

# OLD AND NEW PSYCHOLOGY

BY

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ROCK," "SPIRITUAL THERAPEUTICS," AND NUMEROUS  
OTHER WORKS ON THE PSYCHICAL PROBLEMS  
OF THE AGES

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## INTRODUCTION.

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A WORD of explanation to the reader is certainly appropriate while submitting these pages to the world. The writer lays no claim to having written a complete or exhaustive treatise on Psychology, but simply has undertaken to present, in as popular a form as possible, some of the salient features of the compendious theme.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume. These lectures have been attended by thousands of persons, hundreds of whom have especially requested their publication. As the lectures were always delivered extemporaneously and were never twice alike in language or limit, no claim is made that in this book is contained a *verbatim* report of any series of lectures on Psychology ever delivered in any place. The declaration is, however, made that the substance, essence, gist or spirit of the teaching conveyed, is in no way altered. As the author has received numberless inquiries from all parts of the world as to where and how these lectures on Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earnest questioners.

There are so many treatises on Psychology in the book-market which deal almost exclusively with the commonly

accepted theories of Perception, Sensation, etc., which are probably familiar to all school-teachers and a large percentage of the general public, that this volume is largely devoted to the less familiar but specially interesting phases of the subject, such as Telepathy, Thought-Transference, Methods and Uses of Mental Suggestion, and other topics, concerning which the reading and thinking elements in all populations are now clamoring for concise, practical and non-technical information. In the discussion of such erudite questions it is almost impossible to avoid, to some extent, the use of technical terms, but wherever such have been found necessary to the elucidation of a matter, the present writer has undertaken to define them in simple English.

The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated.

At popular price and in portable form this work is now sent forth to fulfil whatever may be its eventful mission, with the earnest prayer and fervent expectation that it may serve to awaken ever enlarging concern for the highest welfare of the human individual and the entire structure of social organization.

W. J. COLVILLE.

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# OLD AND NEW PSYCHOLOGY.

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## LECTURE I.

### WHAT IS PSYCHOLOGY? THE TRUE BASIS OF THE SCIENCE.

ANY attempt to answer the above inquiry must necessarily involve a consideration, not only of the derivation of the word itself, but of the diverse theories extant concerning the origin, nature and destiny of *psyche*, a word which in the Greek language stands equally for *soul* and *butterfly*.

Concerning the proper definition of the word *soul* much discussion has arisen, chiefly on account of the several senses in which the single term is frequently employed. The highest definition of soul is that which makes it stand for the essential entity, the immortal *ego* or imperishable individual, which, as an eternal unit of consciousness, is forever embraced within the measureless circle of Absolute Being or Pure Reality. If such an interpretation were invariably placed upon the word *soul* there could be no further discussion as to its meaning, nor could there be any rational translation of such a Scriptural passage as "The soul that sinneth, it shall die"; for such a soul could not possibly commit sin,

and the idea of it dying would be perforce unthinkable. We must, in order to accommodate ourselves to existing verbal usage, take a lower as well as transcendental view of the word *psyche*, and seek to construct, or at least define, a system of Psychology — practical as well as theoretical — which will come well within the scope of ascertainable knowledge for the multitude.

The superlative idea of the soul, already mentioned, we certainly do not intend to disparage or discard; but for teaching's sake we must allow an inferior as well as a superior aspect of psychology. The usual study of what is called psychology in schools and universities is apt to be altogether too materialistic in trend to satisfy the earnest longings of the ever-increasing throng of students of biology (science of life) who wish to penetrate far below the crust of appearances and mortal sensations, and find out as much as possible of the hidden workings of the real man or woman which refuses to be classified as a simple product of material evolution.

There are said to be two and only two schools of well-defined philosophy extant, and to these scholars have given the names Platonic and Aristotelian. The Platonic school is deductive as to its entire system of reasoning, as it accepts intuition, innate ideas and much else which appears fanciful to the strictly inductive philosophers, of whom Francis Bacon was a noted representative. The school which derives its name from the teachings of Aristotle has to a large extent taken possession of modern universities; and to it belong all those materialistic and semi-materialistic reasoners who seek to place psychology on a physiological base. Everybody is probably agreed that human beings have

minds as well as bodies, but whether the mind shapes the body or the body the mind seems open to considerable discussion.

Without claiming exclusive fellowship with either of the above-mentioned schools of philosophy, the writer of these pages does unhesitatingly claim to be among those who affirm priority for the soul, and who do not endorse a mechanical theory of evolution. The soul we shall therefore consider as the source of our intelligence, the architect of the body, the seat of all our permanent desires and faculties ; while the human mind or intellect, which directly governs and works through the organic structure known as body we shall regard as an inferior to the entity which is everlastingly persistent.

Many theosophical writers speak of three souls, which they label respectively Spiritual, Intellectual and Animal ; but, according to all theosophical writers, there is a primal, enduring entity, before all expression ; which is the source and cause of expression. For simplicity's sake it may be well to consider only two distinct planes of human consciousness as working in every-day life, and call these the higher and the lower selves of humanity, though it will always be found necessary to indulge in more elaborate divisions when we find it needful to make precise distinctions between the varied planes of our clearly complex nature.

The first idea which every individual has of himself is that he is an individual, and not until he begins to closely examine into his nature does the child or man begin to suspect that there are two or more selves included in his single economy. This sense of individuality lies properly at the root of psychology, constitut-

ing for it a solid basis and making the way plain for all that may be said subsequently regarding the many different manifestations or expressions of the entity as it seeks to make its innate or potential life available in outward uses.

First, then, we must consider Man, that is, the human race or family; and later pass on to review the many varieties and sorts of men, women and children with whom and with whose peculiarities we are continually brought into contact. As there is but one correct anatomy and but one accurate physiology, so there can be but one true psychology; and it is our present purpose to call special attention to anthropology (the science of human nature) in general, before entering into particulars which must of necessity be dealt with later. Every parent, and equally every teacher, should have a clear, well-defined idea of what constitutes a human being before he or she passes on to a review of the distinctive characteristics of girls and boys or men and women.

Every human being enters life with a human nature like unto that of all other human beings, for just as all children manifest the same general physical necessities — the need of food, shelter, clothing, etc. — so do all express the need for affection, sympathy, guidance, protection, and much beside on the plane of their moral and mental nature. Every human being has dormant or resident capabilities without which an individual could not be said to properly belong to the human race. Let us, then, endeavor to think, first of a human being, as we can think of a horse, a dog, a cat, a sheep, or even of a fish or a bird. When we think of any animal, we form an idea of a creature which can move about upon



the earth; but when we think definitely of an animal belonging to the canine, equine or feline race or species, we go more into detail and particularize a special type of animal. Whenever we think of a bird, we picture to ourselves wings and power to fly, while the thought of a fish suggests fins, or, at least, the ability to live in and under water. A thought of a human being, simply as a member of the human family or *genus homo*, may be like unto the thought of an animal, a fish or a bird, simply as such, while the thought of some particular variety of human being may be compared to the thought of some special fish, such as salmon, some definite type of animal, such as elephant, or some specific variety of bird, such as eagle. In both cases our ideas are quite general, and though the less definite conception is more nearly universal than the more distinct idea, we can hardly confine ourselves to the former, as the latter will intrude itself, as it must in order to give necessary definiteness to our ideation.

A human being must be a human soul, clothed upon with outer raiment; for it surely takes a human cause or subject to produce a human effect or object. The human entity is always invisible to the outer senses; but as causes are known by and through their effects, the human shape which is material reveals the spiritual form which is super-material.

We have then at once—if we reason inductively, that is, from without inward—two ideas of a human being: the first or exterior, *physical*; the second or interior, *metaphysical* (beyond or above the physical). If, on the other hand, we employ the deductive method and reason from within outwardly, we have still the

same two conceptions, but in reverse order ; for in that case we conceive, first, of the metaphysical and then of the physical. Involution and evolution involve each other ; whatever is involved must be evolved, and likewise whatever is evolved must be involved. Cause is necessarily prior to effect, but an effect must resemble its cause ; therefore it is logical to conceive of two bodies or at least of two aspects of body, the inner and the outer. The shape which we behold with our physical eyes must of necessity correspond in general outline with the form which is to the outward senses invisible, and this idea of two aspects of body, if not actually of two distinct bodies, is to be found in all Scriptures which any large section of mankind have looked upon as authoritative and in the writings of all great philosophers. As physiology naturally concerns itself with the physique, for it is the science of the flesh, psychology must deal with the *psyche* or animating principle. It is, therefore, closely allied to biology (the science of life) if not actually identifiable with it. Life is a spiritual power. The soul is the real individual. These and similar statements rejected by materialists are absolutely in harmony with the observable facts of physiology, a few of which we desire to particularize before proceeding further.

Physiologists of the old school taught that the physical structural organism of a human being is completely remodelled within the space of every seven years. Recent researches have not, by any means, denied the truth of this assertion, but have, on the contrary, gone much further in cutting the ground from under materialistic theories of human nature. Camille Flam-

marion, the world-renowned astronomer of France, in his fascinating work entitled "Dieu dans la Nature" (God in Nature), has declared that the entire physical body is transformable in less than one year; that some parts of the structure can be completely remodelled in thirty days, while those parts of the structure which change most slowly do not require much more than eleven months for complete transformation. If there is any truth in the teachings of earnest students of human nature from whom we receive such testimony, we have but fresh proof afforded by modern science of that truth mastered by the grand old English poet, Spenser, author of the "Fairie Queene," in the immortal lines —

" The soul is form, and doth the body make ;  
For of the soul the body form doth take."

The psychological basis of physiology places the latter on a solid rock, while a physiological foundation for psychology places that science on treacherous sand.

Much is said concerning the gray matter of the brain and its memory cells, in which are stored remembrances of all events in which the individual has participated, all of which may be perfectly true and comprehensible by us so soon as we understand the true nature of the body, but not before. The real body being psychical, not physical, can well serve as the storehouse for all these multitudinous impressions which, no matter how they accumulate, are all safely stored away in some adequate repository, to be summoned from their hiding-place whenever they are required to render service, or whenever any sufficient appeal is made to them.

The psychical brain is the storehouse and through

the physical brain undergoes incessant permutations. No matter how frequently the molecules vary which constitute the outer structure, the inner structure remains intact and imperturbable despite the alterations on the physical side of expression. Memory is simply a register, a book of record, while recollection is the means whereby we gain access to the contents of this hidden volume. Such attributes as Memory, Understanding, Observation and Will, which are often called the four prime faculties of human nature, are all psychical, though all can be approached through the agency of the corporeal senses, provided those senses are in a condition to serve as channels of communication between the phenomenal realm and the noumenal.

The first step to be taken in the field of practical psychology is to determine what sort of an individual we have to do with when we are confronted with a human being; and as the particular human being about whom we are generally supposed to know most is ourself, self-knowledge gained through self-study is usually looked upon as the foundation of all practical acquaintance with human life.

When the Greeks of old declared that the Olympian divinities who inspired the Delphic Oracle said through that mysterious sybil, "Man, know thyself," they evidently intended to convey two ideas in one, namely: that we should study our individual selves, making the direction read — Man, know thine own self; and also that we should make the study of human nature in general our chief study, ranking anthropology far above zoölogy, botany, astronomy, and all other subsidiary, though important sciences.

What is it now to study one's self? There is such a thing as dangerous introspection or self-examination, which leads to a low and pessimistic view of one's nature and condition; but this is only a morbid abuse of what is properly a healthful and ennobling exercise. Right study of one's self is looking within to find out as far as possible what one is capable of and then setting earnestly to work to employ latent abilities. Whoever looks into himself will find that he shares in common with all the rest of mankind, love of life, an instinct of self-preservation, a desire to better his condition in some way, a longing for happiness, and a wish for some sort of occupation. It may be truly said that every one desires health, happiness, prosperity, and a life of usefulness in some direction, unless he is suffering from extreme mental aberration; and even in cases of insanity the same desires may inhere, though they may be sadly perverted or terribly confused in their modes of expression.

After having satisfied one's self that one is the possessor of certain well-defined aspirations which are general with human beings, the individual engaged in self-analysis is prepared to go farther in the direction of distinct special investigation, to the end of discovering his marked peculiarities, which are indicated by means of such desires as are peculiar to himself, and doubtless to some others, though by no means to all humanity. In this second class we place such desires as the wish to become a musician, a carpenter, a farmer, a book-keeper, or, in a word, to work at any special trade or embark in any profession which all cannot follow.

Here we have entered upon the subject of rearing the

social fabric through the organization of intelligent units into an industrial army instead of resting satisfied with their amassment into a social mob. Teachers as well as parents require to understand pretty fully the distinctive qualifications of the children committed to their charge, or with even the best intentions they will prove but inefficient educators.

Turning from the simply physical and the purely intellectual planes of human consciousness, we approach the moral sentiments; and these, it must be borne in mind, are as purely natural, and as truly inborn as the others. Man is a moral being endowed with a sense of right, a love of justice, a perception of honor, an instinct of co-operation and, indeed, all that is necessary to equip him as an ethical entity. The sense of justice and the love of fair play which is its inevitable concomitant are particularly strong in unsophisticated childhood. This ethical emotion shows itself plainly, not only in a well-regulated nursery or kindergarten, but in many far less polite places and among the unrefined and uncultured Arabs of the street. This sense of justice, which is so truly essential and fundamental as the basis of character, reveals itself unmistakably and irrepressibly among the least attractive orders of society. The "urchins" whom we are apt to pass by as though they were of entirely inferior mold to ourselves, have this noble trait finely developed in a large majority of instances. "That's not fair" is the protest of childhood against dishonor in all its forms; and children take it for granted that whatever is unfair cannot be right. In this they display their inherent nobility and give the lie direct to any such depraving as well as depressing

doctrine as that of total depravity. To applaud the hero and hiss the villain in the course of a sensational melodrama in the cheapest kind of theatre, is common to the illiterate as well as to the partially educated members of the so-called "hoodlum" fraternity; and though many of those who clamorously applaud heroism when depicted on the stage, do not themselves act heroically, the very fact of their admiring it and feeling disposed to clap for it, while they groan and hiss to show their contempt for its contradictory villainy, is enough to prove that these children of the gutter, as many of them are, have germs of refinement and nobility within them which only need awakening by the breath of practical, judicious culture till they shall blossom forth in what may well be compared to sweet and beauteous blossoms on the tree of human existence.

A masterly similitude was employed by Edward Bellamy in this connection when he wrote "Looking Backward," in which intensely popular book we find it stated that by the year 2000 when a lecturer undertakes to review the past conditions of humanity and compare them with the present, he will rather express astonishment that people behaved so well than that they acted as badly as they did considering their most unfavorable environment. A rose-bush planted in a swamp and then transplanted to genial soil is the simile employed to describe two states of human existence, the one in the midst of singularly depressing, the other amid encouraging surroundings. A rose-bush may or may not bear roses; but if any flowers at all are produced by it, roses they certainly will be. Now, if we consider human nature as a rose-bush, not as a thistle-bough, we have a

right to expect that, given the needful encouragement, it will bring forth such results as are comparable to beautiful and fragrant blossoms; but necessary conditions are essential to the production of these much-to-be-desired results.

Heredity and environment are two great words constantly on the lips of modern speakers, but what these words exactly stand for is by no means clear to all who hear and use them. Heredity in its broad sense stands for all that we inherit, either from parents or ancestors more or less remote; and as many children are born into the world seemingly handicapped in consequence of an immense load of inherited infirmity, we may well undertake such means as lie within our power to eradicate or remove whatever inherited incrustations of character are unsightly to the moral eye and detrimental in their outworkings to society. When the metaphysical or purely psychological view of human nature is upheld, hereditary taints and limitations appear by no means as formidable as they otherwise would; and it is indeed one of the most encouraging signs of the present highly eventful times, that institutions are already in operation, in various parts of the world, where a large part of the work attempted and accomplished is the rescue of children from such hereditary accretions as if allowed to develop would inevitably cause the growing boy or girl to become anything but a useful and amiable member of a community.

Our teaching is that such institutions as those referred to are practical and invaluable, because inherited weaknesses are incidental rather than fundamental; consequently with proper treatment they can be removed.



The essential goodness of human nature, despite all apparent or superficial discord, must be adhered to by every teacher who can intelligently and hopefully engage in the work of elevating as well as instructing the children to be taught. Does it not stand to reason that whatever is rationally and hopefully attempted must be regarded as both possible and lawful by whosoever attempts it? This being the case, a right, noble, optimistic view of human nature is radically necessary to every parent and instructor of the young and equally to every person who engages in any kind of rescue or reformatory work with persons of any age. We are all good at the core, however we may be encircled with error.

