be solved. And we need a preaching of the doctrine of self-sacrifice, not in order to win an individual heaven, for that is not self-sacrifice at all, but only self-seeking; but the self-sacrifice of duty, which says: "Because I have more to give, I must give more." "From every one according to his capacities"—it is the word of Socialism, but it is the word that is forgotten now. Because idleness has been the prize of success, the masses of the people look on idleness as that for which they ought to strive. None should blame them. They are only following where those who are called "upper classes" have led the way. But till the upper classes learn duty, first of all—*noblesse oblige*—we cannot expect that the lesson of duty should be learned by those who have naught to give, who have everything to gain by uproar and by tumult. And so I suggest that we should hold up an ideal of a Socialist State in which the wisest should be the rulers; and the claim of the child, of the ignorant, should be the right to be educated, to be trained, to be disciplined, in order that they may be free. The ignorant are never free.

I have sometimes thought of a scheme outside the question of the great ideal, which I believe to be the most inspiring force of all; and without an ideal, clearly planned and definitely approached, we shall never do anything really worth the doing—or rather of certain lines of reorganization which are well worthy of consideration and discussion. Let me put it quite briefly:

That a small area should be the unit of administration—a village, a town—



ship, any small area that may be named, so long as it is small. Then, that the people in that area should have the right to elect those who are to guide; but only people over a certain age, or with a certain definite experience of life—the “elders” in the old sense of the term. That it should be their right to choose those who immediately should guide their little polity, so that the administration of the small area may be always under the control of the people who have to live in it.

The head of the council of the area should be chosen out of those elected by the people living therein, but chosen by the authority immediately above it. That has not been tried for many thousands of years, but it is a sound system; out of those elected by the people, one should be chosen as the President—or Chairman of the Board, as we may say—by the authority next above the people themselves. But the choice of the higher authority should be limited to those elected by the people.

The whole life of the people as regards agriculture, crafts, amusements, libraries and sanatoriums, should be in the hands of these local councils; so that the life of the unit in each state should be self-contained to a very great extent. The next area would be the area in which many of these were gathered together into a single organization, say a province.

All the primary councils would advise the Provincial council, and only those would have the right to rule in that larger organization, who had proved themselves good rulers in the smaller organization below—not fresh from ignorance, but partly trained.

would be the rulers of this next greater area, and their chief, again, selected by the authority next above.

A parliament of the nation, which should guide national affairs, would be chosen again only by and from those who had shown themselves efficient in provincial politics. And international affairs I would not give to the ordinary parliament at all, but to the ruler of the State, the Monarch, and to the men old in knowledge and experience, the best of the nation, who should be round him as his council; to the hands of that body only should international politics be trusted. That is a rough sketch, but it may serve as a basis for discussion, to be worked out very much more fully, of course, than I am putting it now.

But the general idea is that each man should have *power according to his knowledge and capacity*. None should be without some share, but the power that he has should be limited to his knowledge, experience and capacity; and only those should rule the nation who have won their spurs in good *administration of national affairs*. In this way, we should restore to the State something of the knowledge that it wants, and we should take away from the State the danger of allowing a mass of ignorant electors—who are really fighting to elect a man who will look after their mines, their drains, their local interests, matters they understand—to upset international arrangements, and possibly plunge us into war—or worse, into dishonor. Those are the general principles which might be worked out, and might be applied to modern days. And the keynote is that of my fairy tale: “From every man according to his capacity; to every man according to his needs.”

### *Each In Our Own Little Way*

We are not here to dream, or even to build up in grace and beauty our individual life; we are responsible, each in our own little way, for trying to leave this sad world happier, this evil world better than we found it. In this way slackness is infamy, and power to the last particle means duty.

—Bulwer Lytton



# The Death Penalty

By L. W. Rogers  
(Illinois)



MURDER is a commonplace crime in nearly all civilized countries. It is of almost daily occurrence. The murderer is found in every race and in every station of life.

All governments prescribe penalties for this crime. Some deal leniently and some deal severely with it, but it continues in spite of all laws and all consequences. It is a problem worthy of the most thoughtful consideration.

We must do something with the murderer. But what? It should be the thing that is best for everybody concerned. In arriving at a decision about what that thing is, we should think first of the common welfare. Neither the murderer nor his victim should have primary consideration. The victim is beyond our power of assistance now, and the murderer's interests are secondary to those of the community. It is the community that will furnish future victims. Let us consider the interests of the community first.

In what ways are the interests of the community involved? Its safety and security for the future are clearly enough involved, and another thing for consideration, but which is by no means so obvious, is *the moral effect which the attitude of the people toward the murderer will have upon them*; for the baneful results of murder can never be confined to the murderer and his victim. The crime necessarily stirs the emotions of the community to some degree. It may only arouse pity for the victim and his relatives or it may react in a frenzy of passion that results in a lynching and thus adds crime to crime. This secondary murder kindles the spirit of vengeance among the friends of the original offender and a feud may result that will cause future crimes.

The safety and future security of the unoffending members of the com-

munity are of primary importance. They require, first of all, that the murderer, as certainly as the lunatic, shall be deprived of his liberty. When he has been imprisoned the community is safe so far as *that* murderer is concerned. But is it safe from others who are equally reckless and lawless but who have not yet committed a crime—who have not yet met the temptation that will lead them to do murder? From these murderers-to-be of course the community is not secure, and the point of contention between those who favor and those who oppose the death penalty, is whether punishing with death (instead of with life imprisonment) the person who has committed murder, will deter those who may yet commit a similar crime. If the death penalty cannot be defended on the ground that it will save the lives of others, there is surely no ground upon which it can be defended, or upon which the pain and humiliation it inflicts on the friends and relatives of the slayer, or the demoralizing effects of a legal execution upon the community, can be excused.

Does the infliction of the death penalty, then, prevent murder? If so, murder would long ago have ceased. But does it even lessen murder? Those who oppose the death penalty declare that statistics show that where penalties are severest, crime is the most prevalent and that the percentage of murders never increases where the death penalty is abolished. The psychological principle involved undoubtedly supports that claim, for it is clear that violence begets violence, even as gentleness creates gentleness. Both laughter and anger are contagious. A natural law lies back of that fact. All emotions, good or bad, are expressed in vibrations of subtle matter, and any given emotion in one person reproduces itself in another in exact proportion to his susceptibility to such emotions.



Therefore the killing of a human being (whether done legally or illegally) and all the pain, sorrow, and humiliation that go with it to relatives and friends, increase and intensify the sum total of evil emotions in the community, and make a very bad matter still worse, instead of better.

But the argument may be based upon facts as well as upon principles; for in the events of daily life we can see the working of the psychological principle cited.

A little analysis will show why the death penalty inflicted on a murderer does not prevent others from murdering. One reason is that most murders are prompted by passions that take no thought of consequences. Indeed, they do not have *thought* but *emotion* as their directive force and determining factor. A man who kills his rival in a love affair, or kills his wife in a fit of jealous rage, or kills a business enemy he has hated for years, is living wholly in his debased emotions at the time and is thinking nothing at all about consequences. He would probably act in the same senseless way even though another had been hanged the previous day for a similar crime. He has brooded over his wrongs, or his fancied wrongs, as the case may be, until the idea of revenge obsesses him and so completely fills his mind that that emotion dominates him, and for the time being he thinks as little about laws and penalties as the savage in the jungle. Murder, which has its origin in the emotions, can never be checked because we have "made an example" of previous murderers.

But there is another kind of murder which is not related to the emotions. There was certainly no emotion connected with a certain New York case in which four young men called their victim to the door and calmly shot him to death for no other reason than that they were paid to do it! In such cases, and in all the murders growing out of robbery and similar crimes, the reason is not overshadowed by emotion and whatever thinking ability the of-

fender may have is at his service. Why, then, will not the death penalty prevent that class of crimes? *Because nobody who thus commits a murder ever believes that he will be caught;* and so long as he believes he can escape detection the death penalty has no terrors for him. As a matter of course, if he really believed he would lose his own life he would not commit the contemplated crime. But he does not believe it. No matter how many others may have been caught, he feels sure that his plans are perfect and that he will escape.

It would therefore appear that in both classes of crimes—those in which emotion is the ruling force and those in which reason is dominant—the murderer is not deterred by fear of the death penalty. In one case it is not present in his mind, and in the other he feels so confident of escape that it has no restraining influence.

If, however, it is argued by the advocates of the death penalty, that the offender knows that there is at least a chance of detection and that this will have its influence in minimizing such crimes, it can be said in reply that the penalty of life imprisonment would serve that purpose equally well. Such imprisonment is a very terrible fate to contemplate, and if the would-be murderer reflects at all, the possibility of long years of separation from friends, and the loss of all that makes life worth living, will be sufficiently appalling.

One of the many objectionable things about the death penalty, even if it could lessen crime, is the difficulty of being certain of the guilt of the accused. Very often a man is sent to his death on purely circumstantial evidence. There is no doubt whatever that innocent persons are occasionally put to death. Of the obscure cases we hear little or nothing, but there are some that are historical as, for example, the case of the Englishman, Fairweather, whose alleged victim was afterward found alive and well. There had been a quarrel, but nothing more, and Fairweather was as in-



nocent of crime as any babe in the community. Had he been imprisoned, instead of hanged, the terrible mistake could have been rectified. Even if the death penalty should have some restraining influence, is it sufficient to justify such unavoidable blunders?

Aside from all the other arguments that can be made in support of imprisonment as against the death penalty—including the possibility of changing the criminal into a penitent and reasonable being—is *that it is in harmony with the progress of civilization*. The death penalty is becoming less and less popular as we come to know more and more about human nature. Not so very far back in history the death penalty was invoked to prevent stealing—which, of course, it did not prevent. Men were hanged in England for stealing sheep and for stealing fruit. In America, no longer ago than the Colonial days, petty theft was punished with death. Still

farther back in the history of crime torture was popular; and those who today declare that "the punishment should fit the crime" are unconsciously reverting to the methods of that period.

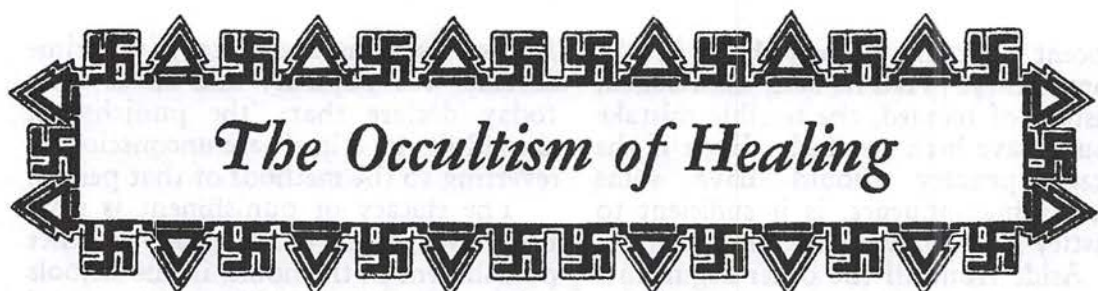
The efficacy of punishment is now being everywhere challenged—whether punishment in the home, in the schools or by the State. There must, of course, be restraint and discipline, but punishment is another matter. A generation ago there was a general belief that to "spare the rod was to spoil the child." Today in both home and school the rod has almost totally disappeared and there are probably few who do not believe that it did much more harm than good. And just so it is with the terrible punishment of the death penalty. There is a better way, and it is better for everybody concerned—better for the offender, better for his relatives, better for the officers of the law, and better for the morals of the whole community.

## Recognition

As when with downcast eyes we muse and brood  
And ebb into a former life, or seem  
To lapse far back in a confused dream  
To states of mystical similitude,  
If one but speaks or hems or stirs a chair  
Ever the wonder waxeth more and more,  
So that we say, all this hath been before,  
All this *hath* been, I know not when or where;  
So, friend, when first I looked upon your face  
Our thoughts gave answer each to each, so true,  
Opposed mirrors each reflecting each—  
Although I knew not in what time or place,  
Methought that I had often met with you,  
And each had lived in other's mind and speech.

—Alfred Tennyson





# The Occultism of Healing

By the Rt. Rev. Charles Hampton  
(California)



THE fact that thought and emotion have an effect upon the body, for good or for ill, is now generally recognized by most physicians and healers. Diseased minds and emotions are studied in psychopathic wards, and a relationship between them and physical disease is often recognized, even by the most materialistic schools.

One of the chief obstacles to progress in medical circles has been the concentration of study upon *disease*. Little study has been made of health. There is all the difference in the world in the method of approach to a subject. One attitude of mind results in palliative suppression of disease, often diverting it into a new channel and endowing it with a new name. The other is far more likely to result in a permanent cure. It may be said that physicians are most frequently called upon to deal with acute conditions and are bound to give an immediate palliative drug or treatment. True. But is that a justification for the average medical education, that merely equips a doctor for a life-time of patch-work?

A new ideal is needed among practitioners of the healing art, just as a new motive is needed by ministers and priests. A church ought to exist for the purpose of making all churches unnecessary, by bringing people to a direct realization of their own divinity. A doctor or healer should work as though to make all doctors unnecessary by educating people into health. Any lower ideal than this must necessarily cause either priest or physician to spend his life and energy in mere palliative measures (moral or physical) that fail

to reach primary causes. Perhaps this sounds too idealistic. Are there any who would become physicians, with much labor and expense, and then deliberately make themselves unnecessary? There is no immediate danger of doctors becoming unnecessary so long as human nature is what it is. There will, for a long time, be plenty of patch-work to do. The point is that true leadership demands a new motive, a new driving force, the objective of which shall be health. Too long have we been thinking of disease, studying disease, enjoying disease. What the Theosophist is interested in is the occult principles that are at the root of health, so that a science of health can be gradually established. Once this point of view is made the ideal, there will be less probability of patch-work being the goal—even through it may be the unconscious goal of many well-meaning healers today.

## DHARMA—DUTY, RIGHT OR WRONG

One reason why Theosophy has not emphasized healing is because health is not an end in itself, but only a "by-product." It is evidence of confusion of thought to regard health as an end. It is a product of a life lived in harmony with the higher Self and with one's environment. The key to the whole problem of health and disease is found in the Theosophical teaching of dharma. On this point Theosophy differs from every other school of healing or of thought, physical or metaphysical.

What is a wrong thought or a wrong emotion? Is it what the Inquisitors thought wrong? Is it what the Puritans thought wrong? Is it all



of the many things modern churches think sinful? It is a relative matter. Evolution being a truth that we cannot change, what is wrong for one person is not necessarily wrong for another. The Red Indian of early American days safely expressed violent emotion and did much murder, but maintained a splendid physique—so long as he lived in harmony with his natural environment, and with himself. To us he was quite wrong; to him it was virtue—the defense of his country. A vulgar, full-blooded person can safely eat and drink and smoke heavily. A spiritually-minded man could not do such things with safety to his health. Some egos express themselves in one way; some in another. The point is that health has no relationship to our degree of moral development. It has no relationship to our intellectual development. This is in flat contradiction to every other school of thought. But consider for a moment its obvious truth. If health had anything to do with a special standard of moral perfection, then all immoral people, all criminals, would be very sick. Are they? If physical health had anything to do with a particular standard of mental growth, then all the morons would be diseased. Are they? Many criminals and morons have wonderful health. Savages are sometimes, nay, frequently, almost perfect specimens so far as their bodies are concerned. Of course, plenty of "good" people are in a condition of health also, but on the other hand we find foul diseases among the good as well as among the vicious. Why is this? Because physically-well people live in harmony with *themselves* and *their* environment. Their standard may be low or high. We are all at different levels of spiritual growth. If we faithfully, honestly, express our highest inner growth (whatever it is) in the outer life, we shall have health. We do not have to wait until we are perfected Men before we can enjoy health; it may be demonstrated at *any stage of the journey* from savage to saint. For health depends on whether a man is "in harmony with himself, so far as he has

yet evolved." The reason why many "good" people are sick is because their daily outer life is not in true harmony with their accepted ideals. Some diseases are an inheritance from a former incarnation, but that does not alter the principle. Success in carrying inner ideals into the outer life will neutralize even the disease-karma of former lives. "Exertion is *greater* than destiny." To be free from disease it is necessary to live in harmony with ourselves and with our environment. People complain that their environment is all against this effort. But they forget that they themselves created their environment. "Keep thy heart with all diligence, for out of it are the issues of life," said Solomon. Anyone who complains that other people, or their outer circumstances, prevent them from living their ideals has not yet understood the law of divine justice—karma.

#### WHAT IS SIN?

The mistake made by many systems of thought, other than Theosophical, is to assume, falsely, that one rigid code of morals (their own!) can be applied to all people alike. Christian Scientists have their standard, Roman Catholics, Baptists, K. K. K's, Prohibitionists and a hundred and one other bodies seek to force all citizens to conform to *their* standard of morals. Sometimes the standard is high; sometimes it is low and bigoted. But failure to conform is labeled "sin." During the war we were all convinced that it was wrong for Germans to kill Americans, but that it was a virtue for Americans to kill Germans. In fact, the more Germans killed so much more was our righteousness exalted. But the enemy felt just as virtuous and as righteous about their killing! Right and wrong are relative terms.

It is not, therefore, necessarily sinful to reject another person's conception of sin. This ought to be obvious. Evil consists of "continuing to use, as a means of growth, that which we should have learned to do without, at our stage of development." James puts it in simpler form: "To him that



knoweth to do good, and doeth it not, to him it is sin."

From this point of view everyone who is ill is advertising to the world some secret sin (always remembering our definition of "sin"). It might be remarked here that the relationship of some diseases of vital organs to particular sins is well known to occultists, so that the moral defect is not secret. No doubt the time will come when people will be ashamed to be diseased—when they fully realize that they can have health by doing only what the savage or materialist does successfully; namely, expressing their highest inner life honestly.

#### EXAGGERATED EXPRESSION

This does not mean exaggeration. Obviously, if a person acts against the voice of conscience, in excess, he is as much out of harmony with his inner development as repression would be. As an example we may take epilepsy, which in certain forms, is said to be the karma, or consequence, of an abuse of the sex function in a former life. In the same way other diseases result from excessive emotion and exaggerated thought. That point will be dealt with later. But let no one think that to give rein to unbridled passion is "honest" expression of the inner nature. We must learn to discriminate between the higher Self and the desires of our bodies. Even though the standards of morality are variable the fact remains that people at all stages of morality, from the lowest to the highest, live in comparative safety side by side. Criminals usually associate together. If members of the underworld sometimes invade the business or civic world with a gun, it is because more cultured criminals are operating there, disguised as gentlemen of honesty. Karma and reincarnation explain cases where "innocent" people are shot down. They may be innocent so far as this life is concerned. We reap what we sow, not something else. But for the most part "birds of a feather flock together"—they express themselves appropriately towards each other, and safely so far as the rest of the world is concerned.

#### REPRESSION

There is far more danger of disease resulting from repression than there is from excess. Conscience aids the "prevailing morality" in preventing excess to such a degree that it would destroy the State. It is necessary to enact restraining laws to teach the child-mind what is the next step in its evolution.

We have stressed the relativity of right and wrong deliberately, because the absurd attempt of legislatures and churches to impose their own (often narrow-minded) code of morals has resulted in numerous puritanical taboos. These, in turn, result in various emotional and mental repressions which have manufactured different forms of disease. This being the case, it is useless to drug the nerves into insensibility or to repress pain by mental means, because then the disease is likely to gain headway under cover of darkness (lack of pain) and may lead to sudden death. Many metaphysically "cured" people die suddenly, usually of the same disease that was transferred to the mental or emotional body. When the force of the concentrated mental repression is nearly exhausted, the disease, pent up in the mental body, will break down the artificial barrier, and develop rapidly in the physical organism again. I heard of one case wherein a woman had tuberculosis. The disease disappeared from the physical body by all the tests known to medical science, but the woman was then insane. On regaining mental balance, the tuberculosis reappeared.

If physical, emotional and mental repressions cause various diseases, the Theosophical student is certainly not interested in using mental repression or drugs to suppress or divert (but not cure) them. To do that would be simply to carry the erroneous principle of physical inoculation into the mental realm. This is exactly what some systems of metaphysical healing are doing.

#### CORRESPONDENCES

One or two examples will illustrate just how exaggerations and repressions



of the inner life work out into physical disease. Take the emotions of impatience and anger. If chronically persisted in these will cause an excessive secretion of bile and will ultimately lead to chronic liver trouble. This does not mean that a transient anger will cause disease of the liver, because it may be that the wrong emotion is very much on the surface. We all know people like the enthusiastic Irishman who sees a fight on the street and eagerly enquires if it is a private fight or "can anyone get into it?" Lord Bacon expressed that clearly when he said: "'Tis not the lie that passes through the mind, but the lie that sinketh doth the hurt." An impulsive impatience does not produce the same extreme result as a deep-seated, vindictive irritability or anger. By a chemical analysis of the blood after an outburst of irritability, it has been found that there is an excessive secretion of bile. It can readily be seen that, repeating it often enough, carrying it inward-turned far enough, the liver must become diseased. It does not need clairvoyance to observe the bile being manufactured in a person who is yellow (jaundiced) with anger. The French word for anger is *bile*. One metaphysical writer claims that meditation on patience, and the practice of it, will cure liver trouble, because "patience separates love from anger in the same way that the liver separates blood from bile."

According to Dr. Ira Hilton Jones, a noted chemist of Cleveland, eating a hard-boiled egg when angry produces a chemical substance called muscarine—which is found in poisonous toadstools. Anger increases the acidity of the stomach; this oxidizes the colin in the egg, and makes an otherwise harmless substance poisonous.

Beneficial hormones, or chemical agitators are secreted in the blood and lymph by optimism, cheerfulness, loving-kindness. On the other hand, the ductless glands dry up in crabbed natures where there is restriction and repression. "A merry heart doeth good like a medicine, but a broken spirit

dryeth the bones." King Solomon voiced a great scientific as well as an occult truth when he uttered that aphorism.

#### CORRECT AND INCORRECT METHODS

Observe the limitations of the various physical and metaphysical systems, unconsciously specializing in patch-work. Beginning with the dense body we have the allopathic theory with its drugs, serums, vaccines, gland extracts and surgery. More refined physical methods are diet, exercise, massage and various forms of nerve and muscular adjustment. Next we have systems limiting themselves to treatment of the etheric part of the physical body by means of attenuated drugs, light, heat, electricity, color, water, magnetism and etheric vibrations. Then we leave the physical world and have metaphysical systems treating the psychic nature by means of psycho-analysis, auto-suggestion, hypnotism and mental healing. Still other systems (a very few) seek to rise above all the bodies and contact the ego or soul that is never sick. All sickness, all disease, is in one or other of the bodies or in the relationship between them.

It will at once be seen, if this is true, that the most practical thing that can be done is to contact the ego of the sick person, since the inner Self knows its own personality far more perfectly than anyone else does. This is direct action, and is the method of the Healing Department of the Theosophical Order of Service.

The consequence of contacting the ego of a sick person should be that the afflicted one is led, by an inner compulsion, to consider the whole constitution of his nature—physical, emotional, mental and spiritual. Therefore we would advocate for the healing art what Theosophy aims for in the fields of religion, philosophy, science, education and politics, namely, a synthesis of all that is best at each level of consciousness. By "best" we mean any system that is in harmony with God's Plan of Evolution. This at once rules out serums, vaccines and



gland extracts that are the product of decay, decomposition and death. It abolishes, for us, vivisection and the slaughter house.

Whatever combination of treatment is adopted, the only permanent cures are those where the karmic lesson is fully learned. The sufferer must bring his outer life into true alignment with his particular level of spiritual growth.

#### KARMA AND HEALTH

Many students have somewhat curious ideas about karma—cause and effect. No one should take the attitude that because disease is the working out of divine justice, it is therefore "wrong to interfere with the Will of God." We can neutralize karma to any extent we are capable of understanding it. It is not fixed. It is constantly changing with every changing thought, feeling or action. It is just as much the Will of God for us to cure disease as to have it. Dr. Besant says that karma is "the interrelationship between consciousness and environment." If we have a disease it is a reaction of environment against our faulty consciousness. It can be remedied, quickly or slowly, according to our ability to change our consciousness.

If our outer life does violence to our inner convictions, cause and effect will make it inevitable that we shall be diseased. In the same way, cause and effect will neutralize disease, sometimes instantaneously, the moment we re-establish harmony.