There is a great wealth of scientific truth and sound, helpful teaching in the following words taken from the most recent of Jewish liturgies: "My God, the soul which thou has formed within me is pure; it came pure from thee." Whoever accepts the idea embodied in the above words has a foundation for his psychology, whether he desires to employ exactly that language or not in expressing his conviction. The highest self of man, the real entity, is divine in every instance and it is from that "deific spark" that we derive that sense of justice and love of honor and fair play which characterizes the best side of us all.

Environments are valuable, not as creators but as educators; and we request the reader to bear in mind that throughout this volume we shall adhere strictly to the definition of terms already given in this introductory essay. Circumstances can appeal to latent possibilities and call forth hidden powers, but they cannot change the essential nature of any human being. We

are what we are; but our containment is greater and more varied than we may be aware. Therefore, the practical utility of an improved environment is clearly seen to exist in this: it furnishes opportunity and appeals to latent qualities to spring forth and show themselves in exuberant expression. Education properly includes what is rightly called mental and moral evolution.

## LECTURE II.

### RATIONAL PSYCHOLOGY AS PRESENTED BY ARISTOTLE AND SWEDENBORG, WITH REFLECTIONS THEREON.

THOUGH many of the theological writings of the great Swedish seer, Emanuel Swedenborg, are widely circulated through the agency of the Swedenborg Publishing Associations in various places, the scientific and philosophical works of this truly great and marvellous man — one of the profoundest thinkers and most voluminous writers the world has ever seen — are by no means so extensively known. Among the most valuable of the philosophical treatises produced by Swedenborg, "The Soul, or Rational Psychology," deserves to hold, even at this late day, a very high place in the esteem of all who are interested in every honest and searching inquiry into the laws of the human mind. As this book was written prior to 1757, the date of Swedenborg's mysterious illumination, it is not ranked by his devoted followers as an infallible production, and is therefore free from much of the mystical halo which, in the estimation of many, surrounds the later theological works of this venerable author.

"Rational Psychology" carries us back to before the year 1757, to the period when the author's mind was actively engaged in a search for the human soul, which was the chief object of Swedenborg's tireless delving

into the rich and varied fields of scientific and philosophical research, in which he always found himself wondrously at home. No reader, however intelligent, can form anything like a clear or correct idea of Swedenborg's philosophy unless he acquaints himself with that leading doctrine of Correspondence, a knowledge of which enables any person of fair intelligence to grasp at least the outline of Swedenborg's manifold, but always consistent, teachings. In the treatise on "Rational Psychology"—to which we now especially refer as being extraordinarily pertinent to our present work—Swedenborg says in his own preface that it had been his purpose to studiously investigate the nature of soul and body and their intercourse. He treats, first, of the blood and the heart, then of particular organs and viscera; finally, of the brain, which is properly set forth as being the entire body in miniature, all parts of the body and all functions pertaining to all the parts being simply extensions of the brain. We may say that the course pursued is largely if not wholly inductive, Aristotelian or Baconian rather than Platonic; for though no author of ancient or modern date has ever contended for the supremacy and individual immortality of the soul more stoutly and bravely than Swedenborg, that eminent sage and seer wisely undertook to meet materialism on its own ground, and in the midst of the dark night of eighteenth-century scepticism, atheism and indifferentism, gave to the world a compact body of philosophic as well as scientific teaching, which completely refutes in the most logical, analytical manner, the materialistic fallacies of the nineteenth equally with those of the eighteenth century.

Concerning the idea of Correspondences, Frank Sewall, the translator of "Rational Psychology" from Latin into English, says: "To Swedenborg, Correspondence meant in its first sense, the correspondence of the body to its physical environment and then that of the soul within, and its corporeal, that is, its fibrous and sensible environment. The history of this doctrine of Correspondence carries us back to the origins of philosophy among the Greeks, and especially brings into prominence the relations of Swedenborg and Aristotle. The historic antecedents of the doctrine of Influx or the Intercourse of the Soul and Body, Swedenborg himself has outlined in several of his theological works, but especially in his brief but wonderful treatise, 'On the Intercourse of the Soul and the Body.' Swedenborg, as no other writer, deserves the proud title of the Aristotle of modern philosophy. For as Aristotle with his inductive and scientific method succeeded to the idealism of Plato, so after the speculative and ideal systems of Descartes in France, and Leibnitz and Wolf in Germany, came Swedenborg with his severely practical method, his reasoning from experience, climbing by the ladder of knowledge *a posteriori* up to the higher and interior principles from which, again, he might descend into a true philosophy of nature and of man. The coincidence of the researches of Aristotle and Swedenborg on the subject of the soul cannot but strike the attention of the historian, not indeed so much in the resemblance of their contents, although this is in instances remarkable, as in the similarity of method, or their ways of approaching the remotely hidden object of their quest."

The same writer continues, after some other remarks

which we have not the space to insert: "Great, however, as was Swedenborg's admiration for his illustrious master and predecessor in the line of inductive research . . . yet was he no blind follower of so revered a teacher, nor did he hesitate to differ from him on the important question of the manner of the intercourse of the body and the soul. Three doctrines had hitherto prevailed in the learned world regarding the intercourse of mind and matter. The first, called by Swedenborg that of Physical Influx, was taught by Aristotle, and afterward, during all the earlier period of Christian learning, by the schoolmen. After this came the doctrine of Spiritual or Occasional Influx, as taught by Descartes and his disciples. At last came Leibnitz with his, as he believed, only reconciling doctrine of Pre-established Harmony. Swedenborg agreeing wholly with neither, sought to reconcile the three by extracting and combining the gist of truth in each, and the resultant doctrine he named that of Correspondence, a doctrine which rests upon the equally philosophic and scientific doctrine of series, orders and modifications. Correspondence as seen in the plane of nature only . . . consists in such a mutual adaptation of inner and outer, higher and lower, grosser and more subtle spheres or bodies, that there may be a reception, communication and transference of emotions and affections from one to the other. It is, therefore, the name we give to that kind of intercourse which is not bodily influx, or to the union that exists, not by continuity or confusion of substance, but by contiguity and modifications of state."

From the foregoing words of Mr. Sewall our readers will at once grasp the general outline and structure of

Swedenborg's system of psychology if they are at all familiar with philosophic terms, though such a carefully written book as the work itself must be very carefully studied by all who are desirous of closely following the intricate and yet lucid reasonings in which it abounds. The first portion of the treatise declares that a simple fibre, celestial in its nature, is the form of forms or that which forms the other fibres succeeding in nature. This gives a unitary basis for all that follows and is a statement which certainly calls for the most careful attention of modern thinkers in an age when *Monism* is often put forward as the highest philosophy. Whatever theory we may fancy or line of reasoning we may adopt, there can be no foundation for any superstructure which will support an enduring edifice, short of a unitary one. However much truth there may be in a dualistic creed, all dualisms are secondary; monism or monotheism can alone be primary. One GOD, one substance, one power, one energy, one life, one law, one order may certainly be posited as a base, while gods, substances, powers, energies, lives, laws and orders, are permissible words only in a decidedly inferior sense. The simple fibre of a *celestial* nature, which Swedenborg assigns to the primary place in his system, affords a sure foundation on which to erect what can subsequently be declared, logically, to relate to the *terrestrial* or inferior fibre, which is of the *physical* body which only corresponds to the *spiritual*.

Many writers of to-day are discarding the old terms *spiritual* and *natural*, declaring that one ampler term than either will suffice; and while we sympathize with their endeavor to present the idea of unity as forcibly

as possible, we hardly know whether to the general reader the original idea, as conveyed by the former terms, is much altered by the modern substitution of *psychical* and *physical*. When Henry Drummond first brought out his book entitled, "Natural Law in the Spiritual World," there were people who, in review of it, styled it "almost a revelation," probably on account of the forcible insistence with which the author sustained his prime position of the identity of the changeless order of the universe, whether considered on its terrestrial or super-terrestrial side.

Swedenborg uses the adjectives *spiritual* and *natural* just as they are employed in the epistles of Saint Paul to the Corinthians; and when these terms are rendered lucid, through a rigid application of the law of Correspondences to all that is advanced, they, no doubt, serve very well to convey the thought of distinct planes and "discrete degrees," the latter being an especially Swedenborgian and, at the same time, highly philosophic expression. Swedenborg's conception of the *simple fibre* is, that it is "an animate product from its first essence." This is, then, properly speaking, the *form*, while the corresponding external organism may well be called the *shape*. In a sense we may say that in metaphysical reasoning we are justified in declaring that only the permanent, and therefore the truly real, is properly substantial; thus arises justification for the statement of the idealist who paradoxically, though not inconsistently, exclaims, "The *ideal* is the only real because it is the only permanent." The ideal, or truly real, form cannot be touched by other forms, because it is above them; still less can it be hurt. This



essential form is composed of a simple substance, while all external to it is compound. While discoursing on this matter, Swedenborg well raises the inquiry, as if challenging an opponent, "How can a compound act upon the simples of which it is compounded?" It is at this point that the essentially *spiritual* basis of Swedenborg's psychology comes to the front as diametrically the reverse of Aristotle's *material* basis. Speaking more fully of this "fibre," in continuation of what has been said before, Swedenborg says of it that it is *immortal*, it cannot perish, nor can it be in any way injuriously affected. What is corporeal and material he assures us is not the fibre, for when the material frame dissolves, the fibre itself passes away and the body is rendered a corpse by its withdrawal.

Such teaching, though it may not meet with much acceptance to-day at the hands of materialistic physiologists, is, to say the least, far nearer an ideal position and far more comprehensible than the assertions of those who seek to constitute a system of psychology with *psyche* itself left out. Let us for a moment compare two diametrically opposed theories, the one harmonizing with the teachings of Swedenborg just cited, the other ultra-materialistic, and see which accounts most readily and rationally for the phenomena pertaining to consciousness admitted by both schools. If there is an indwelling spiritual body which is the seat of registration of all experiences and memories, we are not disturbed to know how we can remember, when we are eighty, events which took place when we were only eight, for the spiritual body with its spiritual brain has received and recorded these impressions. The thought

of our having two bodies instead of one, or, in other words, an inner and an outer body, is quite in accord with the facts of experience and presents no difficulties to the thinker. The materialistic theory does not lend itself with any degree of ease or reason to the fact of memory, to say nothing at present of other persistent and assertive faculties, for it is but the lamest subterfuge to argue that the molecules of the ever-changing gray matter of the brain, which are constantly shifting, transfer impressions from one to the other as some depart and others advance to take their places. Elderly people often remember with wonderful exactness the veriest details of experiences which were theirs sixty, seventy and more years ago, without any outward scenery or external suggestion of any sort reminding them of these supposed-to-be-forgotten episodes. The singular and weird experience of persons nearly drowned, but rescued, has given rise to much controversy as to how they could see as in a panoramic vision their whole life mapped out before them just as they were threatened with forcible exit from the world of sense. The materialist can attempt a reply, but his best answer can be but bungling and evasive, while whosoever accepts the truth of our imperishable inner nature, which is the seat of every impression, will find no difficulty in replying that a quickening of conscious memory is all that is needed to compel the record tablets which are in the *psychical*, not in the *physical*, brain to show up what is inscribed upon them and what must forever there remain unless it be eradicated—as it never can be by forgetfulness—but only by the substitution of fresh pictures upon the psychic canvas.

We can rub out and work in by deliberate mental action, just as an artist can erase and paint afresh upon his canvas, but pictures do not paint themselves nor wipe themselves out; they have to be produced. It is a solemn but most salutary thought for every one to hold that we are momentarily affecting our psychic memory and all it contains, by every thought we encourage and every emotion we allow. Man holds the key absolutely to his own future; his destiny is in his own keeping, for while he is what he is and cannot alter that reality, it depends altogether upon how he uses what he has to work with, as to the effect of health or sickness, joy or sorrow, he brings upon himself in consequence.

After treating most interestingly and profoundly upon "The Senses" in Part I, "The Intellect" in Part II, "The Affections" in Part III, and "Immortality" in Part IV,—all of which subjects are exhaustively and elaborately elucidated—Swedenborg ends his treatise with a chapter entitled, "The Universal Mathesis, or a Mathematical Philosophy of Universals," which he commences with an apt quotation from Locke, who says in his treatise on "Human Understanding": "The ideas which form the basis of morality being all real essences and of such a nature that they sustain a mutual connection and adaptation which may be discovered, it follows that as soon as we discover these relations, we shall to that point be in possession of so many real, certain and general truths; and I am sure that in following a good method one might bring a large part of moral science to such a degree of evidence and certitude that an attentive and judicious man would no longer find in it any matter of doubt, more than he would in proposi-

tions of mathematics which have been demonstrated to him." After this and other quotations from Locke, Swedenborg returns to his especially favorite theme, that of the means whereby man on earth receives influx from the unseen realms of spiritual existence; and it is at this point that he very strongly affirms his attitude toward what he denominates a "science of sciences or a universal science," which, he continues, "is not acquired by learning, but it is connate, especially in souls which are pure intelligencies." By means of this science spiritual beings, according to Swedenborg's philosophy, are able to communicate with each other independent of exterior forms of speech, which we all know to be diverse, arbitrary and externally bewildering to those who cannot comprehend each other's vernacular. Unless the soul were furnished with such a science, he declares it would be wholly unable to "flow into our thoughts" — a singular expression perhaps, but one which certainly conveys the idea of the complete dominance of the spiritual principle immanent in the forms it controls and through which it expresses itself.

In further elaboration of the doctrine of this universal science, Swedenborg says: "There are truths *a priori*, or propositions which are at once acknowledged as true; nor is there need of any demonstration *a posteriori* for producing them nor of confirmation by experience, or by the senses. The truth itself presents itself naked, and, as it were, declares itself true."

After hearing so much of the connection between the psychological system of Swedenborg and that of Aristotle, one feels like exclaiming, after quoting the above, here we have a return to Plato, for no intuitive phil-

osopher could possibly disagree with such a declaration. But is there not a true nexus where Platonism (which is intuitivism) and Aristotelianism (which is rationalism) blend and become one in a larger philosophy than that of either alone, in the same way that egoism or individualism blends with altruism in a pure mutualism which is superior to either and combines the good of both? It is a great mistake to think that we have to be other than rational to acknowledge the function of intuition, and equally a mistake is it to suppose that we must forsake the light of intuitive perception in order to be intensely rational.

Rationalism and radicalism rightly defined are not averse to pure idealism and whoever seeks to divorce them is like one who should ignore (as many do) the rightful equivalence of the sexes and either extol man as far above woman or concede to woman an unlawful supremacy over man. Everything is dual in nature; we are all twin flames, and no one knew that better or taught it more emphatically than Swedenborg whose philosophy of marriage is the most beautiful extant. When the two of us, namely, our own reason and intuition are fully agreed, we shall be able to ask anything and it will be done for us; for we shall then be rightly polarized, and full polarization of the masculine and feminine, the positive and negative, forces in every human being is essential to human welfare.

In his "Economy of the Animal Kingdom," Swedenborg has given twelve theses on the Human Soul, in which he makes the distinction between soul and mind, therefore between psychology and mentology, extremely clear. If words are to mean anything definite, so that

we can *reveal* rather than *disguise* our thoughts through the use of language, it is certainly a prime advantage to use terms as definitely as we possibly can, therefore we refuse to adopt a synonymous terminology except for the sake of euphony and even then we should restrict our interchanged expressions to such as are unmistakable synonyms. Mind (from the Latin *mens*) is certainly not the equivalent of soul (from the Latin *sol*); and just as *sol* means sun, and the sun is the centre of the solar system, so is the soul the source whence all external to it receives sustenance. As we cannot conceive of a universe constructed on a heliocentric plan and at the same time imagine life on any of the planets without tracing life to its solar source, so if we have any idea of a central, radiating, lifegiving principle in man, which is indeed the real man, we cannot suppose that mind or body can possess animate existence apart from the animating *sol* or *psyche*. Having then thought out the relation of soul to mind and mind to body, we may or may not introduce minor additional classifications. Soul, mind and body we can all keep separate in thought; and so long as we do keep these three distinct, we have a sufficient basis for a rational psychology.