If we have thought of a thing as wrong, and yet think, feel or act it out against that conviction, we are build-

ing the karma of disease. If we think a thing to be right, even though the world believes it to be sin, our dharma is to stand against the world, and remain free from disease in that particular.

We still bitterly resent disease, and approaching death from it; that is sufficient evidence that we have not exhausted the self-generated karma. We shall probably be reborn with a tendency to reproduce that same disease.

#### CONCLUSION

Health is something we all ought to desire to have. It is a moral obligation of the lower self towards the higher. The Lord Buddha gives physical health as the first step towards the Path of Holiness. If we take that step without health we are likely to depart this life soon after that auspicious event. We are told in *At the Feet of the Master* that "without a perfectly clean and healthy body you cannot do the arduous work of preparation, you cannot bear its ceaseless strain."

We can all begin to achieve that health where we stand now. We need not—we should not—look outside of ourselves, since all power is within. Health does not depend upon reaching any particular degree of moral, or of intellectual, development. It depends upon the harmony and free expression of the inner nature in the outer life, where we stand at *this* moment. We must be at peace with ourselves and at peace with our environment. The only condition is that we shall open wide the channels of our consciousness at every level—physical, emotional, mental and spiritual.

#### *God's Opportunities*

Never fancy you could be something if only you had a different lot and sphere assigned to you. The very things that you most deprecate, as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities.

—Anon.



# Impressions of the Giant Sequoias of California

By Geoffrey Hodson  
(England)



THE strongest natural impression which the giant redwoods produce is that of individuality, of entity-ship. Their grandeur, size, strength, and age also impel one to a wonder which almost amounts to awe. They are mighty lords of the kingdom of the trees: adepts, as it were, of tree consciousness.

There are two force-centers in a single redwood trunk; four in the giant three-trunk tree from which these observations were partly made. One of these life- and force-centers is situated some three feet below the ground level, the other high up amongst the branches. In the Sherman tree—the largest known Sequoia—with its single trunk, this second force-center is situated just above the lowest branches, which leave the mighty trunk some 150 feet above the ground. In each of the three trunks of the triple tree, it is in the same relative position in each trunk, thereby making up the four centers referred to above. Between the lower and the upper centers there is a powerful interplay of electro-magnetic and vital energy, so that each tree somewhat resembles a powerful engine or dynamo.

These force-centers in the giant redwoods correspond to the body and head centers of man. In the case of the tree, heart, solar plexus, spleen, and sacral chakrams are all combined in the lower of the two centers. Similarly the crown, brow, and throat chakrams of man are combined into the one upper center in the tree. The lower of these is in some way connected to the Spirit of the Earth, whose life is in the trees. It is also in magnetic association with the great solar and kundalini storehouse in the middle of the earth, and this on the force side is the secret of

the immense power and coördinated selfhood which the Sequoias display.

The formative and growth producing influence comes from the lower of the two centers, which has evolved from the life center. The action of this influence is described in the author's book, *Fairies at Work and at Play*, as follows:

In the heart of every seed is a living center, which contains the stored-up results of previous seasons as a vibratory possibility. Apparently the awakening, or stirring of the life, in due season produces sound. This sound is heard throughout the elemental regions where the builders answer the call to labor. Every type of growth, whether of stem, shoot, leaf or flower, appears to have its own note, or call, to which the appropriate nature-spirit "builder" must respond. This sound also has a form-producing activity, and is, probably, the means by which the archetypal form is translated to the etheric level where it becomes the etheric mould.

Some of the results of this vibration appear to be:

- (1) To separate and insulate a portion of the atmosphere round the seed.
- (2) To call the builders, who, entering the specialized sphere, are enabled to materialize on the sub-plane in which they have to work.
- (3) To set the matter within the sphere vibrating, at the required rate, and to specialize it, in readiness for the work of the builders.
- (4) Probably also to materialize the archetypal form into an etheric mould.

New vibrations are introduced, as leaf, shoot, stem, and flower are to be built, so that the corresponding free matter is affected, and the corresponding builder is called and set to work on the appropriate matter.

The upper center is the more super-physical part of the mechanism of the consciousness of the tree, whilst the interaction between upper and lower completes the triune self of the tree spirit or being. This does not mean that there is no consciousness in the lower, or growth-producing power in the lower. On the contrary, each



center is in a measure performing both types of work. The upper center, for example, governs and causes growth and development of branches, foliage, etc., while the lower performs the same function for the whole tree.

Man, being two kingdoms in advance of even these splendid tree beings, is more complex and more highly organized than they: in him the various creative, sustaining and transforming, form-producing, vitalizing, and feeling functions are carried out in and through the seven separate force centers in the human body.

The aura of the tree now called General Sherman, said to be the oldest and largest living thing on earth—its height is almost 300 feet and its age some five thousand years—extends at the astral level for some fifty feet beyond the trunk. Its etheric emanations play out to a distance of about six feet. These latter consist of coarse striated lines of force, produced by the tree throwing off both used and unused prana, electro-magnetic energy, chemical substances in molecular state; of these, the electro-magnetic discharges reach to the greatest distance.

The Sherman tree has a distinct mental body of enormous size. The auric envelope or sphere of influence extends from below the ground level, follows the shape of the tree upwards and reaches to the tip of the tree. There is a suggestion of color in this aura: blue, from azure to deep sapphire, flecks of yellow, extremely delicate pale green, and an opalescent sheen as of mother-of-pearl being visible. The etheric double of the tree is outlined by a soft rosy glow, extending some three inches beyond the bark on all sides and consisting of the unused rose vitality atoms.

Above the tip of the Sherman tree is a fourth vehicle of consciousness, which apparently is an embryo causal body. The mental body opens out into this, which resembles a head or ovoid extension into the arupa worlds, with a distinct neck at the point of meeting of the two vehicles. Here the observer thinks he discerns the star of the monad, a glowing triangle of stars.

from which there appears to extend a connection with still higher realms.

In the threefold tree a similar phenomenon is observable, but there is only one mental body and one embryo causal body, which is smaller than that of the Sherman. This potential ego is performing the function of tree deva and is the true tree spirit. This function is described in the author's book, *The Kingdom of Faerie*, as follows:

A tree may be regarded as having a soul, because a portion of the monad-bearing life-wave pervades it, and evolves by means of incarnation within it; its evolution is quickened when a nature-spirit takes charge of a tree. The first effect is the quickening of responsiveness in the dreaming consciousness of the tree. The brilliant corruscations of the aura of the nature-spirit play continuously upon the tree consciousness, forcing it, in the course of time, to a dim and dull reproduction within itself of these vibrations. The actual sensitiveness of the physical tree to impacts from without becomes increased, and with it the response of the consciousness to those impacts.

The nature-spirit, being so much more highly evolved, appears also to act as a link, or channel, for energies from higher levels of consciousness, and so to fulfill a function which is a faint reflection of that of the ego in man, which is that of a lens, focus, or channel between spirit and matter. This is possible to the nature-spirit, because he has achieved a considerable measure of awakened self-consciousness, which is the essential factor.

It may be said that each vegetable group-soul is in the charge of an advanced deva, under whom the tree-spirits work. This hierarchical system is in operation throughout the whole deva evolution right down to the fairies and form-builders, functioning in the vegetable kingdom, the whole being under the control of the group-soul deva. He, in his turn, serves and obeys some great archangel of our earth's vegetable kingdom, who, knowing the plan in the mind of the Logos, transmits his instructions through the various grades, down even to the tiny etheric creatures who build and inform the material structure.

It may be that the occupancy of a tree for a long period by a nature-spirit is a sacrifice, and forms a means of swifter unfoldment, a path of service, in fact. This, like all true sacrifice, will cause no real pain, though a sense of limitation must be present on the lower planes. In taking up its abode in a tree, the nature-spirit appears to unify itself with the complete cell life of the tree, thus making homogeneous that which was heterogeneous; it, therefore, may be regarded as an expression of the soul of the tree, though at the same time it is a separate entity.

Unlike the tree deva, which after all is a separate being from the tree, the dawning egoic consciousness of the giant



redwoods cannot leave the physical tree itself. There is, however, an order of tree nymphs connected with the branches, each of which is an evolving tree consciousness and exhibits in miniature the same phenomena as described for the central tree, with the exception of the formation of a causal body. There is, for example, a force center below the bark of the main trunk at the point at which each branch arises, and a second farther out along the limb amongst the lesser branches. There are tree spirits associated with the main branches, fairly typical dryads serving the branch, as their lesser brethren serve whole trees of other species.

Each *Sequoia gigantea* is an immense generator of energy which probably could be tapped at the etheric level and used by suitable machinery, for there is a prodigious discharge of superabundant power. This has a distinct therapeutic value at the etheric level; it combs out, cleans and recharges the etheric double of man, whilst the interplay of force between the two great life centers tends to open up the corresponding channels between the higher consciousness and the brain in man, whose own force centers are, as it were, hypercharged by a process of induction when he sits near the tree in meditation. If he is sufficiently susceptible and free from self-centeredness—and the very presence of the tree seems to produce this effect in all but the most unresponsive of men—a measure of the strength, stability, grandeur, and even vitality of the tree enters into him.

The redwood trees themselves are, however, curiously impersonal; much more so than less evolved types like the oak, beech, elm, and birch. The sense of friendliness which one gains from these is probably largely due to the presence of tree devas, though the tree consciousness does seem to answer to human thought and feeling to some extent. Not so the redwood, as far as the observer can tell, particularly in well grown specimens. The self-consciousness of the tree is all situated high

up amongst the branches, far above the puny bodies of men.

This consciousness is extremely active, especially in the Sherman tree. A great descent of power is occurring from the arupa levels into the mental body, which in its turn is, as it were, reaching up towards this descent with open arms. There is a distinct sense of striving, of intensity of effort. If one may use the simile without materializing this process unduly, it resembles the effort of a chick to break out of the egg-shell.

There is a great arupa deva in charge of this process of the birth of the causal body. It identifies itself with the downflowing stream and the monadic star and appears to be establishing the connection of the higher triad of permanent atoms with the personality of the tree. One might almost say that the deva is attaching to each other, and holding in position, monad and newborn ego. At the causal level this process of individualization produces the appearance of a cup or funnel, as if the tree consciousness were offering itself up with all its great forces, which in their upward flow produce the appearance of a chalice growing out of the very top of the tree. Into this the sacramental "wine" of the life of the first Logos descends, filling it to overflowing. The shining radiance which surrounds the blending of "chalice" and "wine" constitutes the causal body, built of out-raying life, light, and power, fused into the matter of the mental body. The observer thinks he can discern a straining upwards of the whole tree, which in man would constitute a supreme intensity of adoration, the apotheosis of worship, consummated in the everlasting Eucharist of Nature by which all worlds and all things are nourished and sustained.

If one may at this point forsake the purely scientific observation of natural processes and enter into the very life of Nature as manifested in this mighty mountain range of the Sierra Nevadas, in the forest and especially in these great old trees, a vision of divine splendor is revealed; for the glory of the



Supreme is shining all about the giant redwoods and raying forth upon the whole tree kingdom from their lofty heights. The forest becomes a temple; all trees a congregation of worshipers. The redwoods are splendid ministers, and the angelic hosts a celestial choir chanting from age to age the praises of the Supreme. The song of the angels is an echo of the creative word; it resounds in the very heart of every living thing, establishing there the creative power, the form- and shape-producing energy which guides the growth of all natural forms, ever moulding them nearer and nearer to the archetype within the Creator's mind. Physically, emotionally, and mentally, this instinctive "worship" of the trees manifests as growth, development, and attainment and culminates, as all worship should, in the conscious union of the Lord and His devotees to produce a new vehicle for His power and consciousness; for thus indeed the process of individualization may be described.

In the light of this vision, life is a song, an anthem sung by Nature to the Supreme. Growing forms from those of mineral to superman are the sound-forms produced by that won-

drous sound. Creator, creative power, angelic hosts, the world and all that lives and grows thereon are seen and heard as one. There is but one God, one Life, and one eternal song, which is the voice of the Divine Musician resounding throughout all His worlds.

The mineral and the vegetable sing perfectly in tune, for their song is the instinctive reproduction of the music of the Divine. Animals slowly learn to sing self-consciously, yet their selfhood is still too primitive to mar the harmony of Nature's song. Man, as yet imperfect, utters the discords which are known as sorrow and disease; yet one day he will sing self-consciously in tune, perfectly embodying the creative word of God.

The mighty redwoods would seem to be attaining selfhood direct from tree to man, or from tree to "Shining One," according to the chosen path of pilgrimage. Perhaps the song they will sing self-consciously will always be in tune, not marred by selfishness and greed, by passion and vice. Perchance they will constitute the devas or humanity of another globe, even the younger brethren of Mercurial mankind.

## *The True Gentleman*

Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love cannot behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of Love in their hearts, they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman-poet. It was because he loved everything—the mouse, and the daisy, and all the things, great and small, that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word "gentleman." It means gentle man—a man who does things gently with Love. And that is the whole art and mystery of it. The gentle man cannot, in the nature of things, do an ungentle and ungentlemanly thing. The ungentle soul, the inconsiderate, unsympathetic nature cannot do anything else. "Love doth not behave itself unseemly."

—Henry Drummond





## *More Wisdom—Less Crime*

*(With a Side-Light from Bishop Leadbeater)*

*By Herbert Radcliffe*



HE rapidly increasing number of crimes in America in recent years is causing deep concern to all thoughtful people. Quite recently there have been such particularly fiendish acts, especially against innocent children and women, that the whole nation is at last stirred to the realization that something more suitable must be devised to combat crime than the present methods which have proved hopelessly unequal to the alarming situation. Many of the worst crimes are committed by young men who have been released from penal institutions, and this repeated experience is demonstrating that these institutions intensify criminal tendencies instead of diminishing them. Records show that from fifty to sixty-six per cent. of incarcerated offenders are "repeaters," that is, they have been in jail before; and when one remembers that many who commit crimes are not detected or convicted, one is safe in assuming that probably eight out of every ten who have been released from prison are apt to continue their anti-social careers. One can therefore understand the statement of Judge Ben B. Lindsey, after his many years of experience on the bench: "Money spent on criminal courts, prisons, and other instruments for making criminals and increasing criminality, is worse than wasted. It is a sowing of the wind from which already we reap the whirlwind."

The situation is bad enough even in normal times when the defenses of society break down and crime triumphs

over peace and lawfulness, but it is worse in extraordinary times like these when it is estimated that every year some 500,000 people are committed to our criminal institutions, not to mention about 200,000 additional delinquent minors, many of whom may be potential criminals. This is a very large army with anti-social tendencies and, although it sounds alarming to say it, we are in the midst of a serious conflict between the criminal and the peaceful classes, with the latter getting the worst of it, and the time has come when all serious-minded citizens should give earnest attention and co-operation to plans that will safeguard their progress and security.

Fortunately the very seriousness of the situation has aroused public interest to high pitch and drawn together a number of prominent leaders who have organized local as well as national commissions for the study and diminishment of crime. They are composed of publicists, jurists, statesmen, social workers, and others, and their wide knowledge and experience give grounds for hope that the subject in all its phases may receive the thorough study it merits and that some measures of permanent reform may result.

How deep-rooted are the causes of crime in almost every part of the fabric of our individual and national life, and therefore how difficult is the fact-study work of these new organizations, will be evident as one reviews just a few of the many factors in the problem. For example, it is known scientifically that prenatal malformations of



the body often result, during and after adolescence, in an abnormal physical and nervous structure that is easily thrown off balance in a great emotional or mental crisis that leads to an uncontrollable criminal act.

Psychology, sociology, and biology have demonstrated the fallacy of the old-fashioned notion that the criminal is a single-factored deliberate perpetrator of wrong; rather is he, like every other human being, the result of a number of circumstances, including prenatal conditions, heredity, environment, and economic and social stresses over which he has almost no power of control. It is known that malnutrition, poverty, a diseased physical body are all important contributing, definite factors to the committing of crimes. Imbecile or criminal parentage and environment are almost inescapable impellants to violent acts. Fortunately, the eugenic sterilization of congenital idiots and incorrigible criminals (already legally approved in some states) will gradually diminish crimes from this source. Sexual diseases and inversions are contributing factors to crime. Another is the keenly competitive and ruthless spirit of modern business life, unemployment, and the inability of the mentally defective or the weakly characterized to survive without recourse to extreme methods.

Our incomplete educational systems are also responsible since they teach by rote rather than by reason, and waste much time by imparting useless information instead of giving the practical manual training that would enable the poor to earn a fair livelihood and lead a decent life.

The decline of orthodox religion left a large class without the restraints of true religious guidance and evoked only derision and contempt from youthful minds of the criminally inclined. Another factor is the recent World War, with its glorifying of wholesale murder and its proof of the ruthlessness of civilization, which are the backwash of every war, and make their criminal impress on the receptive emotional and mental attitude of people.

While these are general factors in

the present amazing prevalence of crime, there is a more important specific factor which deserves special treatment from some more learned student of the occult laws of evolution. It is that America is giving birth to a new race—a mental one—and that this is a time just preceding it when all the emotional vices of the older races that are in America's melting-pot must first be brought rapidly to the surface in order that they may be skimmed off to leave a residue of purer, more intellectual virtues and capacities for the new race. It is this ebullient process which is largely responsible for the restless actions, emotions, and thoughts which characterize this "jazz" age; and as the development of emotions always precedes the development of mentality, it is inevitable that this hectic emotionalism (naturally uncontrolled when a restraining mentality has not yet been developed *pari passu*) should be a prolific source of excesses in every direction.

It will thus be evident that the commissions for the study of crime have a large task on their hands and should receive encouragement and assistance from all who are working for the good of the world.

The difficulty is that there are so few who understand those deeper currents of human evolution which cause crime. Most people take such a superficial view of crime and criminals. Their interest is aroused by some horrible event, they follow the details in the public press until the offender is apprehended and sentenced, and then they forget it.

But the Theosophist has a different conception. He regards the whole of humanity as one vast brotherhood evolving as a unit, as well as individually, from savagery to the highest spiritual attainment. Thus, both the criminal and his prey receive his sympathy and his understanding.

He conceives the human being as an undeveloped soul gradually growing in knowledge and in virtue through many successive lives on earth, under the operation of the law of cause and effect, so that nothing happens by



chance, but everything has a beneficent purpose for both the individual and the race.

He recognizes also that there are many different grades of souls, some of them very primitive and immature, greatly lacking in the finer virtues and qualities. They are "young" in the school of life: congenital criminals are such. They have not had so many incarnations, so much experience, as the "older souls," the leaders of the race who are its exemplars of knowledge, self-sacrifice, self-control, spirituality.

There are many intermediate stages, but the main idea is clear, that *every* human being is here for a definite purpose which is to unfold the divine potencies within him through the experiences of his many lives on earth.

Those who understand this and who wish to aid it will therefore have a very different attitude towards the criminal. They will wish not merely to *punish* him, but more especially to educate and *help* him to overcome the character deficiencies which made him a criminal. If his crime is so heinous that he must be kept permanently jailed and away from the community, well and good. Even then, one would advocate that he receive such education as would help him to realize wherein he lacked and how to understand and improve himself: we shall refer to this more fully later.

One who studies human evolution in this light will oppose capital punishment, because that throws the criminal out of physical life without giving him time for such education and thus is apt to cause him to be reborn as a congenital criminal to add to the woes of the world.

In what added respects would a believer in the Ancient Wisdom have a different attitude towards criminals, and how they should be treated, other than that held by the non-believer? Would he have any suggestions to make with regard to penal institutions themselves and how they should be planned and conducted?

We have already referred to the different grades of human souls. In the

technical literature these are referred to as "pitris," so that the most advanced (like the saint or the genius) would be "first-class pitris," while the most primitive (like the cannibal) would be "seventh-class pitris," with all other types as intermediates.

When Madame Blavatsky promulgated Theosophy she explained that human life exists not only on our globe but on a great many others; indeed, that we who are now here have come from other planets as well. But while the normal course of events will keep most of us here for many incarnations to come, there is a special method of evolution known as the "Inner Round," which is used to expedite the progress of some of the backward souls of our present humanity.

When C. W. Leadbeater, the well-known Theosophical author, was asked many years ago about this matter, he wrote as follows:

"The subject of the Inner Round is one of which but little has been said, because our information with regard to it is as yet very incomplete. Since the conclusion of the First Round there has been life representing all the various kingdoms upon every one of the seven planets, and this of course means that there has been population upon each—the Shista or seed spoken of in *The Secret Doctrine*. These populations form an interesting study, and are usually found to be composite in character. On Mars, for example, at the present moment we find some human beings at a lower stage of development than any now existing on this earth—apparently the descendants of those who were not fit to pass on when the Life-Wave moved hither from Mars; but we also find another race broadly speaking equal to ourselves, and the egos animating this set are those who are following the line of evolution described as the Inner Round. It seems that a second-class pitri who raises himself considerably above his fellows has the opportunity of entering upon this Inner Round scheme of evolution as one of the methods by which he may overtake the first-class pitri. If



he qualifies himself for this by his unselfishness, his next birth may be not on our Earth but on the planet Mercury. If he joins the small population at present existing there he will spend upon that planet about as long as he would otherwise have spent in incarnations in one Root-Race, and at the end of that period he will pass on to an incarnation upon the astral planet F, where he will spend a similar period. Thus he will travel round the chain much more rapidly than does the Life-Wave, and will consequently overtake it again after it has passed from the Earth to Mercury. He will then have made an entire journey round the seven planets in the time which he would otherwise have occupied in going through the seven Root-Races of one planet; but when he thus overtakes us he will be a first-class pitri, by reason of the extra development which he obtained on those mental and astral planets, A, B, F and G. The receiving station for that Round is simply the spot on earth in which a man who has taken that journey first incarnates upon his return from it. It is under the direction of L., the Head of the Lodge to which your friend M. belongs. He receives those who arrive from other planets, and gives them a quiet life of preparation in his hidden Mexican City before he turns them out to incarnate in the stress and strain of this wicked world."

Divested of the technical facts, it will be observed that backward egos are thus secluded, taken out of the main current of evolution on this earth, and given an intensive training in smaller communities on other planets. Thus they have an opportunity to make specially rapid progress and, so to speak, "skip a grade" in school—in the school of life—and catch up to their more advanced brethren.

Why could not some analogous method be used for the proper treatment and training of those found guilty of committing crimes? They are backward egos, morally speaking.

Though one has to use the odious

word "criminal" in dealing with those who fall afoul of the law, we possess no thought of anything but humane interest, sympathy, and an earnest desire to help all concerned; for everyone who has a wide experience of life knows that hundreds of thousands of people who have never committed a crime might have done so had they been placed in exactly the same conditions of birth, environment, necessity, and temptation that proved the undoing of those who *were* so placed.

Reminding ourselves again that our present abortive system sends even first offenders (sometimes men of education and character, the victims of misfortune) to our terrible penal institutions where they are thrown into contact with hardened criminals of the most degraded and vicious type and thus made more bitter against society, why would it not be wiser to establish an "Inner Round" of classified, model miniature communities (well guarded) within every State, at points not near any city, wherein an intensive training in right living and action could be given? These communities would not be the torture-chambers to spirit, mind, and body that our jails now are; they would be educative and restorative in the highest sense. They would be villages in miniature, isolated so escape would not be possible, but they would be quite complete in themselves as communities. They would be an Inner Round to expedite physical, emotional, mental, and moral development, under the paternal guidance of a wise government, under the direct charge of men and perhaps women of wider knowledge, deeper sympathy, fired by the spirit of service to the unfortunate, and equipped with the specialized training needed to give assistance to sick or backward bodies and souls. Such communities would be in charge of competent heads, vocational experts, physicians, dentists, psychiatrists, alienists, physical-culturists, bankers, shop-keepers, and all the other people needed to take the lead in evolving and maintaining a model community. And the men committed there would be carefully classified, ac-



cording to their prior training and knowledge and their present need, and then assigned to manual labor, study, sports, and recreations, those necessary for their progress.