As no words of ours could be plainer than those of Swedenborg concerning the vital and necessary distinction between soul and mind, on which we particularly desire to insist, we still further quote from that gifted author as follows: "The soul from its very initial stages of conception, which it derives in the first instance from its parent, is born accommodated at once to the beginning of motion and to the reception of life,

consequently to all its intuition and intelligence ; and it takes this intuition and intelligence with it from the first stamen and the earliest infancy to extremest old age. But not so the mind, which before it can be illuminated by the light of the soul, must be imbued with principles *a posteriori*, or through the organs of the external senses, by the mediation of the animus. Thus as the mind is instructed, or the way opened, so it is enabled to communicate with its soul, which has determined and provided that the way leading to it should be opened in this order. Hence it follows that there are no innate ideas or imprinted laws in the human mind, but only in the soul, in which unless ideas and laws were connate, there could be no memory of the things perceived by the senses and no understanding ; and no animal could exist and subsist as an organic subject participant of life."

When this distinction is clearly realized between soul and mind, there need be no attempt made to reconcile any opposing schools of psychology, as a correct terminology makes it plain to all intelligent persons that if one takes his stand at the soul which is the innermost principle and affirms innate ideas, while another penetrating no further inward than the mind may deny innate ideas, it is not that these two are fundamentally opposed, but only that they are looking at and seeking to describe different things while they may imagine for a time that they are both regarding the same thing and interpreting it differently. As there are distinct planes and discrete degrees of spiritual and mental life, we need to know exactly what we mean before we venture to say that we really disagree with any philosopher.

Of course, it is easily possible to pierce to no great depth and find only *mind*, while others piercing farther below the sense surfaces may discover *soul*. It is just here that the two diametrically opposite philosophic schools — gnosticism and agnosticism — may be found to be ultimately accordant, though their general attitude in terminology makes them appear everlastingly at variance. The gnostic unhesitatingly says we can know the ultimate reality. The agnostic declares emphatically that we cannot. May it not be true that the unknowable from one point of view may be the knowable from another?

Thomas Huxley, Herbert Spencer and other great thinkers of the nineteenth century have posited an unknowable, but we must not forget that their agnosticism has followed a now almost defunct materialism which professed to be thoroughly gnostic in one sense, for it boldly declared that matter was all.

From atheism to agnosticism is a great scientific step, and there is no reason whatever why present agnosticism — which Felix Adler and others have wisely declared to be “no finality” — may not be succeeded by a new gnosticism. And by this, of course, we do not mean a reversion to any old system designated gnostic; on the contrary, we intend an advance toward higher positions and more fully intelligent ones than any that held sway in bygone centuries, though we are never prepared to say that no individuals in the past entertained positions as accurate and as exalted as any that will prove acceptable and comprehensible to the multitude of advanced and highly civilized mankind in the not distant future.



The grand old beatitude, "Blessed are the pure in heart, for they shall see God," may mean for the patient scientific explorer of the universe more even than it means for the dogmatic theologian who accepts on trust a dogma of beatific vision hereafter. To see God may properly be understood to mean that we can so apprehend the great reality which underlies phenomena that we walk even in the light of knowledge as well as by the torch of faith when we enter the secret place of human nature. For surely it must be conceded by all human thinkers that only through human nature can divine nature be revealed to humankind. To know man as he is, is to know the source of his being; and this knowledge is obtainable by a study of human life as it constantly presents itself to our interior gaze.

It is often said that we only learn through experience, which is doubtless true; but who, let it be asked, is justified in curtailing the field of experiences — subjective and objective alike — over which inquiry should properly travel? A spiritual, psychical or moral experience needs to be reckoned with and taken full account of, in addition to all those lower orders of experiences we are accustomed to classify as simply physical and purely intellectual. If man is to know himself, he must not be deterred from probing as deeply as possible into the very inmost recesses of his nature. We have ideals, we are conscious of what we call imagination as well as intellection; and no surface study of psychology, such as may serve for elementary teaching in public schools, can satisfy the adult student who wishes to honestly and fearlessly investigate all accessible phenomena calculated to throw any light on the great problem of human

life. Rational psychology would not deserve its name did it pause or hesitate to reason *upon* and if possible reason *out* all the aspects of the vast unsolved but not necessarily insoluble problem of what we are, how we come here, what we are here for, and whither we are tending.

Swedenborg's preliminary training and the deeply philosophic cast of his mind rendered him more than ordinarily capable of reasoning out conclusions which less patient reasoners would fall short of reaching; and though it is not the intention of the writer of these essays on psychology to present any individual, no matter how gifted and learned, as an infallible teacher or hero, it does seem fair to give more heed to the conclusions reached by specially capable and untiring students of nature than to the vaporings of superficial iconoclasts or professed agnostics who, no matter how sincere, have not penetrated deeply into life's mystery.

## LECTURE III.

### RELATION OF PSYCHOLOGY TO PRACTICAL EDUCATION.

HAVING in the foregoing essays endeavored to establish a primary idea of human nature and also to set forth, in brief, the essential truth of the inherent nobility of human nature, in this third discourse it will be our chief attempt to deal with the variations of human nature in particular instances in such a way as to suggest means whereby the work of parents and teachers, as well as of all reformers, may be rendered easier, if they carry out these suggestions in their continuous work.

“Train up a child in the way he should go” is a splendid counsel, but, alas, how few who quote it seem to understand its import! Solomon, to whom this proverbial recommendation is attributed, means a *solar man*, or, in other words, a man who is wise by reason of interior spiritual enlightenment. Names mean a great deal when we trace them to their origins, and this is particularly true of the Bible names and all titles which have come down to us from remote antiquity. The name of anything should properly denote its qualities and express its uses. Gerald Massey and other authors who have striven to penetrate the obscure veil which hides the origin of languages, have declared that things were first called by the names by which they called themselves,

meaning, of course, that natural sounds produced by animals, birds, and other living creatures, as well as by rivers, brooks, trees, etc., suggested to primitive peoples the titles which they gave to these various things and creatures. The names of human beings are properly twofold. They should either express the qualities of the person who bears the name, or describe his occupation, or do both. Such very familiar names as Fox, Lamb, Bull and many others, naturally convey to the hearer the thought of the special attributes for which the animals bearing these names are universally noted; while Baker, Miller and many similar family appellations, at once suggest the occupations to which those names belong.

Now that the range of elective studies in schools, and particularly in universities, is continually growing larger, children, youths and maidens are far less fettered by family custom and tradition than they formerly were; therefore the names just cited, and many of similar calibre, serve to remind us of past institutions rather than to express present situations. Businesses and professions are no longer hereditary, as they once were, and we may be thankful that they are not; for nothing can be much more detrimental to private interest, and also to public welfare, than to insist that boys and girls shall be compelled to follow out specific lines of industry because their parents and ancestors so walked before them.

Herbert Spencer wisely teaches that the rise of the individual is one of the chief evidences of advancing civilization. More and more is it coming to be accepted as a truism, that children are individuals and that they

have rights. This admission (whether the majority of those who make it are aware of this or not) is an open question, is one of the necessary concomitants and inevitable results of a true psychology, which teaches that every soul is a distinct unit, involving a distinctive mission in expression. The grand central affirmation, that we never hesitate to make unflinchingly, namely, that every human being has a right to "life, liberty, and the pursuit of happiness," as the American Declaration of Independence boldly avers, tallies exactly with the doctrine we are seeking to enforce, which is to the effect that not a single child is ever born into the world hopelessly depraved; and, not content with going thus far, we carry our teaching very much farther along the same line, until it ultimates in the assurance that every human being is potentially righteous, and therefore capable of being so educated or evolved as to become a useful member of human society.

"Train up a child in the way he should go," certainly does not mean in any way the whim or fancy of the parent may suggest; for as Froëbel, the renowned father of the kindergarten system, truly taught, every child must be studied as an individual. For that reason he utterly discountenanced the pernicious practice of intrusting fifty or sixty children to a single teacher, declaring that fifteen scholars were as many as any capable, conscientious teacher could do really good work with. As education has fully as much place in home life as in school — and it may be truly declared that every home ought to be a school and a sanctuary as well as a nursery — it rests with the educators of to-day to leave no stone unturned in their untiring efforts to instil into

the minds of parents, and particularly of young married people and those contemplating matrimony, the great importance of providing an educational home atmosphere in which every child can enjoy conditions most conducive to the highest natural development. Oliver Wendell Holmes was not wrong when he said that a child's education could begin long before birth, and for the good of posterity it is surely well, whenever convenient opportunity is afforded, to discuss not only prenatal, but even remote ancestral influences and the part they play in modifying the tendencies of the unborn. Our present purpose, however, is, chiefly, to place in the hands and under the eyes of those who have to deal with already-existing children (yea, and adults also) practical suggestions as to the improvement of the state of all concerned.

School hours are comparatively short. Five hours per day, five days per week, and only for part of the year, is generally the limit of time passed in the school-room, while home is the place where all the sleeping period and a large portion of the waking life is spent. No matter what may be the peculiar bent of a child's disposition or the especial talents and aptitudes which differentiate a particular child from others, there are certain grand essentials of education which must be meted out to all.

Education naturally divides itself under two heads, General Education and Particular Education. Under the first caption we place all those influences and all that training which have for their object the rearing of a good or harmonious individual, one who will prove an amiable and useful member of human society. Under

the second heading we place all those teachings (however given) which have for their object the qualifying of an individual for some specific kind of service, to which all are not called and which manifestly is not required of all. In a broad sense all children require moral, mental and physical culture; all need to be so brought up that they grow to become useful, happy and healthy members of any community in which they may reside, while within the narrower circuit of business training one child may be adapted to do excellently what another child can hardly be made to do at all.

Health, happiness, usefulness, cleanliness, consideration for others, and many more great comprehensive words and phrases might be mentioned as belonging to the aims of universal education.

Carpentering, farming, shoemaking and any number of other trade-words, might properly be placed in the catalogue of things of secondary importance.

As no reasonable law can, for an instant, expect any one to transcend his abilities, the very slightest study of casuistry must reveal the truth that it is only rational to call upon people to render what their nature permits them to render. Common law expects no one to perform an impossibility, and if it did expect anything so outrageous, it would immediately neutralize its own action and become a dead letter, no matter on how many statute-books it might be literally enforced. Let, then, the would-be trainer of a child ponder well the nature of the human being to be trained and never forget that the two greatest watchwords of modern science and philosophy, *evolve* and *educate*, are, perforce, inseparable. As evolution without involution is unthinkable, no

matter how many people may try to think about it (they might as well waste their time in the necessarily futile endeavor to think of *nothing*), so education is impossible unless the to-be-educated individual is properly educable. We can educate the uneducated just as far as they are inherently educable, but not a step farther.

Enforcing as we do the doctrine of universal human educability, so far as *necessary* education is concerned, we apply our system of psychology to education thus: First, we consider a child as any child; next, we consider the same child as a particular child, differing in determinable ways from *some* or *many*, if not from *all*, other children. The child, regarded simply as a child, is viewed by us simply as a human being possessing, by virtue of participation in general human nature, all the essential attributes of humanity. The child looked at as a particular kind of child, is viewed as possessing all general human attributes, *plus* certain specific qualities or aptitudes. These special qualifications are what serve to differentiate us, the one from the other, and cause such books as deal with "Twelve Manners of People," and similar topics, to become increasingly popular as the desire for distinct individualization in every case becomes more and more pronounced, as it surely does with the continuous advance of societary evolution.

Among the strongest, and at the same time the most interesting, books we have ever encountered dealing with a new and improved system of education, we place in the very front rank "The Book of Life," by Dr. Sivartha, a truly remarkable man, with whom the writer had many delightful conversations in the city of Los Angeles, Cal., during the spring and summer of 1896.



The extraordinary character of the book, as a whole, serves to repel some readers and to very strongly attract others. As a literary production it is certainly unique, and apart from the text, which is intensely novel, the illustrations are worthy of the deepest consideration. Dr. Sivartha has been for many years a painstaking, indefatigable experimentalist, and he not unreasonably claims that his proposed system of education is based upon the exact nature and needs of mankind. His description of the Twelve Tribes of Israel, as indicating twelve distinct varieties of human nature, is not unlike the so-called "zodiacal" classification which has, of late years, become very popular; but, while Eleanor Kirk as well as Hiram Butler, introduces a distinctly astrological flavor and color into the tabulations, Dr. Sivartha confines himself entirely to anthropological considerations, pure and simple, though he has much to say concerning the New Jerusalem, described in the Apocalypse or Book of Revelations, which he brings down out of the skies and places first in the human brain and body and then in a state of regenerated society in which the human plan is fully carried out in every particular of exact correspondence.

Swedenborg's philosophy, in the eighteenth century, suggested a great deal in this direction, and the discoveries of Gall, Spurzheim, Buchanan and many others, have brought a similar doctrine largely to the front; but, for the most part, little has been accomplished in the way of carrying out such rational and beneficent views in educational practice. In order to give practical form to any true theory of human nature and human occupation it will, of course, be necessary to totally

abolish all false ideas of *caste*, and if the public schools of America, or of any republic, were made what they are certainly capable of becoming, the chief obstacle in the way of popularizing a true system of human distribution would be removed. As it is, largely through the ascendancy of plutocratic vulgarity in many quarters the rightful ambitions of young people are thwarted or diverted into unwholesome channels. We must place all honest work on a single equally high level, before we can expect natural abilities to push their way to the front uninterruptedly.

Quite within the memory of many of the present generation there were but five "gentlemanly" careers open to English boys — the church, medicine, law, the army and the navy ; while, as for girls, "young ladies" going into business of any sort would have disgraced themselves in the eyes of almost everybody. All this is now happily changing, as the wholesome sentiment is spreading everywhere that it is not the kind of work done (always provided the work be moral), but the manner in which it is done, that raises or lowers the doer of it. Poets, from Herbert to Tennyson, and many noble ethical teachers who have shone brilliantly as writers of prose, have insisted upon this sound doctrine ; but, for the most part, their words have fallen unheeded upon conservative and "aristocratic" ears. To this cause do we very largely attribute the lack of ease with which the great bulk of parents, guardians and teachers have been able to assist young people to those social and business positions where they rightfully belong. Phrenology, physiognomy and also palmistry may be lawfully consulted with a view of determining

for what special work individuals are best fitted, though an almost infallible rule is laid down in this sentence, Whatever a child loves to do most, that he can do best. We doubt whether any experienced educator or advanced psychologist, whatever his other views may be, would undertake to deny the truth of this assertion. In the same family it often happens that children are so entirely different in disposition and special aptitude that literally what is nourishing mental food for one, acts almost like poison with another. The great disadvantage at which a minority of children in schools are placed, even when the curriculum is advantageous to a large majority, proceeds from almost total lack of understanding on the part of overseers of children who are "peculiar," though in no sense or degree naughty or stupid.

The actual needs of society, so soon as contemplated, serve to assure us that there must be minorities of individuals naturally adapted to do work which can only fall to the lot of comparatively few, if the social fabric is to be perfectly upreared; and to make a plea on behalf of these "peculiar" ones is both humane and necessary. Genius is always "eccentric," and, for the most part, geniuses have been neglected and insulted during their earthly life-times, then highly eulogized after their departure to the unseen state. In the better days now dawning we may be convinced that, with fuller comprehension of the nature and needs of genius, such will not be the case. The child, in the family or in the school, who is generally looked upon as "the odd one, not like the others," is, in nine cases out of ten, the most gifted and often the most precocious of

the flock ; but by reason of peculiarity or dissimilarity from others this gifted little one is dubbed "cranky" or morose. It should be the special work of parents and guardians to study into the causes of all such unusual conditions, and where the natural protectors of the child are very busy and not particularly penetrative, the judgment of an expert among educators should be sought. In ordinary cases, however, where no marked divergence from ordinary differences of temperament and desire is noted, the homemaker (who must be vastly more than a mere housekeeper) is doing his or her duty (generally hers) by watching children at their play, or whenever they are left to their own devices, and making careful note of their spontaneous occupations and behavior.

We have said already that all children can be rendered amenable to a general culture and discipline necessary to universal welfare ; but in addition to and apart from such good conduct as can reasonably be expected from all, there are no valid grounds for either wishing or expecting that all children should behave alike in the matter of the choice of occupations or pastimes. *Do* but never *don't* must be the educator's watchword ; and until this substitution is effectually and finally made, we shall suffer from cross parents and crosser children, tired teachers and still more weary scholars. The schoolroom and the playground must be far more united in future than they have ever been as yet ; and though it may be proper enough to fix certain hours for definite lessons, and establish within reasonable limits scholastic *curricula*, it must never be forgotten that every conceivable variety of mental activity is a

source of joy and seems like pleasant recreation to somebody.

No more important questions can be raised than those which immediately concern the relations of education to health and morals. Because the peasantry of many countries are, as a rule, more robust than the *soi-disant* educated classes, we are very apt to infer that it is their illiteracy that keeps them strong, or, to put the case somewhat differently, the absence of much brain work allows more opportunity for muscular development and general physical soundness. This is a proved mistake, as the returns from many leading centres of education abundantly demonstrate. Girls as well as boys, young women equally with young men, are often benefited physically by a collegiate course; but those who are thus benefited are not given to indulgence in any forms of dissipation, nor are they among the number of those who "try very hard" or "strain every nerve" to accomplish the tasks assigned to them. To a mathematical intellect the solution of a problem is delightful exercise, though to many young people, whose cast of mind is different, it is irksome and painful in the extreme. Beyond the mere rudiments of arithmetic which, of course, include common addition, subtraction, multiplication and division, it is by no means necessary that every one should study mathematics, any more than it is incumbent upon every one to study farming, watch-making or any special branch of industrial occupation. Outdoor *exercise* is, to a certain extent, necessary for health in every instance, and no normal child refuses to take a limited amount of exercise unless the terms of taking it are rendered peculiarly disagreeable. Outdoor

*life* is quite another thing and is not the proper mode of existence for even a majority of citizens in a complex commonwealth. The rudiments of grammar, geography, history and a few other studies are, of course, desirable for everybody, but protracted courses of study or profound researches in any line are useless and indeed objectionable, where there is no decided disposition for such exercise. What can be more cruel and at the same time more ludicrous, than to force a weeping child to the piano to take a hated music lesson, when that same youngster would positively enjoy a page of the classics and revel in acquiring knowledge of some language outside his mother-tongue? What, again, could be more ridiculous, as well as inhuman, than the act of forcing a child to study languages who is by nature nothing of a linguist, but instinctively devoted to some artistic or mechanical pursuit?

Parents must be brought to know that they do not create their children though they do give birth to their external frames. If, through the influence of pre-natal culture, a child can be induced to spontaneously manifest taste or talent in any direction, there is surely reason in studying as deeply as possible into the mysteries of heredity and making practical use of knowledge thus obtained so far as qualifying future offspring is concerned; but when children are already seven or more years of age and have reached what is commonly called their "age of reason," it is not only folly but cruelty to insist or even strive that they shall be untrue to their own natures and try (always under natural protest) to accomplish work which ought to be left to others.

We hear much of the irreconcilable opposition of co-

operation to competition, and from one standpoint a protest against what is generally known as competition is well-timed; but there is a larger view of competition and a far better one than that ordinarily taken. Such a view is treated at considerable length and with admirable clearness by Henry Wood in his "Political Economy of Natural Law," wherein he defines competition, properly, as the impulse toward competence or competency, as when we say of one man he is a *competent* workman and of another he is *incompetent*. In this sense competitive aspirations are rightly included in the boundless circle of coöperative ambitions; but what most people regard as competition is a thorough-going error, a fallacy based on a false premise logically carried to a destructive conclusion. *Constructiveness* not *destructiveness* is the faculty which, above all others, needs to be appealed to from earliest childhood — yea, and in the maternal womb.

*Love* — from which proceed will, desire, aspiration, zeal, enthusiasm, determination, and a host of other derived qualities necessary to the attainment of success in any line of art — is, as Henry Drummond has so beautifully stated, "the greatest thing in the world." "God is Love" is as much a scientific verdict as it is the crown on the head of all true theology; for without love, nothing can be outwrought. Without love, knowledge would indeed be vain, for there would be no disposition on the part of its possessor to make any use of it. Two distinct phases of love are therefore essential to the upbuilding of the social fabric on a solid base: first, that universal love of humankind, that supreme desire for the general good which we call *philanthropic*

*emotion*; and second, that specific affection for a definite kind of occupation which causes whoever engages in it to work *con amore*.

The words *professional* and *amateur* — which are now vulgarly introduced to separate into two distinct classes those who engage in the same business, the one for livelihood and the other for pastime — will, in a more advanced state of society, become extinct, as no one will do as a life-work or to raise money, anything uncongenial to his taste; and instead of earning one's living by working at one's trade being looked down upon in an ideal social state, *industry*, which is the natural state of all, will be expected of all, while *idleness*, which is invariably abnormal, will be relegated to the region of such diseases as moral mental treatment will be employed to remove. Industriousness is common to every living sentient form of existence; and just as soon as a system of education is formulated and carried out which answers to the real needs of human nature, idleness will become extinct, like a foul weed which can no longer grow in the soil, owing to chemical alteration thereof.

When the great, though short, word DO is everywhere exalted to its rightful place of sovereignty in the educational vocabulary, teaching and training of children will prove a constant delight, and not only "without tears," but with positive gladness will every new work be performed; then in child gardens children will be encouraged to grow like lovely plants in genial earth, kissed by radiant sunshine.



## LECTURE IV.

### A STUDY OF THE HUMAN WILL.

As so many divergent opinions have long been afloat concerning the true nature and rightful province of the human will, no work on psychology could possibly deserve its name unless considerable attention were given to this complex and much-disputed something which clearly influences our conduct more than all our other faculties combined; for while memory, understanding, and other vital faculties common to intelligent entities play a large part in the upbuilding of character, it is will and will alone that lies at the foundation of all activity.

*Love* is undoubtedly the eternal, infinite, creative principle of pure Being, which lies at the root of all, and is the wellspring whence all creation or manifestation can proceed. *Love* with its consort *Wisdom* must underlie all of life's expressions; and though the two in Deity must be in essence one, as will and understanding in humanity must be one in primal essence also, it is from the active initiating activity of the will that all man's activities are rendered possible. No Scriptural teaching is more familiar than the glorious statement, "God is Love." No popular religious or philosophical treatise in modern times has been more widely read, favorably received, or cordially assented to than Henry

Drummond's famous brochure, "The Greatest Thing in the World," in which he insists through and through that love is the supreme force in the universe, guiding and sustaining as well as originally producing all.

The word *will* in modern language has been unfortunately degraded from the high rank it deserves to occupy; therefore, instead of "a strong will," "wilfulness" and other kindred terms being used to denote noble, powerful, efficient states of intelligence, they are usually made to apply to obstinate, stubborn and in many ways offensive traits of character or phases of disposition. This prevalent misuse of the word *will* and all that pertains to it, is the most fruitful source of error in homes and schools, and serves to greatly becloud the entire subject of psychology, beside causing much needless alarm in the breasts of the timid, who see in everything that bears the name of hypnotism, or even mental suggestion, the supposed cloven hoof of some diabolical attempt to enslave human reason and force some weaker individual to yield to the uncanny influence of some dreaded, "*stronger will*." When once the true nature of will is rightly apprehended, an immense amount of misery will be averted, needless fears dispelled and the way made plain for a practical, thorough-going system of moral and mental training which must eventually overcome all vicious propensities, criminal desires and immoral predilections as well as every variety of dementia or insanity.

Let us in the first place consider will in its relation to love, which is its source and without which it could have no existence or expression. It seems scarcely

necessary to argue the point when the declaration is made that whatever we *will* to do we *love* to do; whatever we *will* to pursue must be an object of our affection. Will is the architect, while understanding is the builder, of whatever is constructed. We must feel a desire for something or we shall certainly not set about producing anything; it therefore follows logically and unmistakably that whatever is brought into existence is conceived in love and executed through knowledge. But without the will to know, how would knowledge be acquired? What would prompt the unwilling student to pursue investigations in the realms of nature? Without love — therefore without will, which is love's expression — there would be no search for knowledge; no seeking, asking or knocking; in a word, nothing beyond mere apathetic existence, if even existence itself could be conceived of (which we very much doubt) apart from some initial desire either on the part of the Creator to create or on the part of the *ego* to express itself.

Human will is often spoken of by theologians as at variance with Divine will; and whatever truth may underlie such a doctrine, if it concerns the two wills — the higher and the lower — within every one of us, and of which we are all at times conscious, the general impression derived from hearing such a doctrine promulgated is the highly erroneous one, that in order to become submissive to eternal order and conform ourselves to the law of the universe — thereby attaining peace and holiness, we must blot out our desires, renounce our will, and become (as we might fairly say) mere puppets in the hands of the God who has created us.

Without venturing to open in these pages a discus-

sion of the many points involved in our relation to Deity, we do venture to affirm — and that pretty strongly — that it is always the height of folly to preach the surrender or annihilation of human will, when only by means of its most perfect development and harmonious action is it possible for us to play our part in evolving the latent qualities within us essential to the establishment on earth of an ideally beautiful condition of society which people have called the Kingdom of Heaven, the City of God, the New Jerusalem, and designated by many other transcendent titles, all intended to convey the idea of what in other language may be styled a perfectly co-operative commonwealth.

Human will, as such, must not be confounded with those innumerable and often sorely conflicting desires which separate us one from the other and produce the effect of stubbornness, obstinacy, or any other aberrant condition which unfortunately is often mistaken by careless and impetuous judges for that really divine and highly rational as well as radical element in human nature, *will*.

The question of two wills perpetually struggling for ascendancy, the one over the other, involves a complete discussion of the elements which enter into the entire complex entity we are accustomed to call a human being. Western teachers are generally accustomed to adopt a threefold classification, speaking as they often do of body, soul and spirit. Others, again, employ four terms — body, mind, spirit and soul; while those who prefer an Oriental and especially a theosophical terminology, allude to seven distinct elements in the nature of a human being while embodied on earth, three of which

they style the "higher triad," the remaining four constituting the "lower quarternary."

It is not by any means our present purpose to discuss the probable accuracy or inaccuracy of these philosophic nomenclatures. We have simply alluded to them to suggest to our readers that the idea that the two wills in humanity, of which we hear so much, find their origin, doubtless, in the complexity of human nature, a complexity which no one seeking to act as an educator can afford to ignore. As Tennyson and other gifted poets have assured us, "There is a higher and a lower"; therefore it stands to reason that the latter, whatever it be, must be subordinated to the former. But be it forever understood that higher and lower, as relative terms of expression, have no connection whatsoever with the meaning invariably attached by the common intellect to *good* and *evil*. Absolute goodness is not incompatible with relative degrees in expression; and as the harmony of life, like harmony in music, is the outcome of blendings and subordinations, that a perfect result be obtained, we must insist that all the material we have to work with is inherently good, and that the lower elements, though properly servants of the higher, are in no sense evil.

The new educational methods, which are a vast improvement upon the old, are rapidly bringing to light the truth that ethical teaching can be reasonably imparted not only to children who have passed the age of seven—a fact which has long been admitted in many quarters—but even to little tots not over three years of age, and often under. And, indeed, so far can this admission be carried, that education may begin,

as Oliver Wendell Holmes and other deep students of human nature have insisted, long before birth.—Of course, such a statement as that of Dr. Holmes's, that a child's education can commence a century before birth, has reference to the topic of heredity (which is treated in a separate section of this volume); but leaving all *remoter* questions for the present aside, we can surely agree with Swedenborg and all who have said with him that a child at the breast does really receive instruction for the mind along with lacteal fluid for the body, and we may surely add, that precisely in proportion to the closeness of affectional affinity existing between the mother or nurse and the nursling, will be the extent to which the impartation of *psychic effluence* or *mental pabulum* can and must take place.

But, all these considerations pertain to the field of secondary will, primary will being always the same in every instance. It is in the domain of the secondary but never in the region of the primary, that we discover obstinacy, waywardness, ill-will and other disagreeable traits, all of which are vincible and in most instances yield easily to the right sort of patient, firm, mental treatment, because, not being grounded in the fundamental or basic nature of the individual, they are eradicable, which they could not be were they a necessary part of the total containment of the human entity. Our common nature reveals itself in what we all want together. Such desires as differentiate us one from the other, however excellent such may be in special cases, have no place in the category of human aspirations and demands considered simply as such.

The instinct of self-preservation and also the desire for self-improvement belong in the first or essential class, because they are universal, and without their presence and action we cannot see how life would be preserved in definite forms, or how there could be intellectual or moral progress in individuals. Selfishness, which is an aberration, must be treated as a disease, and never confounded (though it often is, and that very mischievously) with the instinct of self-preservation. One of our most emphatic affirmations is that we are by nature self-preservative, but not selfish; which is equivalent to the statement that a normal, healthy man, woman or child does take care of number one, but has no sort of impulse to inflict an injury upon number two, or upon any other member of the human family.

The desire for self-elevation is another example capable of precisely similar illustration. A healthy human being does certainly desire to advance personally, but has no wish to prevent or retard the advancement of any other unit in the great social mass, which when rightly conceived of, will be found to be an industrial army and a perfect organism. Essential human nature is very good, and needs no alteration; therefore, the parrot cry, "You cannot alter human nature," and the kindred truism, "You must take people as you find them," are both reasonable declarations only requiring to be properly applied to render them instructive and consolatory, instead of absurdly pessimistic and lamentably discouraging, as they are now usually made to appear. A third quotation with which our ears and those of all who engage in reformatory work are often assailed is of very different nature—we allude to the

oft-repeated falsehood, "You cannot make the world over," when we maintain that making the "world" over is exactly what we are continually doing with every thought we entertain, as well as with every word we utter and action we perform. Whether we are making it over for better or worse depends, of course, entirely upon the nature of the contributions we are offering it.

Essential will does not concern itself with details or with ways and means; these are left to the ripening judgment of our ever-expanding intellect. It is therefore not fair to say that wilfulness is a disease or a sin, while could a parent or teacher "break" a child's will that child would be useless as a harmless idiot to society. A broken will to a human being would be as disastrous an affliction as would both pinions broken be to a bird; for with a broken will ambition would have ceased, energy would have been hopelessly crippled; and no matter how great the original endowment of ability might have been, talents would lie buried and useless because of the lack of all desire on the part of the poor sufferer from broken will to employ them. If parents want to stock the world with lunatics let them try to break the wills of children; and then we should say, let legislation interpose to take children from the custody of such incompetent and unworthy parents to place them in State-provided homes where they could have the needed advantages of education in place of the curse of slavery and destruction of all that makes character a possibility. Wise parents and teachers need to learn betimes that the slightest attack made upon the essential will of a child is detrimental in the fullest



sense to that child's reasonable education and therefore to the good of society at large.

To teach the innate goodness of the human will is to inculcate a doctrine in which all enlightened philanthropists and anthropologists must concur; but blind indeed should we be, were we to make no distinction between fundamental human will and those manifold foolish and often mischievous desires which moral culture and intellectual training must together overcome. The demand for health, happiness and general welfare is a universal demand, while cravings for liquor, tobacco and other undesirable stimulants and narcotics are ignorant expressions of false belief and unenlightened judgment. Difficult though it may appear to carry out an optimistic philosophy in everything, no matter with what difficulties we may be confronted, nothing short of so doing will rid the world of present *incubi* and enable us to kill that pestilential weed which under the name of *pessimism*, is stalking over the earth, destroying hope and leading its victims to desperation and to suicide. Once, however, the idea is fully grasped that good is the all in all, the be-all and end-all of existence; that every atom in the universe is good, therefore there can be no evil except inversion of good,—then the problem of the ages, the conundrum of the book of Job, the seemingly insoluble paradox of guilt and suffering, will be explained forever. Good at core we are; infallible in judgment we are not. Tyros are we, experimenting with raw material, good in itself, capable of producing harmony, on the one hand, if wisely manipulated, but discord on the other, if foolishly misused.

As it is our intention to so express ourselves whenever possible that should our writings fall into the hands of young children and the so-called "illiterate peasantry" they would all understand us, we will here offer a simple working illustration of our conception of the two wills which at present coexist in every one of us. Accompany the youthful cook into her kitchen or the young student of chemistry into his laboratory, and witness the ingredients and elements displayed in both places as factors for the production of certain definitely desired compounds. The girl who is studying the art of cookery has a recipe before her for making a delicious cake, and all the ingredients necessary to make it in exact accordance with the accurate printed directions are on the table before her. The boy in the laboratory is supplied by a learned professor with an exact formula, by means of which a carefully written prescription can be accurately compounded, and all the necessary ingredients and utensils for compounding the medicine are before him. Do you therefore dare to assert that if this girl and boy are both faithful and industrious, they can make no mistake? Can you stake your reputation for veracity on the rash assumption that neither will err in working out the directions, provided both are sincere? Experience abundantly teaches that the honest girl spoils the cake and weeps over her failure, and that the honest lad fails to satisfy the doctor who has written the prescription that he is yet fit to be trusted to prepare medicines and deliver them to patients. But wherein, you may ask, do you trace the action of two wills in the same person in either of these examples? We reply as follows: The essential will of both the

young people referred to was to do perfect work, to avoid mistake, and win the applause of those who had set them their respective tasks. The lower or secondary will, pertaining as it does, not to the permanent *ego* — that immortal principle which enables each one of us to affirm, I am I — but to the gradually growing intellect which is the only instrument or medium through which this higher — we may, indeed, say *highest* — will can express itself in concrete action, the mistakes made were due to a failure on the part of this inferior will to comply with the demands of its superior, concerning whose intentions we can entertain no sort of doubt.