Among those now in prisons are highly capable men in their lines, physicians, lawyers, bookkeepers, shopkeepers, artists. In our model communities they would be put to work where they could express themselves according to their capacity, according to their needs as determined by those in charge. Their lives, while necessarily restricted, would still leave them relatively free to pursue the avocations of normal, wholesome physical and mental existence and to receive the medical and other professional assistance necessary to a proper diagnosis of their condition and capabilities. Possibly also the products of their community labors might be sold and the proceeds used to lighten taxation or to go to their own destitute families or even to the families of their victims as a restitution for harm done.

These model communities would need to be graded so that their inhabitants would be of a quality that could sympathetically and peacefully intermingle. Communities of the *first grade* might be composed only of first offenders in the minor crimes, so as to be free from association with the more repellant and degraded ones of the worst crimes. By this plan, the lives of such men would be devoted to the single-ideaed task of "making good." They would have a graded course of work and instruction that would rapidly force upon them the lessons they needed to learn but which they would not learn in the outer world if left to themselves. They would have sports and relaxation; but as the purpose of the plan is to speed up their training, their pleasures would be proportionate to their needs and capabilities and not to their whims. And so this extra time might be utilized to hasten their cure and upliftment to the norm. The reward of shortened sentence for good behavior—better still, for excellent work and progress—could also be used so that these probationary citizens

would give the most concentrated attention to their education.

The result of this plan would be that at the end of his term and restoration to liberty, a man would feel better towards society, be better equipped to face life's problems, and therefore the hostility against the community would be very much less than it is under the present system where there is a very general conviction that a term in jail simply confirms a man in his criminality.

Communities of the *second grade* would deal with offences more serious, and therefore with intelligences less capable of response to the methods just suggested. But they would be similar in kind, and they would confer the utmost measure of liberty and of opportunities of progress for all. The unique feature of this graded system would be that those who showed special aptitude and willingness could be encouraged by the hope that in time they might be advanced to a community of the first class, from which they could be graduated to full liberty and citizenship in the outer world.

Lastly there would be communities of the *third grade* for the congenital criminal, for the incorrigible repeaters, for the unhappy derelicts who frequent our jails, for the monsters of crime that are so abnormal that they must needs be kept apart from normal society, perhaps on distant islands. These criminals would need the rudimentary lessons of hard labor, such measure of sympathetic instruction as they could appreciate, and such complete isolation as would teach them something of the sorrow and suffering they have inflicted upon others, by solitude and hard labor giving them time to reflect upon their awful crimes. There is a possibility that a few of these cases might after a long training advance to the privileges of the second class communities. Needless to say, this plan would end the need for capital punishment, and would give opportunity for some measure of life and progress even to the most debased.

To summarize, we may say that the great increase in crime has shown that



our penal institutions are obsolete and need to be replaced by measures more in line with our better knowledge of the causes of crime and the helping of backward people. Crime is often the result of uncontrollable factors like criminal or imbecile heredity and environment, physical and nervous malformations, and other things needing psychological and curative treatment rather than punitive measures. Educational methods need to be changed so as to fit the young for a self-supporting life, and religion and science need to be broadened to the wider demands of this new emotional and mental age. While these measures will diminish crime in the future, the thousands now in prisons are being made more confirmed criminals. To end this, it is suggested

that graded, miniature, model communities be established to give intensive training in right conduct and lawful self-support by actual experience with practically normal conditions of life. There would be three grades of communities, according to the severity of the offense and the mental and moral status of the offender, and advancement from the lowest to the highest and complete liberty would depend on the individual's work and study.

In the absence of something better, this plan might be the beginning of a system of corrective education that would make life safer and happier for the community and save those who are weak morally from being swayed by every storm-wind that rushes on them in the wild wastes of their arid lives.

### *Attainment of Knowledge*

There is no such thing as good or evil: there is only ignorance and knowledge; and hence, the attainment of knowledge, of perfection, of truth, lies within each one, and for this attainment experience is necessary.

In accumulating this experience we must never forget the end, which is the end for all, whether they belong to a particular religion or to none: the purpose of life is the fulfillment of this happiness by liberating one's self from all petty desires, from all that is binding, from all restrictions.

If you once admit that the purpose of life is that freedom from all desires which culminates in one fundamental desire—that is, eternal happiness—you see that man's search for happiness through transient things is in a way necessary.

This happiness, we know, exists. We have seen it in the peace, in the great image, of a wonderful view in front of us; we have had such happiness in us and we can never doubt it.

If you admit that life exists for the attainment of happiness, you must set aside everything else which has no value in order to attain it.—J. KRISHNAMURTI



# Self-Discipline and Auto-Suggestion

By Marie R. Hotchener



HE art of self-discipline! What a world of interest is aroused when this art captures the attention of the earnest thinker! The desired goal of spiritual attainment—the emancipation of the ego from the uncontrolled behavioristic phenomena of the personality—becomes a thrilling adventure.

In last month's article I gave a general outline of Suggestion and Auto-Suggestion, and many enquiries have been made since about the subject, with requests for more details: it is a pleasure to comply as far as possible.

First, however, let me say that any details and recommendations made are all general and antecedent to the meditations and teachings of the special ones given in the esoteric teachings of Theosophy. In them the practices become particular, individual. The general practices are a great help until such time as the particular, esoteric ones of Theosophy may be desired.

In a way, life's greatest gift to man is the ability to take his own development in hand, and he can do so if he has the intent to progress, a knowledge of certain laws, and the creative imagination to develop greater and greater cultural powers.

One must establish ever increasing standards of attainment, for in so doing one is carrying out some part of the divine Plan for man. There must be a constant influx of essential faith and joyous resolution to achieve, for these expand the consciousness and inhibit the power of depression or discouragement. One must not live in a detached indifference if he wishes life to be intensive, meaningful, one with reality, one with the constructive, rhythmic forces of the higher consciousness.

But let us turn to the questions requesting more details about auto-suggestion.

Professor Charles Baudouin, the present great authority on the subject, was for many years associated with the late Professor Coué at Nancy, France, and his books, *Suggestion and Auto-Suggestion* and *The Inner Discipline*, are replete with valuable information, founded on practical clinical experience. In answering some of the questions, I shall quote freely from his advice, in addition to my own. Wherever the paragraphs are punctuated with quotation marks they will be his opinions.

**QUESTION:** *Can a subconscious or hidden fear act of itself, spontaneously, without a conscious thought on my part? For instance: I am attending an adult class in the university, and even though I may be talking happily with friends, not in the least thinking of the approaching lesson hour, by the time I am seated in the class-room my heart is beating rapidly and my body cold with fear—the same fear that occurs when I am asked a question.*

**ANSWER:** Your habit of being afraid that you cannot answer is evidently the subconscious source of your trouble. That oft-repeated fear has created a reservoir in the consciousness of your emotional and mental vehicles and functions without your conscious thought awakening it, even as you approach the building and room where the fear was given birth.

"Suggestion, or auto-suggestion, occurs spontaneously in us all. If we fail to detect the fact, this is because the process whereby the thought undergoes realization occurs subconsciously, and is not always open to direct perception. That is where suggestion differs from the will. In a voluntary action, likewise, an idea is transformed into action, but the process is a conscious one and is directly perceptible. For instance, I will to move my arm, and I move it, being fully aware what I am doing. In suggestion, the course of affairs is



very different; the phenomenon is far from being plainly perceptible; and that is why, though it is constantly occurring in every one, it escaped observation for so long. Let us consider some examples:

"There is an element of suggestion in neurasthenia, a malady in which the patient suffers more keenly in proportion to his belief that he is suffering; and there is an element of suggestion in giddiness, in which the dread of falling hastens the fall. In like manner, the fear of being nervous induces or accentuates nervousness. But obviously such phenomena are much less conspicuous than the course of a voluntary act. It is perfectly plain to us that the will to move the arms is the cause of the movement that ensues, but it is by no means so plain that the fear of nervousness is really the cause of nervousness. When, however, through the methodical use of suggestion, the idea that we shall not be nervous is substituted for the converse idea, and when, as a result of this substitution, confidence replaces nervousness, we have a practical demonstration that the subconscious fear of nervousness was its cause."

QUESTION: *You say that everything is suggesting us in the life around us. For just how much of it are we responsible, and how is one to recognize that responsibility?*

ANSWER: It is true that everything reacts upon us to some extent, and we receive or reject the suggesting influences according to our temperamental constitution and habits. Before having knowledge of the occult power and laws of our being we are not responsible, in the accepted meaning of that word. But as soon as we have the knowledge the responsibility of changing the haphazard nature of our actions, emotions, and thoughts falls upon us. It is then advisable, *first*, to begin to watch the effect of outside things and events upon our consciousness, for up to that time it is through their reaction upon us that we have stored up our habit-patterns—the ways

we automatically act, feel, and think. Our senses are the apertures through which these reactions reach our consciousness, and it is primarily a process of their reëducation that is necessary. When through suggestion we learn to control the senses, by building in new habit-patterns, then for the first time we realize our slavery to the senses, and how constant must be the effort to change the whole *character of our sensory receptivity*. In the beginning there may occur a sense of helplessness and inferiority, but through knowledge and proper effort we can change this into self-helpfulness and self-authority. We are then not open to the *contagion* of outer elements of the daily life.

"Here is an incident, by no means exceptional, recorded in the words of the person who had the experience: 'When I got out of bed one morning, the window was wide open and the sun was shining brightly. The mere sight of the sunshine made me feel cheerful and warm. I put on very light clothing and went about my business with bare arms, and nevertheless felt a great deal warmer than I had felt during the last few days. Then I went to the window and saw that it had been snowing. A glance at the thermometer convinced me that the winter had set in. Immediately I felt cold; my teeth chattered, and I began to shiver.'

"Everyone knows, although few of us give sufficient weight to the experience, that the mere sight of a fire which has just been lighted, and which has not yet begun to throw out any heat, will make us feel warm, thanks to the idea of heat which it arouses by a natural association.

"A man who touches a garment, and is then told that it has been worn by someone suffering from a disease of the skin, will promptly experience uncomfortable sensations, and will imagine he has caught the infection. Medical students are apt to feel symptoms of the diseases they are studying. An illiterate patient, who has his temperature taken by the clinical thermometer and does not know the real use of the instrument, will tell the doctor or nurse that this



little operation has done him 'a power of good.'

"Emotion can be induced by spontaneous suggestion. Those who see in others the signs of fear, who note in their companions' pale faces and haggard eyes, who see others tremble and take to flight, or who hear someone cry 'All is lost' in a terror-stricken voice, will suffer from the contagion of fear. The preferences we show for certain foods are to some extent manifestations of individual temperament; but most of them are simply due to suggestion, and are all the more imperious on that account. The subject declares that he cannot overcome his liking or his disliking; and he is in fact enslaved by it precisely in proportion to the degree to which he believes himself enslaved—but no more. He 'cannot bear the smell' of a particular spice; and yet he will go into ecstasies over the flavor of a sauce, containing this very spice, when he does not know that it is one of the ingredients. . . .

"The idea of a movement may give rise to the movement. Sometimes it suffices to see the movement executed by another. Thus, yawning is contagious. If we associate with a person suffering from a habitual nervous movement, we are apt to acquire it ourselves; immoderate laughter readily spreads through a crowd; the rhythmical gait of our companion on a walk leads us insensibly to keep step with him."

QUESTION: *In your article on suggestion you speak of the obstacle that one's will creates if it is used at the time one is using suggestion on oneself, and I find this exceedingly difficult to understand. Will you kindly explain more fully?*

ANSWER: The use of will is permissible only in hetero-suggestion, as when one endeavors to impress *another* person with some beneficent thought by suggestion. But when one is using suggestion for oneself the consciousness must be in a state of relaxed meditation, reverie, imaginatively thinking, concentratedly, but *not forcedly*, on the desired reform. This means that a strongly-willed voluntary effort will

be abortive, but it should be more of a realization that the power within will act if the mind is in a quiescent state of "believing that ye have received"; or faith that the inner power will act if it is *asked* and allowed to enter and reëducate one's consciousness, rather than *commanded* to do so.

The beneficent constructive powers of the Supreme have already been *commanded, willed*, by Him. What we have to do is to ask with an intense receptive aspiration and belief that we shall receive what we ask.

We must not make the mistake of those who "try so hard," but be of those who aspire and believe.