It is said of Socrates, that wisest of the sages of classic Greece, that so confident was he of the inherent wisdom and goodness of the human race, that he hesitated not to aver that virtue is in itself so attractive to the normal human entity that it needs only to be made manifest, and a simple exposure of its priceless charms will draw all people to it to admire its beauty at first, and then later to abide by its instructions. No wonder Athenian judges condemned this noble Greek to death, as bigots and fanatics have condemned many of his successors. The devotees of Grecian idolatry were possibly pre-Christian advocates of the foul, false doctrine of innate human depravity, and therefore hissed and hooted in their blind ignorance at a glorious teacher who saw deeper than they into the inmost depths of human consciousness.

Not a truly great teacher of whom history makes any mention, and not a great ennobling preacher, writer, lecturer or teacher is there to-day in the whole world who refuses to confess that deep below vicious encrusta-

tions lies a divinity that shapes each human end. In the light of this assurance all difficulty vanishes as to the right interpretation of the time-honored gospel words, "Not my will, but Thine, be done." The individual who becomes conscious of the presence of two wills within him, in the act of choosing rightly must discriminate between the higher which must *rule* and the lower which must *serve*. The Eden legend, with its "divine voice" on the one side and its "talking serpent" on the other, is surely far less an attempted history of the past than an all-time allegory intended to set forth in vivid pictorial imagery the human entity, which is as to its rational principle *Adam*, and as to its affectional principle *Eve*, compelled—at some time in the progress of the development of self-consciousness—to choose between following a higher or a lower guide. Both are within and both have a right to inhere, for both are originally good; but one must rule and the other must serve, and upon the regnancy of the higher and the servility of the lower depends health, order, happiness and prosperity in this and every *aion*, howsoever we may interpret the word.

## LECTURE V.

### IMAGINATION: ITS PRACTICAL VALUE.

PROBABLY no word in the English or any other language is more frequently perverted and slighted than that which stands as the heading of our present essay. Imagination is ridiculed times without number by persons who foolishly attribute to an unexplained word whatever transcends the limit of their own narrow comprehension. Highly imaginative children are often cruelly as well as ignorantly repulsed; and not infrequently are they shamelessly accused of wilful mendacity when in truth they are but faithful to such of their own experiences as lie beyond the range of everybody's common-place daily observations. The scientific aspects and uses of our imaginative faculty are now receiving attention in many of the best scientific periodicals; and it is not strange to hear in these days from the lips of eminent specialists of the scientific use of the imagination in connection with the special studies in which they are most diligently engaged. To image something is to imagine it. Imagination is a photographic faculty resident within our human constitution, and like all other natural faculties it needs to be studied, wisely directed and lawfully employed.

In an age when the novel is the most popular form of

literature — so much so that an eminent astronomer like Flammarion resorts to “fiction” to convey profound scientific discoveries to the multitude — it seems strange that contempt should be poured upon the one faculty which above all others renders a romance a possibility. And not only is imagination necessary to the novelist; it is equally indispensable to the artist of every name; for neither music, sculpture, painting or architecture could flourish and make progress apart from a fine development and free use of imagination. What, let us ask, is that singular faculty which makes the arts possible and endows its possessor with prophetic insight — yea, and with hindsight and foresight also?

History itself has been largely colored by imagination; we have draped about historic characters so much of legend and myth that, in some instances, we can only with the greatest difficulty pick out actual narration of facts from the mass of questionable tradition with which they are encircled. History, as an exact science, no doubt suffers from a too free or unbridled use of imagination; and for the simple historian imagination may be a drawback rather than an advantage. But even when imagination plays havoc with historical accuracy by trifling with names, dates and many other rigid externalities, it exerts a compensating influence in many cases by enlarging the scope of history and undertaking to present to our view *typical* and *ideal* histories rather than those which begin and end with literal occurrences. Imagination universalizes, while rigid history must needs particularize in the precisest possible manner. Therefore, the two are sometimes at variance; but whether from an ethical standpoint we are the more

benefited by rigid history than by more pliable romance, is a very open question.

Persons who are peculiarly destitute of imagination may be intentionally very truthful and extremely conscientious, but they are, as a rule, difficult to get along with, as their boasted veracity and practicability — upon which they are apt to pride themselves inordinately — are not likely to be of a very amiable type. Inflexible devotion to the letter of everything, close and exclusive attachment to the outwardly *real*, can never conduce to the proper rounding out of character. Life with such people, even though virtuous in the extreme, is too severe and prosaic to be attractive; and instead of leading to higher modes of action, it tends in the direction of sordid attachment to whatever the senses can lay hold upon, ignoring all beyond.

That there are diseases of imagination as well as imaginary diseases, we must all be prepared to admit, but readers of current scientific literature are familiar with such phases as diseases of *personality*, of *will*, and of many other necessary components and expressions of individuality. We do not say that will or personality is evil and should be blotted out because it can be disordered, any more than we seek to destroy sight or hearing because diseases of eyes and ears are common. Imagination has its aberrations. It often needs attention and direction to steer it aright, nevertheless it is in itself one of the most useful as well as beautiful of all our endowments. We are, as to our rational selves, placed between two distinct avenues of knowledge. On our outer or physical side we learn of terrestrial objects through exterior perception; but on our inner

or psychical side we are subject to *intuitions* which differ widely from *impressions*, though we have not all learned to discriminate the one from the other. Imagination appears to belong to the inner rather than to the outer side of consciousness; therefore it concerns itself more with subjective and less with objective impressions. Subjective impressions and intuitions are not the same, though they are sometimes closely allied.

The highly imaginative child is one who often speaks of psychical or spiritual experiences in the most natural off-hand manner. To that child the spiritual realm is neither unknown nor unseen; it is a familiar country, and were it not for the absurd materialism of older people, the natural seership of youth would in numberless instances blossom forth in the most delightful and edifying manner.

The relation of imagination to art is so close that the latter could not exist apart from the inspiration it receives from the former; and as to genius, that strange immortal something which defies analysis and is close of kin to the purest and highest prophecy, though it transcends immeasurably what we often call simple imagination, it is in reality the result of the working of imagination on an unusually exalted plane.

Since the publication of Max Nordau's extremely pessimistic book, "*Degeneration*," and the criticisms which it naturally called forth, the relations of genius and insanity have been considered afresh; and though no two states could possibly be farther apart than that of the genius and that of the idiot, there is a kind of frenzy which suggests insanity to the unskilful, to which



men and women who possess real genius are sometimes inclined ; and though no diseased conditions can ever be normal, natural or necessary, still we are forced by the logic of events to perceive that very highly-wrought persons are often more liable to extreme nervous excitement bordering upon madness, than are those whose emotions are less excitable and who are capable in consequence of only attaining to lesser heights of intellectual and artistic proficiency.

Imagination is inseparable from genius because genius is original and in a sense creative, while simple intellectual and artistic talent is never more than copyistic, mimetic, or reproductive. Very high imagination must have been necessary on Raphael's part to enable him to produce that marvellous painting, "The Transfiguration," which is pronounced by many expert connoisseurs, not only one of the finest, but the very greatest painting known to the modern world. In so singularly masterly a production, the Biblical narrative could only have served to suggest the theme ; positive inspiration, though certainly not automatism, was necessary to the painting of the picture. A very prosaic, unimaginative person could serve as an automaton or instrument, to be played upon and acted through by some wiser intelligence than his own ; but geniuses, though they are all subjects of inspiration, are very far removed from machinery or any sort of automata. Genius is when imagination is fired with exalted concepts, and the intellect is so completely subjected to this divine "frenzy" that it must perforce carry out into mortal expression those immortal inspirations, which, when externalized on earth, are bound to endure, because, unlike all ephem-

eral copies of material presentments, they are truthful portraits of abiding realities.

Monkeys are imitative; so are children. But childhood's best imaginings are far beyond the highest or most perfect mimicry.

It is at this stage in the consideration of the nature and use of imagination that we are led to consider at some little length the probable sources of childish imagination and to inquire somewhat into the deeper meanings of the well-remembered words, "Except ye become as little children, ye cannot enter into the kingdom of heaven." Children display not only the docility or teachableness which is universally and rightly insisted upon as one of the essential hall-marks of natural childishness, they are equally noticeable for their irrepressible spirit of inquiry, vulgarly denominated *inquisitiveness*, which in consequence of much parental arrogance and laziness has been more often looked upon as naughtiness deserving punishment than as one of the most important means (which it really is) of obtaining knowledge. In consequence of their far greater freedom from prejudice, bigotry, or preconceived opinion, children enjoy a decided advantage over their elders in being able to treat all subjects dispassionately and without pre-determined bias. Need we wonder, then, that little children and childlike men and women are held up as shining examples for all to imitate? The childlike spirit and scientific temper are very closely allied; and both, at their best, are purely philosophic. If there be a spiritual realm — and who shall say there is none, even though some have not discovered it? — what would be more probable than that unsophisticated childhood should learn by

intuition or direct contact therewith, something definite concerning this unseen universe? Children must be neither forced nor cramped if they are to healthily develop; therefore nine-tenths of the present avowedly secular as well as religious training is pernicious in its effects, and often not so much by reason of the erroneous nature of what is taught as on account of the spurious methods employed in teaching.

Imagination, which is the gateway to spiritual realization in the case of sensitive children, is a means whereby their natural inner curiosity gets satisfied; and it is both cruel and foolish for those who have the care of children to repress and find fault with so proper and beautiful an instinct as that which makes the universe of spirit a greater reality to early youth than the fleeting external world can possibly be to thoughtful maturity. Wordsworth, who was one of the purest and sweetest of English bards, in his "Ode to Immortality," speaks of the "heaven that lies about us in our infancy," but gradually closes in about the growing boy. May it not be a fact that misdirected training and undue repression of the imagination has much to do with this gradual fading out of childhood's spiritual experience? And should we not all do well, before we condemn the visions of infancy, or even allow ourselves to think lightly of them, to carefully review them as far as we can, so as to find it possible to perceive the noble lessons they are calculated to teach?

Two causes are usually assigned for clairvoyance and allied faculties in children; and these two causes are no less disreputable than illness and mendacity. Either a child is unwell physically and needs medicine,

or he is lying and needs punishment; so say the gross materialists of our day, whether they profess a callous sort of hard religion or whether they are confessedly given over entirely to materialism. To the scientific observer the simple narrations of childhood's beautiful psychical impressions and experiences afford a most fertile subject for investigation, as there are many readily adducible reasons why such testimonies are often far more valuable than those furnished by adults. In the first place, it may surely be decided that healthy children are not only far more impressionable than a majority of grown people, but they are also far more fearless and far less liable to be influenced by the thought of what others may think or say of them. There is an *abandon* about childhood to which the adult is usually a stranger; and when grown people evince it, they are invariably of a romantic temperament, and though perhaps very mature in judgment have many childlike qualities.

Poets and novelists are allowed by the laws governing their peculiar arts to say things which are perfectly true in many instances, and yet so far from the sphere of practical, immediate demonstration, that no scientist or philosopher would dare to utter them in sober prose. The Bible is largely a poetical and highly romantic book, and is becoming better understood as its poetic elements are being discovered and taken at their true worth. Matthew Arnold long ago declared in his celebrated essays, that, in coming times, multitudes of educated people would revel in the beauties of the Scriptures, understanding them to be written in the fluid language of poetry who could not possibly accept

the Bible stories as though written in the exact language of science. The hard, unpoetical Puritan who is an out-and-out Northerner and Westerner, cannot appreciate Eastern and Southern styles of literature; he therefore accepts literally what offends reason, or condemns blindly whatever will not stand the test of so-called scientific scrutiny.

Imagination produces myths and fables; it speaks in parables; it employs similitudes; but it is not therefore untruthful. Having a language of its own, it does not employ the forms of speech common to the unimaginative intellect; but because it has greater freedom than the fettered intellect it can soar higher into the region of ideals. Imagination often grasps a *truth* and embodies it in the language of a fairy tale, while cautious intellect dares not pass beyond the logic of exterior fact. Art surely owes very much of its higher suggestiveness to the freest use of imagination, and science is now beginning to see in it a prophetic vision anticipatory of subsequent actual achievement.

Scientific experiments are often engineered almost entirely by imagination. An inventor dreams; and though he cannot by any means prove or fulfil his dream suddenly, that dream has set him to work as he would never have thought of working without its suggestive inspiration. Such strange, old-world fables as "The Arabian Nights' Entertainments" are full of scientific suggestiveness. Jules Verne, author of "Twenty Thousand Leagues under the Sea," and other equally romantic stories, received a medal from the French Academy of Sciences because that learned body saw in his thrilling stories of "impossible" adventure fore-

glimmering of actual attainment in the realm of practical mechanics.

But though imagination is to-day receiving in many quarters something like the attention and sympathetic recognition it deserves, the history of scientific and literary associations does not always pay tribute to their wisdom in this regard. There is a chapter in the history of the French Academy which serves to graphically illustrate this uncomplimentary fact. When a committee was appointed about the year 1825 to investigate the claims of animal magnetism as a therapeutic agent, the views and claims of such men as Anton Mesmer, Baron von Reichenbach, Deleuze and other celebrities were fully discussed, and their "fluidic" doctrine denied. The academic committee after attributing many unmistakable cases of healing to "imagination," dismissed the subject as though it were worthy of no further study, while their own verdict as to the therapeutic value of imagination should have led them to investigate further and also to take steps to found a Chair of Imaginative Therapeutics or something similar.

*Mental suggestion* and *suggestive therapeutics* are now popular terms with the medical fraternity; and though many of the faculty are not yet prepared to fully commit themselves to an advanced position with reference to hypnotism or any kindred system, it is impossible for thoughtful and progressive physicians to turn either a blind eye or a deaf ear to what is everywhere clamoring for recognition and demonstrating its efficacy at every turn. As no subject can be wholly separated from its pathology until we have as peoples developed much farther in moral and intellectual ways than we have at

present, there is always some ground, or at least excuse, for building terrific men of straw and setting up gruesome scarecrows to inspire fear in the breasts of the hyper-sensitive and the illiterate. For our part, we consider the outcry against hypnotism as very foolish, and very dangerous also; for to arouse fear or create dread can never protect the gullible or the over-credulous from the wiles of the unscrupulous suggestionist, whose manoeuvres are for the most part carried on in private circles of society, and certainly not at clinics, in hospitals, or schools of psychology, or indeed anywhere where the proceedings are open to honest investigation and conducted with beneficent ends in view. Hypnotism may not be the best word to convey what some professed hypnotists are seeking to prove and teach; and, of course, there is a danger-line somewhere which it is possible to pass, though our experience has led us to believe that at least ninety per cent. of avowed hypnotic practice is attended with far less danger than the ordinary practice of medicine in which the employment of poisonous drugs is common.

But what has hypnotism to do with imagination? some one will naturally inquire. To answer such a question it is only necessary to define the nature of a suggestion, whether the suggestion be self-suggested or suggested by another. Whenever one practises auto-suggestion, he directly appeals to his imagination and works upon it and with it; it is equally true that, if you make a suggestion to your neighbor, you employ your own imagination if you make a mental picture of anything, and you certainly also appeal to the imagination or imagining faculty of the one to whom you pre-

sent that picture, trusting that it will be transferred from your brain to his. Diseases are caused in numberless instances by wrong imaginings, therefore it is strictly logical to work to conquer disease by counter-suggestion, as there is surely no better or more readily effectual way of vanquishing an error and conquering its consequences than by presenting a vivid image to the disordered mind the very reverse or contradictory of one which has wrought havoc or occasioned suffering. *Similia similibus curantur* (Like cures like), the far-famed homœopathic formula, is perfectly true in one sense even though it is open to dispute in another. The funny old saying that the cure for hydrophobia is a hair of the dog that caused it, may not be literally accurate, but it is certainly susceptible of a very wide application if employed only as a metaphor. If imagination when distorted occasions difficulty, the redemption of this same faculty is the proper pathway to a cure.

We will now present a few thoughts on how to decide when imagination is healthy and when its revelations are worthy of respectful regard. Ideals are imaginary at first, though later on they may be fully convertible into solid masonry. Architecture is primarily a work of the imagination; for were imagination crushed out of our modern architects entirely, the most the best of them could do would be to faithfully reproduce designs originated in an age when imagination was allowed full sway. Michael Angelo and other true geniuses may have derived their first impressions from nature itself, that is, they may have contemplated how living creatures are moved by instinct to proceed; they may have studied astronomy, botany, anatomy and other



sciences to some extent, and becoming thereby familiar with nature's way of rearing structural organisms, have set to work on their own account to rear cathedrals, castles or other buildings from natural models — as tradition assures us that Solomon's Temple was built under direction of Hiram Abiff to correspond exactly to the plan of the human body. But, be that as it may, even if that view be adopted, its acceptance will not in the least detract from our assurance that truly great architects have been impressed, through what may rightly be called imagination, to set to work to apply a principle in nature to a new undertaking in place of merely copying or reproducing the work of some earlier architect.

When truly gifted writers of what the world calls fiction are led to so graphically delineate characters and situations that those characters actually live as real personages, both to the writers and to subsequent readers, we need not doubt but many a romance is really a life history telepathically or by means of mental telegraphy communicated to the highly sensitive author, who may be awakened suddenly from profound sleep and impelled to write down as quickly as pencil can be made to move, the chapters from real biography which are impressed upon his brain. The painter in the same way sees a scene which he feels compelled to depict on canvas; and to the extent of an artist's impressibility is he capable of becoming originally great. There is as much difference between first-hand creative imaginative genius and mere imitative talent as there is between writing a book one's self and carefully copying another's manuscript. The copyist may be a very useful person, as

publishers are necessary to literature; but publishers do not, as a rule, write the new books they are continually presenting to the public. New editions often display enterprise on the part of those who bring them out; but positively new books are works of genius, and without imagination there can be no genius.

No one denies that a prurient imagination is pitiable and disgusting; but pruriency is a disease which needs curing. In order to heal the imagination and rescue it from disorders which afflict it, we are no more called upon to destroy or ignore it than we have to ignore or destroy the human body in order to relieve it from distempers. Imagination, as a rule, keeps pace with the determined aspirations of its possessor. The main questions are not, What heights have you actually scaled as yet? but, What eminences do you desire to reach? not, What sort of a life are you now living outwardly, or have you lived in the past? so much as, What is your ideal of noble living? To what do you aspire? Imagination, if it be worthy the name and be in a healthy condition, invariably images forth something beyond the commonplaces of every-day attainment.

Taking as types the two women of Bethany described in the Gospels—Martha and Mary—we can well understand why Mary is represented to us as having chosen the better part. Martha is the type of an ultra-realist. She stands for a good *housekeeper*; but she does not embody the ideal of a *home-maker*, which is far superior. The two sisters represent idealism and realism; and the idealist is more useful in the world than the realist, though it is hard for the realist to believe or understand this, as realists are invariably conceited and

intensely occupied with trifles which they so magnify that they see all things out of due proportion. Idealists may be looked upon by admirers of realism as impractical, dreamy and uselessly poetical ; but they are only so regarded by those to whom the words, "Man shall not live by bread alone," as yet mean nothing. Still, the very people who try to live on "bread alone" are of all the most miserable ; and the saddest spectacle of all which they present to others is when they confess their misery, and complain of it, but yet declare that their way, which is keeping them miserable, is the only possible practical way of living.

Nothing is so blind as vaunting realism which deifies dust and ignores spirit. Zola and novelists of his stamp burden their books with details, and often give interesting and instructive narratives of toil and adventure, when they are not analyzing garbage in moral dust-holes ; but even at their best they are utterly unsatisfying, for they fail to point to anything beyond the present actual. It is not history, nor is it description of what now exists on earth, that truly uplifts the reader or the one who listens to music, gazes at a picture or examines a statue. It is always the romantic, the ideal, the imaginative element in it all, running through it all, which makes a work a masterpiece, so that if one should inquire of a fellow-reader or joint-spectator or companion-listener, Did you ever see or hear anything just like that before ? he would have to answer, Nay, but that is exactly why I love to listen, to peruse or gaze. We are tired of simple reproductions ; monotony makes us mad ; we are driven insane by endless repetitions ; therefore imagination is

within us a heaven-born gift, a true means of rising to grander states of being than any to which we have yet attained.

Without ideals there can be no progress ; and though a good deal that is highly plausible may be uttered on behalf of "living in the home" and enjoying "one world at a time," such platitudes are poor substitutes for faith and hope and all else that paint the future in tints more roseate than the present. And even were we to concede that the present should be glorious, and this world happy as a veritable heaven (and such we are not by any means unwilling to concede), we should still declare that it is our privilege to live in as large a realm as possible and embrace in our present all we are capable of here and now embracing. Imagination is here in this world at this moment ; it belongs to this present life and to this particular moment. Why not welcome it, then, and allow it to lead us forth into some of those sublime fields of exploration which astronomers de light to traverse ?

All the real unhappiness in this world is due to a lack of sufficient rightly-directed imagination. Horizons are too narrow, therefore lassitude and grief step in. We see nothing beyond the immediate environment which hampers us, therefore we are sometimes driven to desperation and to suicide ; and, let those deny it who can, statistics distinctly prove that where realism most prevails, crime of every sort and also suicide reach the largest measure. France cannot live on realism ; therefore, as she becomes realistic, her sons destroy themselves ; neither can America, nor England, nor any other country live on the stony substitute for living

bread which realism offers. And because imagination has often been diverted into unlawful and uncanny channels, there is no reason why we should try to live without it, any more than we should seek to do away with diseased organs in our bodies when science and common-sense together urge us to seek to remedy defects and restore disordered parts to harmony as quickly as possible. An observatory is as much a legitimate institution in this world as a kitchen; and it is just as foolish to cry out against the one as the other; and so intimate are our interrelations that a glimpse at the stars through a fine telescope on a lovely evening will help those of us who are cooks to go to our cooking next day better equipped for our work than though we had had no sight of the immensities of the universe the night before.

Our insistent plea is that imagination be allowed full rein in a healthy atmosphere. Imaginative children — all of whom are highly sensitive — need to be surrounded with the purest, noblest, wisest mental and moral atmosphere conceivable. Let them dream, let them enjoy their entrancing reveries; but the air they breathe cannot be too sweet and wholesome while they are romancing. No hysterical consumption of midnight oil, no detestable recourse to hasheesh and other vegetable depravities, or to stimulants or narcotics of any sort, should be permitted as a meretricious aid to imaginative work. The imaginative temperament needs to breathe untainted air, to live simply on the finer products of nature (fruits especially), to take plenty of invigorating exercise on foot or on horseback, and in every way to delight in normal outward activities which

are in full agreement with the highest ideals which imagination can conceive.

We cannot resist the impulse to append to this essay what is, in our judgment, a most exquisite selection from one of Camille Flammarion's latest astronomical romances; and this we append as an illustration of the romantic, imaginative style of authorship natural to a learned man, an indefatigable student of nature, and one, moreover, whose scientific attainments reached so high a level very early in life that he produced a standard work on astronomy, "Plurality of Inhabited Worlds," when he was a youth of twenty. From the following, which marks the conclusion of Flammarion's "Stella," readers can judge of that gifted astronomer's views on the soul and its prospects in other worlds than this small planet Terra.

#### ETERNITY — INFINITY.

The dust remains on the earth. The soul returns to heaven.

In theecstasy of a supreme embrace while the ærial apotheosis illuminated the mountain and while all nature received from the passing meteor an electric shock which seemed to set it on fire, the two lovers had felt that they were dying and would be speedily brought to naught. But their souls had survived and had winged their way skyward, being borne through space in company with the comet, which, after scarcely touching our globe with its wing, continued on its heavenly career toward the constellations.

Like two birds hovering over the topmost heights and ever closer to each other, being joined together and inseparable, they seemed to slumber and to dream as they lay at rest on the dazzling cloud which ascended toward the starry sky. Raphael first awoke and saw that he held Stella in his arms. They had bodies like their earthly bodies, but they were without weight, being fluidic and of astral form. To such bodies the soul is bound, and they, during the life on earth, serve as a union between the pure spirit and the material organism. Stella awoke, smiling, amid the dawn which enveloped her, for she was unconscious of the transformation which they had undergone.

Neither of them, indeed, knew that a comet was bearing them along. As in a balloon we travel with the swiftness of the wind though we feel that we are not moving at all, so they knew nothing of the swiftness of their celestial flight, and believed that they were enjoying a voluptuous rest amid the perfect peace of an eternal dream.

The cometary star, whose coma had for an instant enveloped the earth, went rapidly away from our globe and directed its course toward our neighbor, the planet Mars. It happened that, owing to the combination of the celestial movements, the vaporous star enveloped Mars as it had enveloped the earth, and it was, therefore, not without surprise that the lovers saw approaching them a world which was no longer ours. They saw vast, reddish plains, great stretches of green meadows, innumerable canals, airy habitations, and light beings floating through the air. They felt themselves descending very gently after the fashion of those shooting stars which sometimes appear to move so slowly and which glide away after leaving in the atmosphere a luminous and almost motionless vapor.

In certain worlds the astral body possesses the power of condensing the fluids of the atmosphere and of forming, by means of them, new organic bodies. One of the advantages of this faculty is that beings are not obliged to be born into life as children from the womb of a mother. They are born, not in the form of children, but of fully grown men and women.

In such a world Raphael and Stella are living at present. Mars, the first halting-place after one leaves the earth, has provided them with a delightful home. It is a world little different from ours, but further advanced in the line of progress, and life there is the more pleasant because one is not subject, as one is here, to inclemency of weather, to tempests, to the atmospheric confusion which perpetually disturbs us and which gives us such violent contrasts of climates and seasons. The air there is almost always pure, and there is never any rain. Clouds are rare. Days and nights follow each other as they do here, but the years are almost twice as slow in passing and the general conditions of life are gentler and more generous.

Sometimes they contemplate our planet from yonder; and they see that it is a brilliant evening star which slowly follows the sun after it has slowly sunk to rest. They remember their life on earth, but they are not sorry that they have departed from earth. Their terrestrial body was only a covering, which they have abandoned. They feel, they know, that life is eternal, and that the various worlds are halting-places of this endless existence, the variety of which is as infinite as that of eternity itself.

From yonder, too, they recognize Vega, their brilliant star, and they have a presentiment that one day they will live together and for a long time in a paradise still more perfect than the one in which they now are. Vega is for them the symbol of eternal happiness.

There are truths which are superior to earth ; there are sentiments which are superior to life. The joy of contemplating the universe, of studying nature is felt on other worlds under the same conditions that it is felt on our world, and science, too, rules there as it rules here. Love, conqueror of death, endures through successive existences, and continues to burn beyond the earth with an inextinguishable flame. The terrestrial life passes like a shadow.

The apparent world — what we call the real world — is not the true world. All its appearances are deceitful. Our senses only perceive appearances and not realities. Light, heat, solidity, weight, hardness are only the impressions of our senses. At the heart of things there are invisible beings, and they alone are real.

The religions have responded to the aspirations of our souls, each according to its epoch and animated with its ignorance. Born and developed before the discovery of astronomic truth, of the immensity of the heavens, of the insignificance of our planet, they have taught that Earth and Man were the centre and the aim of creation, and they have built themselves up on this fundamental error. They have done no more than prepare men for the true religion, which will be more lofty, more broad, more pure than the ancient systems, and which will be in entire accord with science and with reason.

Jesus was a forerunner. . . . The more knowledge increases over the earth, the more will religion develop and become enlightened. Great souls will arise in the future and help forward the progress of humanity. There is only one truth — the truth of astronomy. The religion of the future will be the religion of science ; it will reunite within its folds all thinking beings ; it will be one and the same on the earth, on Mars and on all inhabited worlds.



## LECTURE VI.

### MEMORY. HAVE WE TWO MEMORIES?

So much is often said about memory, and so many steps are taken to the end of its further cultivation, that it seems particularly necessary in a treatise upon Psychology to pay more than passing attention to this much-valued, but we think much-misunderstood faculty.

Thomson Jay Hudson in his much-discussed book, "The Law of Psychic Phenomena," in which he contends that we have two minds, naturally insists that we have also two memories, one pertaining to each mind, which he designates respectively, Subjective and Objective. Treating of the subjective memory, Mr. Hudson says that it is perfect; while we all know that objective memory is often exceedingly imperfect — hence the common expressions, "poor memory," "bad memory," etc., all of which refer properly not to memory *per se* but to recollection, which is far too often confounded and identified with pure memory. What we once take into our subjective memories we probably never forget, though the connection at any given time between subjective and objective may be extremely faulty. To speak of strengthening memory is inaccurate, to say the least, though it is quite within the province of reasonable attempts to undertake to regulate recollection.

Remembrance and recollection, both inseparable from

memory, were defined by Locke about as follows: remembrance, he said, was when an idea recurs without the operation of a like object on the sensory; recollection was something we did by a mental effort or endeavor, which was often arduous. The very words *remember* and *re-collect* ought of themselves to convey a very clear idea of the meanings they are intended to convey. To *remember*, to *recollect*, to *return*, to *reconsider*, to *reform*, and any number of other equally well-known words the first syllable of which is *re*, distinctly signify doing something that we have done before over again, it may be a second or third or even a two-hundredth or three-hundredth time. When we reform a society, we understand that a society has already existed or is existing now, but it needs alteration and revision in some respects. So when we use the word *revise* intelligently we mean that we look over something anew, and, beholding it in a fresh light, become able to suggest and carry out improvements in its structure, and this implies *reconstruction*.

It is always well to consider words carefully ere we employ them. Exactness in speech tends greatly to clearness in thought; and then, to reverse the statement, we are even more justified in saying that clearness of thought results in accuracy of speech. As etymology is a science, and we are not interested in cultivating laziness, we do not take the ground that it is always necessary to use the *simplest* language; but we do claim that we ought always to employ precisely accurate language and, as far as possible, avoid confusing synonyms.

People who complain of defective memory are gener-

ally those who lack the habit of close attention to one thing at a time ; therefore, however perfect their power to remember or to recollect may be, they are always liable to confusion of thought, because the mental images they are able to recall are for the most part too indistinct to be of any great use, even though they are recalled exactly as they were first presented to the mental vision and inscribed upon the memory tablets.

Memory is that faculty within us which enables us to inwardly photograph everything we outwardly observe and inwardly perceive. But every photographer knows how necessary it is to get a good impression or take an excellent likeness at first, before he can hope to reproduce good copies from the original negative. If you go to a photographer and have only a poor, blurred, imperfect likeness of yourself taken as you sit before the camera, you cannot reasonably expect to receive dozens of good speaking likenesses from that sitting. The photographer will tell you to call again and have another sitting. Perhaps you moved the first time, or the light was not good, or there was some defect in the apparatus ; anyway you must get yourself well taken once before your *cartes de visite* can be a source of pride and pleasure to yourself and friends.

The foregoing illustration serves as an analogy when we are discussing memory. If you complain of poor memory, see whether the fault does not lie outside of memory itself ; you will probably find it in your own lack of close, earnest, concentrated attention to one thing at a time, which is absolutely necessary to real success or greatness of achievement in any specifiable direction. The ability to make use of the contents of

memory — memory serving as a storehouse — at will or pleasure, is invariably developed chiefly if not solely through determinate practice of the “one thing at a time” rule. No matter how many impressions you may receive in ever such rapid succession, you must get them clearly, one by one, so that they do not run one into the other, or you can never perfectly recall them; because they are not there in any definite form to be recalled.

In the matter of acquiring desired information, the habit we are advocating is of the very highest importance, and it is not too much to say that unless it be cultivated, schooling may result in nothing better than mental confusion and impaired bodily vigor, due to an unnatural straining after what could have been much better attained with far less arduous effort. It may sound strange to some ears to hear that we can *absorb* knowledge; that instruction can *soak into us*; that the more passively interested we are, and the more gently we take our lessons, the more permanent are the impressions made within us.

We have all heard business people make such remarks as “Oh, I learned Latin at school when I was a boy, but I’ve forgotten it.” We often feel like saying to the speaker of such words, “Are you sure you ever really learned it?” Of course, the reply would be that he carefully — no doubt, laboriously — committed page after page of Latin grammar to memory so that he could recite it when called upon by his teacher; but that he really did commit it to memory we seriously doubt. Committing a thing to memory in the true sense amounts to genuinely absorbing it; and, for pur-

poses of perfect absorption, trial and stress of mind are not only quite unnecessary but often positively detrimental to the end desired.

It is related of an ancient philosopher who had long been puzzling over an abstruse problem which he had tried in vain to solve, that one day, while he was in his bath, he suddenly exclaimed "Eureka!" (I have found it). What was probably that philosopher's mental attitude while bathing? When in the water enjoying his bath he was in a state of bodily relaxation which well comports with corresponding mental relaxation.