Professor Baudouin explains as follows the "law of reversed effort" when the will is used, and how the desired effect is thus set aside:

*"When an idea imposes itself on the mind to such an extent as to give rise to a suggestion, all the conscious efforts which the subject makes in order to counteract this suggestion are not merely without the desired effect, but they actually run counter to the subject's conscious wishes and tend to intensify the suggestion. The efforts are spontaneously reversed so as to reinforce the effect of the dominant idea. Whenever anyone is in the state of mind, 'I should like to, but I cannot,' he may wish as much as he pleases; but the harder he tries, the less he is able.*

*"This law of reversed effort is familiar in all its simplicity to everyone who has learned to ride a bicycle. When we are at length able to wobble painfully along, should we see a big stone lying in the middle of the road, we know that all our attempts to avoid it serve only to direct our steering wheel towards the obstacle, upon which it impinges with deadly precision. Thus we seem to search out even the smallest pebbles that are most remote from our proper course. Our desperate tugs at the handlebar avail nothing. The stone has attracted our attention, our emotions are aroused, suggestion is at work, and our efforts to counteract it serve merely to reinforce it.*



"This is something more than a quaint experience. It is an illustration of a law valid for all the obstacles we have to encounter in our path through life. . . .

"Experience verifies what reason has led us to forecast. Every day we see novices in the practice of reflective suggestion begin by attaining contradictory results. The indicator of the balance swings, now in the right direction and now in the wrong; and when the task before us is to uproot a pre-existent suggestion, we frequently encounter a check at the outset. At this stage, therefore, many persons, unless they find an adviser who is able to explain to them the cause of their failure, are inclined to throw the handle after the hatchet.

"The unprecedented success of the New Nancy School has been due to its having had these competent advisers, persons who have been able, experimentally and by brief verbal explanations, to throw light upon the vital point, to disclose the stumbling-block, and to help people past this initial difficulty. Coué's most original contribution, his stroke of genius, was, I consider, his discovery of the law of reversed effort. He did not give it a name; he did not find for it a definitive psychological formula; he did not analyze it. But he discovered it; and, leaving to others the study of its essential principle and its innumerable consequences, he passed without delay to its most urgent applications. Adopting a practical outlook, he gave to his law an incisive formulation so that it could make itself felt, could be graven on everyone's memory:

"When the will and the imagination are at war, the imagination invariably gains the day.

"In the conflict between the will and the imagination, the force of the imagination is in direct ratio to the square of the will."

"This law of reversed effort, revealed in its full power when the subject has to strive against a prior suggestion, is not peculiar to such instances. It operates in all suggestions wherein effort of will is the leading

factor. As we have just explained, it is an outcome of the very nature of effort, and it is daily verified by Coué and his followers. If we enquire of the new 'pupils,' of those that have failed in their first attempts, concerning the manner in which they made their suggestions, we get some such answer as this: 'I took a lot of pains; I tried as hard as I could.' But as soon as the pupil is made to realize that herein precisely lies his error, he promptly begins to make headway.

"Coué, therefore, has the best reasons for drawing the following conclusions:

"Above all, the will must not intervene in the practice of auto-suggestion. This recommendation is absolutely essential.

"This observation is of capital importance. It explains why we get such unsatisfactory results, in the treatment of moral disorders, when we aim at the *reëducation of the will*. What we have to work for is the *education of the imagination*. It is thanks to this difference of method that I have often been able to attain success where others, persons of conspicuous ability, have failed."

QUESTION: Will desire for certain corrections in a bad habit, desire that arises from time to time, when that habit crops out, act as a suggestion, or is it necessary to concentrate on it from day to day at certain specified times?

ANSWER: In a sense, the desire to overcome a habit acts as a suggestion, but a regular time every day for corrective meditation is far better, since it would be more quickly effective than any haphazard desire. But, just here, let it be remembered that to dwell continually in thought on the bad habit itself is not wise, and would tend to emphasize its power.

When a bad habit is recognized as such, one should, if possible, trace the history of its birth and development, see how deeply rooted it is in the subconscious, and observe its ramifications in the realms of action, emotion, and thought. The next step is to meditate upon the desirable quality that should



replace it and be made an automatic part of the consciousness. Say the bad habit is discontent and depression. There should be a joyous aspiration to contentment and happiness. This closes the door to the lowering qualities that obscure the realities of daily life, and opens another to an inflow of happiness that makes those realities visible in all circumstances.

Professor Baudouin points out that "Experience shows that the daily practice of suggestion for a few minutes every morning and every evening, has a most powerful effect. The suggestions should be simplified as much as possible, for at these times when we are half asleep an effort would be required to follow a complicated train of thought. Nor is it necessary to go into details. We have learned that it is usually sufficient to indicate the end, for the subconscious will discover the means for itself. That is what takes place, for instance, when the subconscious solves a problem for us during the night."

QUESTION: *Theosophy teaches that automatic writing and the use of the ouija board are objectionable. Is it because there are dangers that may arise from the suggestion of one's subconscious qualities?*

ANSWER: It is quite possible for these subtle dangers to occur, as also those arising from the suggestions from incarnate or discarnate entities who happen to be present. Clairvoyantly it has been observed that the subconscious opinions of the person writing or manipulating the ouija board have been those expressed in the messages received, and the operator be quite unconscious of the fact. His own opinions, buried in the subconscious, are very apt, in fact most generally do, "come through" the medium of the hand. Usually this is made possible by the complete physical relaxation (except that of the hand) of the operator, and the subconscious can thus become positively active in objectivizing itself. Another danger arises from the subconscious of others who may be present at the "sitting"—others dis-

carbate and incarnate. Their subconscious feelings and opinions are seen to stream to, and unite with, those of the operator and influence him in what he "brought through." The operator, ignorant of these suggestionizing influences, often thinks the message true, and coming from a great authority! It may sometimes be true; but in the majority of cases not, and often leads the operator to receive some unfortunate, untrue message. The question naturally arises in the mind, How can one know? In my opinion one cannot always know, and therein lies the wisdom of not using these dangerous methods. If persons are determined to do so they should be quite sure of their own fitness so far as character is concerned, should be fully informed of the dangers and attendant psychic conditions, and should be possessed of a great fund of common sense.

Some beautiful books have been attributed to the action of automatic writing, but few that I have read disclose any truths other than those written in the usual way by those who know the truth, contacted by their own lofty spiritual natures.

QUESTION: *Are there any special rules or formulated methods that will help in understanding meditation or suggestion?*

ANSWER: The questioner would be well-advised to enquire at some Theosophical library, as there are many such. And I suggest that the questioner also read the books mentioned by Professor Baudouin. And since I have been quoting from his opinions, I shall give here a synthesis of what he suggests:

1. One of the most firmly established among the principles of auto-suggestion is the law of habit, and the need for *training*. Exercises must be assiduously practised, daily if possible. The yoga of the Hindus was founded upon the principle of daily training. The Stoics were likewise familiar with the value of regular exercise of the will. Christian monastic rule derived its efficiency from the



same law of habit, and the Christians were not afraid to speak of "devotional practices." This principle is one of those on which, with good reason, most modern authors who write upon the "education of the will" especially insist. In the latest form of psychotherapeutics, auto-suggestion, stress is also laid upon diligent daily practice.

2. Although the sages of classical antiquity were inclined to overestimate the importance of reason, and indeed to make an exclusive cult of that faculty, the recognition of their error must not lead us to despise reason, for it is, none the less, a valuable aid to the inner discipline. . . . As for the precept "Know thyself," it has never been more highly honored than since the day when psychoanalysis disclosed the value of throwing light into the most hidden recesses of the subconscious, that thereby we might be delivered from the obscure forces which hold us in thrall.

But our reason has an additional task in this struggle with ourselves. We can use it in the form of the *rational persuasion* which Dubois has organized into a therapeutic system. We shall do well to remember that the Stoics had grasped the importance of this method, for their advice was that we should practise a pitiless analysis that we might convince ourselves of the worthlessness of the objects towards which passion was leading us astray.

3. But the best-trained will, the best-regulated intelligence, are not all-powerful. One of the most important contributions of Christianity to human knowledge was its proclamation of their limits. Contemporary science, discovering the subconscious, is exploring and defining these limits. The reader will recall that the law of re-

versed effort, one of the fundamental laws of auto-suggestion, shows that the will is not merely powerless at times, but that in certain circumstances its strength is turned against itself. Owing to the inadequacy of our conscious forces, we need to have recourse to a discipline of the subconscious.

We first make the acquaintance of *the subconscious as an obstacle*, and the primary task of self-analysis is to enable us to overcome this obstacle by recognizing its nature, to get the better of its stubborn resistance. Soon we come to recognize that there is a good genius as well as an evil genius in the subconscious. Though it be true that the subconscious is responsible for many of our blunders, it is also the subconscious which instigates scientific discovery, artistic creation, and spiritual attainment. This leads us to recognize *the subconscious as a force*, supplementary to the force of consciousness. We can learn to make a good use of this force. Suggestion turns it to account, and auto-suggestion puts it at everyone's disposal. Finally, persons of religious temperament will incline to regard *the subconscious as a mystical force*, and for them, prayer will play the part which auto-suggestion plays for those who look at the matter by the light of science.

4. What indisputably emerges from all these considerations is the *force within the idea*. An idea is able to release subconscious energies, thus realizing itself even without our knowing how.

The teachings of Theosophy explain how. They reveal the occult powers of consciousness as they bring to fulfillment the forces within the idea.

### *The Plains and the Eternal Hills*

"He who would understand the Plains must ascend the Eternal Hills, where a man's eyes scan Infinity. But he who would make use of understanding must descend on the Plains, where past and future meet and men have need of him."—*From the Book of the Sayings of Tsiang Samdup*



# Mental Hygiene

By George B. Lake, M. D.  
(Illinois)



HERE is an epigrammatic statement, which has been repeated so often, in a half joking way, that it has become trite, to the effect that the man who would succeed in a large way had best use great care in selecting his parents.

Those who make a fetish of heredity have quoted this *bon mot* with great unction and have made much of it. Its basic value is also approved by the most modern thought. Many earnest students have, of late, been investigating the structure and functions of the mind (not, please note, of the brain, which is merely the mind's instrument of physical expression and has been studied for many years) and have come to the conclusion that environment is a far greater factor than heredity in shaping our psychic destinies. From this newer viewpoint, the importance of parents of the proper type is again apparent.

Indeed, the older teaching, to the effect that mental diseases are transmissible by heredity, is now being rapidly replaced by the dictum that, if psychic disorders are more common among the children of mentally diseased persons (which is not conclusively proved), it is because such children are likely to receive poor home instruction and guidance and to grow up in an atmosphere of shame and superstitious fear regarding the infirmities of their parents.

Our grandparents knew little of physical hygiene, which now takes such a definite position in the lives of civilized people. It has remained for this generation to discover that there

are laws governing mental health, just as there are in the fields of hygiene which are now familiar to us. Our children will grow up with this knowledge, as we have grown up with the idea of a daily bath, of brushing our teeth and of abstaining from gluttony; and their children will come into the enjoyment of the fruits of the discoveries of their grandparents.

Mental hygiene implies a number of things which may appear to be strictly physical, but most, if not all, of which have psychic connotation. Among such are good food, systematic work, suitable exercise, education in useful lines, etc. On the more strictly psychic side may be mentioned self-discipline and temperance in all things, a sense of proportion and of responsibility, respect for the rights and feelings of others, and all those matters which we think of as characterizing adults, as distinguished from children. Mental hygiene may then, perhaps, be defined, tersely, as the condition or process of growing up, psychically, at the proper time.

Mental health is the condition in which one lives and works with a reasonable degree of skill and pleasure and a minimum of strain and friction; mingles with one's fellows without undue shyness, jealousy or heartburnings; is free from hampering fears and regrets; has patience to await with equanimity the leisurely but inevitable processes of nature; escapes the Scylla of self-depreciation, without running afoul of the Charybdis of egocentricity; and meets each day with smiling eagerness, intent to extract from it every drop of the juice of experience,



sweet or bitter, for the nourishment of the soul. It is, by its presence, absence or degree, the sum of all of the individual's successive reactions to his environment. Mental hygiene is the road which leads to this desirable condition.

It should be clearly understood, early in this discussion, that mental ill health has little or nothing to do with the intellect, as we ordinarily understand that term. It is a matter of psychic weakness or inefficiency—the psyche including both the mental and emotional faculties and their coördination and harmonious functioning. A man may be an intellectual giant and, at the same time, a psychic cripple.