Wearing tight clothing, assuming stiff postures, adopting stilted and uncomfortable attitudes of body are a few among the many evident signs which continuously meet our gaze, betraying the fact that people who may be honestly seeking to acquire knowledge are decidedly on the wrong track. When you wish to let memory take a good meal or receive definite impressions which you can recall at will afterward, take mentally and physically your easiest, most comfortable positions. While listening to music or a lecture, equally while gazing at a picture or contemplating a statue, assume the most agreeable position possible. Never strain a single muscle in your entire body, but let yourself rest in an attitude which predisposes to the reception and ultimately to the retention and reproduction of precise emotions and sensations. Memory should not be in your thought, for the sure way to forget is to try to remember. And why should it not be so, when we bear in mind that the most vivid memories we have of bygone years relate to incidents we never thought it necessary to seek to memorize? Pictures, if they are

vivid and interest us, so fix themselves upon our mental gaze that we may well say they are buried in our memories, and we cannot eradicate them without the most deliberate effort to substitute others still more vivid in their stead.

Connected with the memory of our early days we find, as we advance in years and in experience, that we have singularly exaggerated the size and importance of scenes and objects familiar to us in childhood. One of the commonest experiences of travellers who return to childhood's scenes, from which they have been absent for many years, is to find how small and insignificant comparatively are the scenes in actual existence which memory seems to have wonderfully magnified and glorified. Perhaps, when we undertake to explain this curious phenomenon, we are apt to leave out of account one of the most important factors in the case, namely, that we took such clear-cut mental portraits of those early visions that they have seemed to us by comparison far more extensive than they actually were. We all know that *comparison* is not an organ which is very largely developed in every brain; and unless, phrenologically speaking, we are exceptionally well developed in that particular region of the brain, we are extremely prone to unconsciously magnify everything that impresses us distinctly, while we minimize whatever makes a less distinct and detailed impression on or in us.

In applying these suggestions to practical education, it is easy to see that many students literally wear themselves out by trying to memorize what would memorize itself were they less anxious, or — to use positive in place of negative terminology — more restful. To get

interested in a study or pursuit is all that is necessary to proficiency, if we are reasonably intelligent and industrious.

Home lessons, over which children vex themselves and their parents, are a great nuisance and often a fruitful source of worry which results in illness occasioned by nervous overstrain. It would be far better to add one hour a day to the time spent actually in school, making it six hours in place of five, and then have the intervening time free, than to send children home with lessons to prepare for the following day's school recitations. We mean that it would be better as matters now stand in many homes; though, if things were different, home lessons might be made very pleasing and not at all overtasking.

The point at issue is, how do you attempt to learn whatever you are seeking to "commit to memory"? Do you let knowledge get into you in a natural way, through your mental pores, as one may say, or do you try to force it in through some artificial avenue involving pain and weariness as part of the procedure? Once learn to trust your memory, then leave it alone to do its proper work uninterruptedly, and you will soon find that you possess a far more reliable friend in memory than you formerly supposed, though a friend which will not stand abuse and insists upon being trusted.

Much of the mysterious phenomena called psychometric is the product of mental restfulness and confidence. Children who cannot learn at school or in any stated way, absorb information in a truly remarkable manner from the companionship of their elders, and, as it sometimes appears, from simply being in the atmosphere

of libraries and other haunts of learning and in the society of well-informed persons. As mental suggestion, frequently auto-suggestion, plays a prominent and most important part in the education of youth, it is very possible that a great many children, especially those who are unusually sensitive, can be educated without any outward system of training being resorted to at all.

But how will they get the knowledge? is sure to be asked. To answer that question it is necessary to realize that our interior or subjective memory can and does receive an immense amount of food through the agency of mental telegraphy; and when we speak of mental telegraphy, telepathy and all cognate themes, we do not intend to confine a consideration of such topics to their merely outward aspects or to volitional impulses on the part of either sender or receiver of a mental communication. Subvolitional activity requires more consideration than it usually receives; but it is an abstruse and rather a dark problem, as we cannot speak as readily about what goes on beneath the level of external consciousness as of that which takes place above its outer surface. Kindred minds do certainly converse in a sub-conscious and super-conscious as well as in an ordinarily conscious manner; and we retain memories of all that has entered into us in any or all of these three distinct manners. Ordinary consciousness is, of course, the easiest of the three to deal with, because its action comes within the range of the experiences about which we are most accustomed to reason and with which alone we ordinarily concern ourselves.

But no mere review of ordinary consciousness can in any way suffice to explain a multitude of results which



follow upon our memory being a receptacle for vastly more information than reaches it through the ordinarily accepted avenues. We are never for an instant absolutely unconscious; we simply move from one plane to another in consciousness. We may be elsewhere and otherwise conscious; but unconscious we are not, even though we are ever so sound asleep or deeply entranced. We hear of "unconscious trance mediumship," and of a good deal else which is but a misnomer. There is no such a state as one of unconsciousness; and though we are prepared to admit that a person in a trance or sound asleep may be absent-minded to the extent of knowing actually nothing of what is going on around him externally, he is nevertheless fully conscious of something on some plane somewhere. When the successful hypnotist says to a subject, ere he wakes out of the hypnotic trance, "Remember," or "Forget," he only makes a powerful suggestion to a sensitive, which is immediately acted upon; but always when the command is to forget, and it may be obeyed, the knowledge gained in the hypnotic condition may all the while remain a portion of the individual's interior mental belongings, and at some time when least expected, memory may revive and reveal much that will cause great astonishment at the time of revelation.

Memory is so much greater than we generally suppose it to be, that we are usually quite unaware of the practically boundless treasures of knowledge stored up within us. Consequently, on what are to most people rare occasions, when the veil which usually covers our subjective or interior memory from our outer or objective gaze is lifted, we are astounded to discover how

much more we know than we have generally thought we knew.

Professor Hudson, in his two very remarkable books, "The Law of Psychic Phenomena," and "Scientific Demonstration of the Future Life," says many wise (but, we think, some unwise) things concerning our two minds and our two memories. That there are two minds, or that there is a dual mind, is, we think, abundantly proved by reference to the phenomena to which that author generally has recourse; but as to the nature and limitations of these minds and memories of which all are consciously or unconsciously possessed, much may be said in answer to some of Mr. Hudson's dogmatic positions.

Subjective memory, or the memory of the subjective mind, is, he contends, perfect; and no doubt it is. But though very much can be proved in favor of telepathy, thought-transference, mind-reading, etc., on the basis of an appeal to this perfect subjective memory, we do not see that Mr. Hudson's special pleading against Spiritualism, though it is certainly highly ingenious, is by any means convincing; but like a great many other attempts to prove a negative, it turns out to be a failure when carefully analyzed, even though all the affirmative statements of the same writer may be verified.

Mr. Hudson's chief mistake seems to be in establishing two hypotheses—one positive or affirmative, the other negative—and endeavoring to prove them both by reference to phenomena which will only really sustain one. Contending that we have two minds and two memories, he presses into service every proof he can possibly find to sustain that sustainable affirmative hy-

pothesis; but when he seeks to sustain an unsustainable negative hypothesis, namely, that we cannot and do not hold communion with the spirit-world, his chain of reasoning completely breaks. The phenomena and philosophy of Spiritualism are in no way affected or disturbed by proof that we have two minds and two memories instead of only one, though it must be admitted that such a hypothesis, if it can be sustained, does accredit the incarnate human being with more adept-like possibilities than many Spiritualists are willing to concede to any one until the material body has been laid aside.

Psychic science is assuming such great and varied proportions to-day that no limited theory of Spiritualism, any more than a limited view of psychology or biology, can continue to stand against the attacks of evidence which must in time overthrow such limited conclusions as partial investigations have led to. The difficulty in the way of most people, which deters them most effectually from letting the logic of facts carry them whithersoever it will, is that they have some pet hobby to sustain or some restrictive creed to uphold. The experimental psychologist must be a free lance, uncommitted to any theory, ever ready to perceive phenomena and draw logical deductions from observed facts. Let it be once conceded that our anthropology is defective or it could not be progressive, and we are soon "out of the woods."

No more striking picture of an average man (at all events one with political ambitions) has ever been presented to a reader's gaze than the Pontius Pilate of the New Testament, who asks, "What is Truth?" of the very teacher who has declared it to be his special mis-

sion to reveal truth, and yet receives no answer, because he is not willing to follow truth whithersoever it would lead him. Representatives of truth always "suffer under Pontius Pilate," as the creeds of Christendom declare. And what is the Pilatic character but that which stands on the fence trying to balance between conviction and policy, or between the promptings of the divine within and circumstantial pressure from without?

Professor Hudson has very wisely said that in the ideal of perfect human life the two minds and memories are completely synchronized (as they doubtless must be), but he declares that whenever we witness any special exhibitions of the activity of the subjective mind in persons less than perfect, they are inevitable attestations to an *abnormal* condition of the individual. Our main point of difference with Mr. Hudson is that we are careful to use two words — the one *abnormal*, the other *supernormal* — to characterize differing manifestations of the activity of the subjective mind. *Abnormal* properly means unnatural, disorderly or diseased; while *supernormal* signifies beyond or above the average or usual condition of affairs. Wherever discord of any sort in any degree prevails, we are ready to concede abnormality; but in all cases where a state of mind and body higher, purer, healthier and more useful than ordinary, is manifestly present, then we maintain that *supernormal* is a correct term to employ, while *abnormal* conveys a decidedly erroneous meaning.

Psychics, mediums or sensitives (the three terms all mean the same) are, indeed, apt to be neurotic, and this fact has never been disputed even by the most enthu-

siastic defenders of mediumship as a blessing to mankind. Genius and insanity have always seemed unpleasantly near companions ; and we have only to cite the experiences of many a great musician and painter — and certainly the cases of such distinguished poets as Keats, Shelley, Byron, Poe and many others — to illustrate how very closely genius and erraticity are allied. But though there are very many sad examples of this unwelcome fact, we are not forced to decide that genius and insanity need go hand in hand ; rather may we say that very sensitive natures are intensely liable to be affected by every change in their surroundings, and that they are often ill prepared to live on the general commonplace level which contents the multitude. Increased sensitiveness has its dangers, as increased power in every direction is attended with danger ; but the danger can be obviated without suppressing or discontinuing to use the power.

Mr. Hudson's mistake, in our opinion, is the stress he lays upon the invariable abnormality of a condition which we know can be manifested in a supernormal manner, the very reverse of abnormal. Still it must be confessed, that, in a large number of instances, psychic gifts or mediumistic powers develop in connection with bodily infirmity or partial nervous derangement ; but there is an obvious reason for this, not far to seek, but generally overlooked. The reason is as follows : When people are in their average normal condition, they are for the most part engrossed and satisfied with material pursuits, which seem to content them until something occurs, like sickness or bereavement, to deprive them of the satisfaction ordinarily obtained from conventional

pursuits and pastimes. The inner faculties of which we are all possessed—however little we may be generally aware of their inherence—are like all our other senses and faculties: they do not seem to make themselves known to us unless we require them, or until we call upon them.

Attacks of illness or “fits of sickness” are not usually at all understood; and one of the chief reasons for continued misunderstanding of these phenomena is that, being painful, they are always unwelcome. Illnesses are frequently to the human system what tempests are to outer nature,—safety-valves, means for letting out what would corrupt everything if not excreted. When illness is thus understood, we shall learn to attribute a good deal of the psychic phenomena connected with it to the effects of house-cleaning, and realize that as we become purer we are outwardly better mediums for the inner light to shine through.

Then, again, as in the case of Elizabeth Stuart Phelps and other well-known recorders of psychical experiences, when Miss Phelps was retired from the ordinary house-keeping and other active external duties to which she was accustomed to assiduously devote herself, she grew clairvoyant, clairaudient, psychometric and generally sensitive to impressions which the average person interested exclusively in physical matters knows nothing of. Such unusual sensitiveness does not necessarily go with abnormality, but very often accompanies a singularly free and pure state of mind and body. After an illness the convalescing frame is in a childlike condition of growth, and experiences common to childhood return; though often the trained objective mind,

which is the seat of exterior reason, is in adult life able to classify and reason out phenomena which by the child are simply taken for granted and not referred to any tribunal for examination. The interior or subjective memory not only recalls at such times scenes of long ago which relate to material events, but furnishes evidence of the continuity of psychical experiences.

When we learn that we really have a dual consciousness and that our memory has two sides which make it seem that there are really two memories (as there may be), we shall not remain so blind as most of us yet are concerning where we go and what we do when we are asleep. Never for an instant are we unconscious. Sleep is only another phase of conscious life, and in sleep we are quite likely to learn very much which we employ during our waking hours without realizing where the information came from of which we are making use. Dreams are often consecutive, being continued from night to night, just as our day experiences are in the same way continuous, but with intervals also.

The idea of relationship with the spiritual world which we are seeking to present is that the two sides of our consciousness — objective and subjective — are respectively related to the two planes of existence which we commonly call the two worlds, though they are only two sides or aspects of the same life. We can see by the application of the law of Correspondence, which is universal, that there are two sides to everything, an inside and an outside; an inner surface as well as an outer surface. The outside of everything is physical, the inside is psychical. To say that we travel during sleep, and that we gain valuable experiences during

such travel, does not necessarily imply that we leave our physical bodies and go about through space in "astral" bodies, though even that idea is, within certain limits, reasonable. The common experience of a sound sleeper who often has a very vivid dream, on waking, is that during the slumber of the flesh the spirit (by which we mean the man himself) has been attending to affairs which are nearly related to his affections and interests, and which are as normal to him on that plane as his daily outside experiences are normal to that more external plane. Rest is not gained by insensibility, but by complete change of thought and occupation; consequently the most perfect rest is not obtained by going into a dead sleep but into a living condition where we are harmoniously employed on one plane of our consciousness, while the machinery used for objective work is left in peaceful stillness to recuperate by physiological processes which can only be perfectly carried out in a state of quiescence.

When we allow ourselves to recover interior memories—and we use the word recover exactly as you apply it to repairing an umbrella—we shall find in our moments of meditation that visions of an inner life float before us with amazing distinctness; these are being literally recovered or reclothed with objective drapery. And in addition to memories which are thus recoverable, we shall be edified by many which well up out of the depths of our inner consciousness, and for the first time array themselves in garments adapted to external states.

Memory needs to be set free if it is really to serve us; and though we do not advise any one to neglect



actual external *duties*, we do, in the face of the present widespread prevalence of nervous derangements, strongly advocate a far serener and more contemplative mode of life than is ordinarily lived by the average American citizen. As to the inhabitants of transatlantic countries, we are hardly prepared to say that in the midst of the general rush and tumult which characterizes these stirring times they are in much better condition than proverbially nervous Americans.

As loss of memory, like loss of sleep and loss of appetite, is looked upon as a disease, we must seek a remedy ; and the only remedy we know of is a rational rest-cure, though not by any means the article called by that name by the devoted followers of Dr. Weir Mitchell, of Philadelphia, and other physicians, who often prescribe a six weeks' steady diet of enforced inaction as an antidote to neurasthenia and other complicated nervous difficulties. Rest being repose or tranquillity of mind more than simple motionlessness of bodily attitude, it can only be secured by the application of a system which knows how to induce and maintain inward tranquillity regardless of outward states. Rest is spiritual refreshment ; a period of rest is therefore one of delightful activity entirely separated from wasting toil.

It is a singular fact that out of the ten Sinaitic commandments the only one which commences with the word *remember* is that which enjoins the observance of a periodic Sabbath ; and Sabbath observance of any reasonable kind is above all things conducive to the natural spontaneous recovery of memory. We do not know that stated services in synagogues or churches, or any perfunctory observances of any kind, are aids to

true memory ; but rest, retirement, quietude, cessation from ordinary toils, can fairly be regarded as the most valuable and perfect aids to this end, so much so that were we asked to select one method for strengthening memory superior to all others, we should unhesitatingly choose the practice of going into retirement at convenient times, and as far as possible at regular intervals, and then, without making any effort whatever to recall anything in particular, allow the mind to engage itself with some specially congenial theme in a spirit of confident assurance that all necessary knowledge bearing upon such theme would be forthcoming.

Committing to memory is, of course, one process, and culling from the storehouse of memory quite another. These two processes are naturally attended with differing outer circumstances. To commit to memory requires that active interest be taken in something already formulated outwardly, to the end that it may enter through an open receptacle into the memory chambers, there to become part of the stored-up memories available for future use. When the desire is to feed the memory, so to speak, the best course to pursue is to look very distinctly at what you wish to memorize, or repeat the words distinctly aloud which you are seeking to get such possession of that you will be able to remember or recollect them at your future pleasure. When, however, the case is different, and you wish to recall something which you know you know, though you cannot at once remember, recall or recollect it, it is well to remain silent a little while, inwardly affirming *that which I wish to recall I am now recalling.*

It is never our purpose to write out arbitrary formu-

las for general use and foist them upon the public as necessities; therefore, when we give sample formulas, such are only intended to suggest the particular kind of mental attitude which has long and often been found useful as an aid to reaching a desired result.