Heredity as a factor in life has by no means been thrown into the discard. Our parents have furnished us with the physical instruments upon which we must play the symphony of life; but we must learn how to play them. A Stradivarius, in the hands of a jazz player, will give forth nothing but jazz. In this process of learning, parents and teachers can be enormously helpful, if they know how.

The idea that mental traits and intellectual power are transmitted by heredity is now in process of going the way of other long-held superstitions. We can give our children, directly, the physical bricks and mortar out of which a healthy material and psychic life can be built, but we can confer physical and mental health upon them only by directing their activities with intelligence and teaching them to govern themselves; and this teaching can be done adequately only by those who have learned the lessons in their own lives.

When a man and a woman decide that they will become ancestors, they should, before embarking upon the complicated and responsible profession of parenthood, study its details and technic, as they would expect to prepare themselves for the practice of any other great profession, such as law, medicine or engineering. The surroundings of a child, from the time of its conception onward, are of vital importance, and no one can adjust these

in the most effective manner by the light of some heaven-sent inspiration. The details of making these adjustments must be learned, by hard and extensive study.

The phrase, "decide to become ancestors," was not used at random. The accidental child is handicapped, from the start, by that fact. The definitely unwanted child has small chance of coming to a perfect understanding with his universe. In order that the world may be peopled by a race, thoroughly sound mentally, we must learn how to have children when we are ready for them, and only then.

Most mental ill health begins with ignorance, stupidity or selfishness on the part of parents. The statement that neurotics are made, not born, is true, with some minor reservations pertaining to defective germ plasm, discussion of which has no place in a consideration of mental hygiene. One of the commonest ways in which neurotics are fabricated is by our failing to appreciate the fact that children are human souls, with individualities and characters of their own, which must be developed; not jugs into which we are to pour the same muddy brew of misinformation, superstition, prejudice and ill will which has filled our days, at best, with boredom and frustration; and, at worst, with despair and horror.

If all parents would strive to understand their children and play up to them, as they do to those adults whose favor they are eager to gain or hold, remembering that children are people, the problem would be half solved.

A child should be listened to with as much attention and respect as is accorded to his elders (or even more), and his opinions and suggestions should be weighed carefully. If he is right, he should be praised (but not fulsomely) for his cleverness or skill; if wrong, the fallacy of his position should be explained to him, gently and in words he can understand. He should early be taught and required to make decisions for himself and, when he has done so, he should not be protected from the results of those de-



cisions, unless they would prove too utterly disastrous. Only so can the child grow in wisdom, by experiencing the natural effects of his acts.

The father may be a plumber or a minister and hate his job; or a doctor or a merchant and love it. But that is no reason why the son should or should not follow in his father's footsteps. The only light by which it is safe to map out the path which a child is to follow, is the light which shines in that child's own mind and heart. When he has found that light and seen that path, his parents or guardians should assist him to follow it, whether or not it leads in the direction of their preconceived ideas.

The child who comes to maturity in an atmosphere of love, intelligent understanding, tolerance, courtesy, consideration for others, helpfulness and that kindly appreciation of the relative values of things which we call a sense of humor, has an enormous advantage over those who have not been so fortunately situated.

Shortly stated, the only truly worthwhile thing that parents can give to their children is the ability to stand alone and to walk a clearly seen path with heads erect and a smile, interfering with no one, permitting no one to interfere with them unwarrantably and undaunted by the vicissitudes of life.

Much time has here been devoted to laying the foundations for mental health in childhood, for the reason that it is during the first ten years of life that the habits are formed which will largely determine whether the subsequent years will be filled with success and joy or with failure and misery, or whether they will bring the gray, tasteless sense of incompleteness, mediocrity and disappointment which, unfortunately, is the lot of so many.

But what of the adult who finds himself caught in the net of that maladjustment to his environment which we call psychic disease or a neurosis, or who simply feels the lack of that spiritual robustness which is best expressed by the German word *Lebenslust*, for which we have no English equivalent

in word or phrase? If one is weak physically, there are systems of exercises which will build up the strength. Is there any similar help for those who are psychically weak?

If a case of psychic insufficiency is severe or far advanced, the services of a trained psychiatrist or psychotherapist may be needed, temporarily, to help the sufferer in getting a foothold on more solid ground, much as a man with a broken leg uses splints and crutches until the bone becomes strong again, and then lays them aside.

The chief factors in psychic infirmity or maladjustment are: Ignorance, fear, self-pity and other forms of selfishness, idleness and superstition, which last is merely overestimating the importance of trivial matters—the antithesis of a sense of humor.

Ignorance of physical laws kept our savage ancestors in a constant state of peril and terror. We have learned some things, but not very much, since their time. No one who has not a reasonably complete and satisfying philosophy of life (there are many varieties, to suit all needs) and at least the rudiments of knowledge regarding the world on which we live and the universe of which it is a part, can be sure of permanent immunity against psychic disorders.

Fear is the child of ignorance and the greatest barrier to the achievement of happiness. It may be acute or chronic—generally the latter, under the name of worry—and fills the days of many unfortunate souls with forebodings and their nights with unrest.

"All fear," said a wise man, "is mean distrust of God." As we learn more of the laws of Nature, which are the physical expression of the Divine Life, and direct our lives in accordance with them, the rough places become smooth and the "terror that walketh in darkness" flees as the light grows brighter. The only antidote for ignorance and fear is knowledge, and that product of its use in one's life which we call wisdom.

Selfishness is the next great barrier to mental health, and shows itself in an almost infinite variety of ways.



Here too, however, a general formula may be applied. The antidote for selfishness is an eager and kindly interest in other people, constantly fed and stimulated by doing something for them.

No man or woman can be wholly sound, psychically, who is not engaged in some form of creative activity. This may be anything, from the primitive and basic business of bearing and rearing children to the building of a cathedral, and includes an inexhaustible variety of occupations and interests. Happy is the man whose heart and mind are eagerly engaged in his vocation! Failing that, or in addition to it, every human being should have at least two avocations or hobbies—one physical, for the years of his youth, and the other emotional or mental, to carry him through his sunset decades—into which the individual can enter with energy, intelligence, sincerity and joy. Both should be chosen and developed as early as possible.

In combating superstition, the strongest weapon is, once more, knowledge. The more we know, the better we can evaluate the relative importance of things and appreciate the fact that we are not the axis around which the world revolves. We also gain thus in the indispensable attribute of tolerance for, as our horizon widens, we see that truth is approached by many pathways.

Most people take themselves and their personal problems entirely too seriously. If we could laugh more (especially at ourselves), play more, relax more, we would be far happier and healthier, psychically. One humorous and clear-sighted student of human beings said, "We must keep limber and loving and a little bit looney." That statement will well repay some careful thought.

The physical weakling gets little enjoyment out of his material existence; but exercise will make him strong. The psychic weakling, too, can build up the muscles of his emo-

tional and mental bodies by exercising them.

The emotional body is strengthened by such activities as the composing or interpreting of music; by the active practice of painting, sculpture, etching, potting or any other of the graphic or plastic arts; by imaginative writing, particularly of poetry; even, in less degree, by the study and intelligent appreciation of the work in these lines which has been done by others and of the wonders and beauties of the world about us.

The only true exercise for the mental body is thought—not the mere reading of the ideas of others, but the weaving of a set of premises into a conclusion of one's own. This is hard work, for those who are unaccustomed to it, but when the trick is once learned and the sinews of the mind begin to strengthen, it becomes the most exciting sport in the world.

Let us sum up the prime essentials for the attainment of a sound and robust psychic equipment. They are: A set of understanding and sympathetic parents, who will not try to fit a child upon the bed of Procrustes, but will treat him as a human being, inculcating self-discipline and a sense of personal independence and responsibility; the banishment of ignorance, fear and superstition by the gaining of knowledge and by using it, so that it becomes wisdom; the elimination of selfishness by developing a thoughtful, loving and helpful interest in others; the acquirement of a philosophy of life, a sense of humor, and a set of creative activities which can be pursued with enthusiasm; and finally the regular, daily exercise of the physical, emotional and mental vehicles of consciousness, so that they may become strong and flexible instruments for interpreting the world to us, and us to the world.

Such a program is enough to fill a human life to overflowing, and is the only sure road to the attainment of that high goal set before us by the philosophers of old: *Mens sana in corpore sano*.



# Graphology in Crime Prevention

By Blanche Holmes  
(California)



NOT often is the public privileged to receive unbiased testimony on any of the great social problems which confront this nation. It is to the interests of certain great bodies and powers to cloak even the most glaring facts, to minimize them or to assign secondary causes for their existence. But the report of the disinterested Wickersham Commission on the greatest of all specific American problems—the ever steady increase of crime—cannot be questioned, since the Commission has no political axe to grind, nothing to gain or lose and is free, therefore, to render a fearless and unprejudiced report.

The recent findings of this Commission are to the effect that crime does not stalk—unchallenged almost except on paper—so brazenly throughout the United States because the machinery of the law for capturing the evil-doers is at fault, but rather because to interfere with the activities of certain favored offenders would result in a Chief of Police being removed from his office. For these highly privileged "protected criminals" are immune from consequences, by reason of the cachet conferred on them by those high in authority—the political bosses of this country, to whose interests it is to keep in close touch and have a good understanding with men who flaunt the law and openly set it at defiance.

What applies to a Chief of Police is, of course, even more applicable to the rank and file of the police force. The recognized, tolerated criminal, under police protection, may safely pursue his nefarious career when and wheresoever he pleases, for no minor police officer would risk the loss of his job when the Chief of Police and the Mayor of a city have cried: "Hands Off!" Until, therefore, an apathetic public awakens to the political evil in

its midst, little can be accomplished in this direction.

Even were strict and impartial justice meted out to transgressors, the fact that vice and crime have been allowed to run rampant for over a decade has resulted in a still more serious consequence—the demoralization of the growing generation. Accustomed to the sight of the affluent wrongdoer living unmolested and free to pursue his activities against society, with crime bosses feared and their deeds exploited in newspapers and magazines, the young boy has lost his sense of moral valuations, and accepts protected evil as a matter of course. To many of the rising generation the criminal assumes the role of almost a hero, and the youthful adventurous spirit is apt to exclaim: "Gee, but he's a smarty!"

Professor Charles Miles recently declared, "The bringing up of our children is the greatest problem we have today. The average schoolboy of today is gangminded. He has come to accept gangs in the same category as deaths and taxes, and therein lies our danger."

That the most violent, atrocious crimes of late years have been committed by boys under legal age—as in the notorious cases of Hickman, of Leopold and Loeb, of Stewart Gordon Northcott, of Charles A. Simpson, and of many others convicted of murder under most brutal circumstances—would seem to indicate that contaminated youth is rapidly feeding the ranks of the underworld. However black the picture painted by the Wickersham and other crime commissions, there is yet one measure available to decrease crime, to promote the welfare of the nation. The old saying has never been disputed: "Prevention is better than cure." Were the evil propensities nipped in the bud before they had ripened and borne fruit, the now over-



crowded jails and penitentiaries would not be a national scandal.

If, in place of setting the laborious and expensive machinery of the law to work in order to unmask and capture the criminal, the same investment of time, money, and energy were expended for the discovery of incipient weaknesses and evil propensities—the potential criminal—these unlawful proclivities could be successfully combated and in most cases such tendencies could be entirely eradicated by the controlling and modifying influences of right environment and education. The modern army of psychopaths, psychologists, psychiatrists, and alienists is now called into aid only when the transgressor has been detected and denounced.

In place of this belated method of dealing with the evil, the science of Graphology steps in with its warning signals. This science, known and practised with excellent results in Germany and France for the past fifty years, has recently been endorsed by no less an authority than Prof. A. Einstein,\* who has affirmed that handwriting is an accurate and reliable index of character. In this country, the author of *The Identification of the Living and the Dead*, former Police Commissioner Wentworth, of Dover, New Hampshire, has stated in his book that: "More than any other single gesture or habitual pose, a man's handwriting is the product of all that he has experienced and lived through, mind and body coöperating with every stroke of the pen."

No more faithful picture of the personality, of the *tout ensemble* which goes to make up individuality, can be found than the portrait so veraciously depicted by the strokes of the pen. Indeed there is no other action of the body where the brain so consciously and truly—not merely instinctively—records its impress as the act of writing. Here the subtle but hidden forces project themselves as visible hiero-

glyphics which may be accurately read and interpreted. The secret impulses, the mysterious working of the brain, stimulate the nerves controlling the muscles of the fingers, and thus an indelible impression is recorded by the very act of writing.

Though Police Commissioner Wentworth, in 1868, was probably the first man in this country to fully realize what a significant guide and sign-post Nature has offered the observing man or woman in the outlines of the handwriting, we must go further back to trace the discoverer of the science of handwriting, generally known as Graphology. Of all modern nations the Italians were the first to investigate the connection which exists between the brain and the hand which guides the pen. In 1622 an Italian, Baldo, called attention to the remarkable association of certain types of penmanship with specific traits of character, but his research work was not immediately followed up.

It was not until in 1875, when the Abbe Michon came across Baldo's book on Graphology, entitled, *A Method of Ascertaining the Habits and the Qualities of a Writer by Means of His Written Letters*, that another earnest investigator of the science came forward. Unfortunately the Abbe left no written record of his own discoveries. Forty years later Baldo's book was translated into Latin by Petrius Vellius. Then came the famous German philosopher, Leibnitz, who in a treatise on human morals, stated: "The handwriting nearly always expresses in one way or another the natural temperament, unless it be that of a writing master which lacks spontaneity."

Another equally famous man, the German poet Goethe, expressed his opinion that "there does not exist the shadow of a doubt but that handwriting has its analogies with the character and with the human mind." Stephen Collett was the first known English writer to take up the study of Graphology. In 1823 he explained the

\*See *The Living Age* for June 15th, 1930.



graphological signification of signatures, and seven years later a graphological school sprang up in France, sponsored by an eminent man of his day, the Abbe Flandrin. But the most interesting of all early writers on this science of human nature was Michon, the author of no less than five books on Graphology. He might indeed be called the first authentic writer on the subject.

Sixty years later the great French graphologist, Crepieux-Jamin, carried his research work so far as to leave six most valuable books on the relationship between the brain and the handwriting.

To enumerate all the earlier students and advocates of the science would be superfluous, since its accuracy in determining character can be so readily proved by the initiated. Now that psychology is very generally recognized as affording an insight into human nature, the importance of handwriting can scarcely be overestimated. It is particularly valuable as a crime deterrent. Had the emotional, hysterical nature of the young matricide, Grace Ellingston—who within the past few years, when but twelve years old, deliberately shot and killed her mother, merely because Mrs. Ellingston refused to sanction her daughter's going to a dance late at night—been correctly gauged and properly directed, Grace Ellingston would not now be an inmate of a state institution for the criminally insane.

The unthinking section of the public is apt to classify all evil-doers, all law breakers, as men and women of depraved tastes and inclinations, but this is far from being the truth. Many have embarked on a career of crime, not from any specific love of evil but because of an inherent weakness of character which has driven them to choose the path of least resistance. Given such a character and the influence of evil associates, and the end is inevitable. Then again, many minor offenders in early youth are led to transgress the law, solely motivated by the spirit of adventure, by a boldness

and daring which has found no natural vent. Emotional suppression is a dangerous human volcano which, sooner or later, finds a perverted outlet in unlawful acts.

Here it is that Graphology steps in and points out that the restlessness which characterizes so much of the inner life of modern youth should be directed in active channels of a constructive nature. The excitable girl, the daring boy, have no legitimate expression for their feelings. They need physical as well as the mental activities of school life, activities corresponding to their craving for self-expression. Given these, and their seemingly superfluous energies would prove a benefit to the community, not a menace. To attempt to keep the average modern boy only at his studies, through the grade school to high school and possibly to the university, is flatly to fly in the face of Dame Nature.

At the age of fourteen, or possibly earlier, the restless, adventurous boy should be given the opportunity of entering into sports or other activities which afford the needed outlet for his enterprising spirit. The art of aviation, a life at sea, or any daily occupation offering change and variety during some part of the year would furnish the necessary means to this end. Some of the most successful men commenced life as errand boys, an occupation which at least presented a physical vent for self-expression.

But besides determining suitable activities for the young boy and girl, handwriting also discloses the incipient evil tendencies which, if detected in their early stages, could be controlled. Very different should be the training of the emotional, susceptibly-disposed girl to that of one of a more thoughtful and balanced nature. Even where latent criminal propensities are discovered by this brain register, Graphology, much can be done to eliminate the opportunities for wrongdoing, by placing the potential criminal in an environment of such healthful normal interests as to preclude temptations to



which he or she would probably otherwise succumb.

Should, for instance, dishonesty be marked as an urge in the writing, the penman should not be unnecessarily exposed to the temptations offered by positions such as that of cashier, bank teller, or similar positions of trust, where the sight of money lying round or passing through his hands could not fail to excite his cupidity. In the words of Shakespeare, "How oft the sight of means to do ill deeds make ill deeds done!" Every effort should, of course, be made to inculcate the principles of honest dealings; and responsibilities other than those of a financial nature should be given such persons.

In the case of young people prone to passionate, hysterical outbursts, suitable precautionary, preventive methods should be used. They should not be

placed in surroundings apt to excite such emotions, but rather those conducive to regular habits, restful conditions, and preferably outside city life.

The illumination shed by Graphology on the temptations to which some natures are particularly predisposed, plus common sense, would go a long way toward reducing the annual records of crime in this country. The habitual criminal, too, could be discovered and segregated by his handwriting from the occasional offender, the weak-willed transgressor from the hardened felon, and the good latent in even the worst offender could be cultivated. By preventive measures only, not punitive, can the present glaring evil be mitigated, until such time as politicians will unite to work, not for their own selfish ends, but for the good of their country.

[Mrs. Holmes will be glad to communicate with anyone desiring further details on the subject of Graphology. She may be addressed in care of World Theosophy.]

## *Different Versions of The Golden Rule*

Do as you would be done by.—*Persian*

Do not that to a neighbor which you would take ill from him.  
—*Grecian*

What you would not wish done to yourself, do not unto others.  
—*Chinese*

One should seek for others the happiness one desires for oneself.—*Buddhist*

He sought for others the good he desired for himself. Let him pass on.—*Egyptian*

All things whatsoever ye would that men should do to you, do ye even to them.—*Christian*

Let no one treat his brother in a way he himself would dislike to be treated.—*Mohammedan*

The true rule in life is to guard and do by the things of others as they do by their own.—*Hindu*

The law imprinted on the hearts of all men is to love the members of society as themselves.—*Roman*

Whatsoever you do not wish your neighbor to do to you, do not unto him. This is the whole law. The rest is a mere exposition of it.—*Jewish*



# On Living in Community or Otherwise

By Dora E. Hecht

(England)



It is extraordinary how difficult it is for people to live together in peace and harmony and freedom. More often than not, any peace and harmony which exist, or even merely appear to exist, result from the immolation, conscious or unconscious repression, stifling or enslavement, of some one or more of the company. And yet man is a social animal and not really a lonely hibernating one. How is it, then, that he finds it so difficult to live with his fellows in that state of individual freedom which is peace? Sheep and cattle seem to live together peaceably enough; why then, should man, who obviously has in him both bovine and sheeplike tendencies and attributes, so often fail to achieve a state of peace in freedom?

The answer appears to lie in the fact that he is human and therefore liable to err alike in the manner of his relation and in the mode of its expression. For if we look around and seriously study the various ways in which people live or work or play together, we shall probably soon discover that whilst some show a tendency to be, or to pretend to be, "top dog," others endeavor to "lie down," viz., to submit to others' leadership in various ways and to wait for their initiative and direction, themselves thus escaping the onus and responsibility of both conception and action. Others, again, seem to have no way at all, but just drift hither and thither, with no aim save the whim of the moment, butting in, with either precept or action, where it suits them to do so, or else refraining from both until made to feel safe by the voice of authority. Each of these several kinds of being together is not only itself unfree but also hinders others from freedom.

Nevertheless, living together in and

for freedom should be, and actually has been proved to be, not only possible but fruitful also, provided that the freedom granted and required be neither concrete nor material, but spiritual. That is to say, that freedom to *think* or (for others) freedom to *feel* may make the most adverse conditions of life tolerable, and render human and humane the actions and reactions resulting. Could people but realize that such things are essential for the due unfoldment of humanity, which living together in community or otherwise should further, there might, on the one hand, be less accentuation of and possible fuss-making with regard to external things, and, on the other, greater breadth of mind and heart with regard to those inner things which have been recognized as being essential. As it is, little value or significance is usually attributed to what cannot be seen, heard or the like—in other words, to the essential—while exaggerated worth and meaning is attached to what mind or the senses may apprehend, which reflection shows to be relatively, sometimes absolutely, unessential.

What, then, are the obstacles commonly encountered in the pursuit and practice of living together in freedom? In the first place, people are usually too unaware of themselves, of their tendencies and habits of mind or heart, to realize either the effect they have upon others or the influence those others have upon them. The consequence often seems to be a kind of muddled relationship, a confused intermingling of appropriate and inappropriate actions and reactions which lacks the verve and vitality which come from the pursuit of a definite and firmly established, although fluidic, direction. Secondly, not having for the most part found a definite line of their own, people seem to be drawn inextricably either into opposition to what



they sense or find in themselves or into a negative jelly-fish state which can rarely be either pleasant or fruitful. Unconscious disharmony appears to characterize both these adaptations to life, the latter with regard to relation, the former with regard to what may be termed the absolute contents of life. No wonder, therefore, that fruitful as well as contented living together of adult (that is, mature and maturing) personalities is as rare as, apparently, it is difficult to attain. And yet, living together, corporate living of some sort, appears indeed to be the fine flower of human life, in no wise capable of being replaced by even the most evolved and up-to-date form of solitary or monastic life.

The consideration of obstacles in community living necessarily involves the consideration of many of the *frailties in relation* to which mankind is prone. First and foremost among these is, perhaps, the question of leadership. How often, for instance, is the lead taken by one who has not the qualifications for leadership, but either usurps the position or is forced to play the part of leader simply because no one else of that particular collectivity appears to have the grit, grip, good temper, or other necessary quality! On the other hand, how much vain and useless grumbling is due to the fact that an innate capacity for leadership is frequently either repressed through fear or otherwise fails to find adequate opportunities to emerge save as carping criticism! If square badges were to denote leaders and round badges the followers among men, that is to say, the ruling and devotional temperaments (a matter of individual idiosyncrasy entirely independent of personal habit, position, or custom), the world in which we live would probably be a far less difficult place. As it is, people so rarely know—and more rarely still acknowledge—the peculiar qualities of their own particular tendency, that square (*viz.*, commanding) temperaments constantly occupy the round places which should legitimately be occupied by those whose strength lies rather in devotion.

A whole host of ills seems to result from such apparent misfitting of life and temperament, the most notable being, perhaps, the forcefulness with which each is prone to emphasize whatever he himself lacks. Generally speaking, over-accentuation of certain definite qualities or attitudes of mind and heart appears indeed to furnish proof of potential ability in that particular direction. For instance, fault-finding and a too-critical attitude towards language (whether written or spoken, or both) seem to indicate inherent literary, oratorical, or other linguistic ability of which these habits are but the negative expression. Given the opportunity for developing self-expression in and through words, instead, as often happens, through dress-making, cooking, or other temperamentally unsuitable labor, the bad habit will drop off as though by magic, directly the legitimate way of releasing energy through criticism has been found.

Again, the nagging habit, over-punctiliousness with regard to detail, as well as a certain tendency to coercion (underground or otherwise), appears to a seeing eye to be proof positive of capacity to lead, to take broad views of and possibly big steps in given situations, and legitimately to control, direct, or guide the thought or action of others. Having failed to find their rightful expression through conscious action, such abilities seem bound to express themselves by a subterfuge, *viz.*, by unconsciously contrasting and frequently opposing action, the consequence being often both unsatisfactory to the individual and annoying or worse than annoying to his surroundings. Nevertheless, even a strong will—valuable as this always is—cannot avail here, the only remedy for such self-contradictory states and actions being, apparently, assured, controlled and fully conscious activity of a diametrically opposite nature. For instance, pettishness and nagging may be replaced by exceptionally large-hearted and broadminded action, punctiliousness by easy breadth, and coerciveness by original and directive action.