Memories that are called *treacherous* simply evince indecision and desultoriness on the part of those who suffer from them. People who accustom themselves to do one and only one thing at a time mentally and give themselves unreservedly to that one thing, however many things they may contemplate in succession, will always be able to boast of good memories.

## LECTURE VII.

### INSTINCT, REASON AND INTUITION.

It seems to be commonly supposed that man is endowed with reason in place of instinct, the latter being in popular belief a gift bestowed by nature only upon the animals. Such a view is not accurate; for though there are valid grounds for maintaining that the possession of reason is a distinguishing characteristic of humanity, we are not thereby driven to the conclusion that instinct and reason are so incompatible that they cannot coexist as factors in the equipment of a single individual. Animals have five senses as we have, and some of those senses are far keener in some of the lower creatures than in ourselves; but we plainly see that the same senses which belong to the animals below us in the scale of intelligence also belong to ourselves. Instinct may be properly a human as well as an animal possession, though it is not unreasonable to assert that with a high development of human reason instinct becomes less and less necessary till it may ultimately disappear, being finally superseded by a development of reason so perfect that it would no longer serve any useful purpose were it to remain.

Henry Drummond, in his "Ascent of Man," very ingeniously argued that, as we evolve into higher conditions, we lose the keen faculties which were essen-

tial to us during lower stages of growth. He says, for example, that, instead of the astronomer depending solely upon his naked eye and waiting for its very gradual development as an organ of increased vision, astronomy calls to its aid the telescope, and thereby substitutes an artificial eye to supplement the natural organ.

Another illustration is that of the hand, which we do not find increasing to any appreciable degree in size, strength or dexterity; and for the cause that we have invented so much labor-saving machinery and have learned to do so much with cleverly-constructed tools that we are not in need of larger, stronger hands to enable us to accomplish what we desire to achieve, manual labor having been to a very large extent superseded by purely intellectual effort.

Instinct may be looked upon in man as vestigial, while a high type of reason is as yet in many instances only rudimentary. Still we are prone to believe that all that instinct rightfully includes should either be continued as a separate faculty in man, or else be carried over in its totality to some superior region of consciousness and reappear in a higher form on a distinctly rational plane of mental activity. The instinct of self-preservation, which is necessary to every living organism, is identifiable with instinct, as it belongs to the subconscious realm of intelligence, or, at any rate, to the *psyche* which an animal certainly possesses as its animating principle.

A little study of etymology is useful all along our road; and just here it is important to see that *animal* and *animus* (both Latin words) relate to the vital or animating principle of all living creatures. In King

James's version of the Bible the singular translation of *animal* is "beast," which seems inappropriate to the four living creatures which are rightly so designated in the Vulgate and several other translations, including the revised version completed in 1881. Whatever animates is from the same root as *animus* and *animal*, though *animus* is usually translated mind or temper denoting not only animation but disposition.

Instinct belongs to all animals or animate existences, human beings not excepted; but as there are higher and lower grades of animate existence, what we agree to call *reason* properly pertains to higher orders exclusively, though instinct is common to all.

It is a fact, but not a necessary fact, that instinct seems to have almost disappeared among civilized people whose lives are to a large extent artificial, and therefore unnatural; even quadrupeds (dogs, for instance) which are brought up and perpetually confined in the hothouse atmosphere of the luxurious dwellings of our modern aristocracy soon show traces of decided degeneracy in the direction of impaired instinct. The cause for this is not difficult to find, for the situation is fully explained immediately we remember that all faculties of mind and body depend for persistence and growth upon culture and continued exercise. The culture of instinct in animals left in their native state is a matter of necessity with them, but though their faculties develop, as we are wont to say, instinctively, no one who has observed their habits at all closely can possibly doubt that at least among the higher mammals (dogs and cats, for example,) the mothers give definite instruction to their offspring. Such comical pictures as we often

see of a cat teaching kittens in a feline school to catch mice, is not altogether a caricature of nature's methods in the animal world, for it cannot be said, except in part, that the designer of such a picture has read human experiences into his portrait of our four-footed companions.

Instinct is itself, like everything else, susceptible both to culture and repression; and though it may be said that if animals teach their young to develop instinct it is only maternal instinct which causes a mother so to do, the fact remains that the thing is done and that education as well as heredity and environment plays a decided part in the training of all highly organized living creatures.

Savage tribes use their instinct far more than civilized races and they have apparently far more to use; but then it may be said in truth that they are, as a rule, far healthier than the average civilized races, but only because they live more nearly in accordance with the rules of unperverted nature.

Education often gets the blame for man's physical degeneracy, which is in reality due to artificial modes of existence with which real culture has nothing to do. The employment of narcotics and stimulants and the many habits of injurious dissipation often encouraged at seats of learning, together with the nervous strain consequent upon a cramming system and misdirected ambitions, may be properly blamed for the low ebb to which general health sometimes sinks among students and university graduates. A simple, natural mode of life is demanded of all who would revive the normal instincts which are of indisputable value to all who pos-

sess and use them. No one wishes to be blind, deaf or deficient in smell, taste or touch; but many lawfully desire to excel in directions where the mere bodily senses, no matter how highly developed, could never carry them.

Let instinct, then, be relegated to the sensuous domain where it rightfully belongs; but let it be honored and cherished, not discarded, there. Reason is unique, it is *sui generis*, and is therefore not a rival or a substitute but a supplement to instinct, enabling man to attain to heights of development impossible without it.

What is reason, and wherein does it differ radically and essentially from instinct? is a pertinent question to ask at this point in our inquiry. Instinct we decide to be all-sufficient to meet every simple bodily requirement of animal or man. Reason soars beyond all this, and explains in some measure the meaning of the Biblical saying, "Man shall not live by bread alone." Animals do subsist on "bread alone," that is, they have only such wants as can be physically supplied. Animals do not appear to crave or to be able to appreciate paintings, statuary or any other works of art, and no matter how closely associated they may be with men and women, or how much intelligence as well as affection for man they may evince, they seem perfectly contented to remain in their own kingdom and domain, there being no evidence that they have any yearning or aspiration to pass beyond it.

Human reason is a thing by itself; and though in many instances it seems to exist only in germ or embryo, potentially rather than actually, whenever it does show signs of sprouting into activity, it clearly reveals itself



as a super-animal possession, a mysterious something which not only allows, but compels us to feel that we are allied to the Creative Energy of the universe in a more direct way than our friends in fur and feather. It is this wonderful human endowment which has ever given rise to that ineradicable sense of human godlikeness which nothing can stamp out. When we hear that God says to man, according to an ancient prophet, "Come and let us *reason* together," we are confronted with some such assurance as must have caused the eminent Jewish philosopher of the twelfth century, Moses Maimonides, to have unhesitatingly declared that Deity is not really incomprehensible to human reason. To understand reason aright, we must remember that that something which we are accustomed to call *intuition* is a gateway through which a higher reason than our own can enter and illuminate our understanding.

Emmanuel Kant, in his "Critique of Pure Reason," identifies absolute reason with the Supreme Intelligence, which is God; and it does not seem that the human mind can conceive of anything higher than the highest reason. Love and Wisdom, also Will and Understanding, are co-ordinates; one is no higher or lower than the other. Love, which is manifest through Will, is the source of *feeling*; while Wisdom, which is revealed through Understanding, is the source of *knowing*. Human reason stands between two domains of feeling, or between *sensation* and *intuition*, we may say; and it passes judgment upon what is reported from both.

We come now to ask wherein consists the prime difference between animal instinct and spiritual intuition? Animal instinct refers only to nature's mode of making

adequate provision for supplying all the wants of a living organism. Intuition is the means afforded by the same universal order or law which operates through nature for meeting and fulfilling the requirements of super-animal entities who are conscious of higher necessities than those pertaining to the flesh. Instinct varies in degree, but not in kind, as expressed through various creatures. So does intuition vary in extent but not in quality, as we find it revealing itself through various human beings; and just as instinct can be encouraged by exercise and atrophied by disuse, intuition likewise can be increasingly developed as we pay heed to it, or rendered dormant by neglect. Faculties do not die, but they often slumber. We do not really "lose our souls," but the mental plane of human consciousness may be unaware of this higher self or abiding *ego*, the true entity, which is in reality the *soul*. The human spirit being the outbreathing of the soul is less than the soul, and can therefore exist seemingly but not really apart from the soul.

That school of psychology which refuses to find place for intuition in its scheme of philosophy is very blind and very much in darkness regarding all spiritual propositions; and though it may throw some light on mental culture and devise means for greatly improving physical expressions, it must perforce remain silent in presence of every question concerning the real nature of the human *ego*. Intuition is the voice of the soul speaking through the spirit of the intellect; for the human spirit is the direct means of communication between the primal entity, which is the soul itself, and the mental plane, which rightly governs the body. That which

enables every enlightened thinker to exclaim, "I am I," is the breath of the abiding, unalterable entity which is the higher self of man.

Intuition, which as a word means *teaching from within*, is the tutoring of the intellect by the spiritual tutor, which is beyond the intellect in knowledge. It is ridiculous to assert that, because we are endowed with reason, we are in no need of the light shed by intuition. The province of reason is that of analyst. Reason examines, dissects, compares, uses and applies the knowledge gained by it through one or other of the two great avenues through which knowledge can be indrawn, namely, the *extuitive*, which is the gate through which information concerning external facts and objects reaches the mental citadel, and the *intuitive*, which is the door through which knowledge of spiritual truth is in-poured.

All the knowledge accumulated by outward observation and research may be summed up under the heading of experience gained through extuition, while every clear idea of the underlying principle of things which ever dawns upon the consciousness is a fragment of spiritual knowledge obtained in an interior manner through an inner gateway.

Most people who think they are religious, and may be so in a simply ecclesiastical sense, are quite as devoid of intuitive perception of truth as are the great majority of agnostics; the only difference between these two bodies of people being that the one accepts on external and traditional evidence and through the pressure of authority enthroned without the individual, while the other rejects the testimony because he considers the corroborative evidence too weak and uncertain to sus-

tain the dogmas enunciated by those who take the lead in directing the formulated religious conceptions of mankind. There can never be freedom for spiritual science on the one hand, or for physical science on the other, until all sacerdotal assumptions of authority are discarded.

Dr. James Martineau, of England, that singularly vigorous thinker and writer, who has shown marvellous intellectual ability at the very advanced age of considerably over ninety years, has, in his great theological work, "The Seat of Authority in Religion," conceded the entire position to those who affirm that through intuition or spiritual perception alone can man become distinctly conscious of God and of his own immortality. Those who place reliance on documents are always trembling for the state of idolized manuscripts at the hands of "higher criticism"; and it certainly must seem a very terrible thing for people who have "only the Bible" as their spiritual counsellor and comforter to be told that not one of the entire collection of sixty-six books which form that library is absolutely certain or infallible. To rest every hope of immortality upon a collection of writings which modern scholarship picks to pieces and sometimes fiercely assails, is certainly not to tread in the footsteps of prophets and apostles to whom spiritual revelations were immediate certainties, not matters of doubtful history.

Through revived and increased dependence upon intuition, and through that agency alone, will humanity recover and also gain added insight into the realities of the spiritual universe. Reason is not insulted or laid aside when intuition is acknowledged, any more than

when the senses are appealed to, to bring in their testimony and present it in the court of reason. It is for reason to ponder and consider well all the testimony afforded by interior perception as well as by sensuous discoveries; but it is useless to talk about reasoning upon nothing or employing reason in any way until something has been discovered or revealed. We can reason upon sensuous phenomena and upon spiritual experiences also, and quite as logically upon one as upon the other.

The great interest recently awakened upon what is called Theosophy, as well as the universal prevalence of some form of Spiritualism, which is positively irrepressible — bidding defiance, as it does, to all the attacks that can be made upon it — shows very plainly that the interest felt in experimental psychology on its inner as well as on its outer side is everywhere increasing. Those experimental psychologists who confine their researches exclusively to the exterior side of existence can, of course, find no proof, one way or the other, which sheds any light on the question of the soul as an immortal entity.

The fascinating researches of Prof. Elmer Gates (to whose work an entire chapter of this volume is devoted), while they are very useful as well as highly interesting, and are indubitably calculated to greatly assist the work of teachers and reformers, throw no light seemingly upon the deeper questions of the soul and its relations to the spiritual universe.

If Professor Hudson can write confidently concerning a future life for man, it is because he has laid hold upon a "subjective mind," which, he says, gives evi-

dence of possessing faculties which are not intended for the uses of physical existence, and therefore presuppose a life beyond the present. With Mr. Hudson's conclusion in that respect we fully agree, though it is sometimes laughable to see what intellectual contortions he is obliged to go through with in his desperate attempts to prove the subjective mind and disprove Spiritualism. Men of Professor Hudson's type are too honest and too well-informed to ridicule or deny psychic phenomena which they have witnessed; but when they are determined hobby-riders, they certainly find it difficult to explain how the subjective mind can be so many widely different things as it is represented to be in Mr. Hudson's two notable books, referred to at length in other chapters of this volume.

The subjective mind is not the primal entity, nor is it the source whence intuition purely flows; it is but the interior side of human intellect, and is therefore limited in many respects. Intuition opens a doorway beyond this subjective mentality into a realm of clear spiritual vision, where spiritual truth is laid hold upon directly, and where there is no more doubt felt concerning spiritual certainties than we feel doubt on the material plane when confronted with the direct evidence of our senses. Why is it that, with reference to material objects, people are not afraid to say, I see; I hear; I taste; I touch; I smell; I know; I am sure, etc.? Why do they not think it necessary to ask other people, Do you see or hear so and so? If there can be certainty felt regarding changeful material existences, we can certainly perceive no reason why uncertainty must always prevail concerning spiritual realities which are perma-

nent. People with very defective physical eyesight are not sure of what they see, and they do ask other people if they see similarly. So with those who are partially deaf; sounds have for them uncertain meanings, and they are often obliged to ask their neighbors so as to supplement their own defective hearing.

The cases cited serve very well to illustrate the feelings of those who experience so little of the direct workings of intuition that they never feel sure of anything intuitively revealed. But blindness and deafness are not ideal states, neither is spiritual incertitude ideal. Job is reported in the book that bears his name, to have said, "I know that my Redeemer (or Vindicator) liveth"; and Job, as the hero of one of the grandest epic poems ever written, is the type of all humanity, not by any means a single great man who lived in the Orient in days long since departed.

Knowledge of spiritual truth can never be gained outwardly, therefore the peculiar phenomenon has appeared in the world of a Spiritualism without spirit, or, to put it more elaborately, a system of arguing which favors the acceptance of all so-called spiritualistic phenomena while assigning them to some material or unknown cause. We have heard learned men say, "We cannot even consider the spiritualistic hypothesis because we can form no idea of spirit and cannot believe there is such a thing unless it be a name given to some function of matter." To such people psychology must be only a word, for *psyche* to them stands for nothing, other than something pertaining to the *physique*. It really does require some *a priori* consciousness of spirit to make phenomena intelligible; and as consciousness

and belief are not the same, many people professing to believe in spirit are quite unconscious of it as a reality.

The evidences of spirit which reach the mind through intuition are surely as deserving of investigation and of rational consideration and analysis as any proof of material existence which can be afforded through the outer senses. The true rationalist is not one who refuses to reason upon what intuition reveals, pronouncing beforehand the insane verdict that intuition is a myth or utterly unreliable. He is one who takes into account the similarity between varying material testimony and no less varying spiritual testimony; but he never loses sight of the proposition that variations simply serve to mark degrees of perception and do not affect the real nature of testimony, but only the measure of knowledge in the keeping of the witnesses. Materialists are utterly irrational in their processes of argument when they ride their pet hobby-horse designated "popular delusion," not because there are no popular delusions and explosive fallacies possessing the minds of men, but because the materialist entirely mistakes the nature of these fallacies.

A very favorite argument, or rather assertion, of the old-fashioned type of materialistic lecturer was, that because the geocentric theory of astronomy once held almost universally by the masses of mankind had given place to the heliocentric, therefore we were justified in supposing that all belief in the entity of soul, and therefore in individual immortality, would be destroyed with the progress of science, and the world in a coming age of increased enlightenment would turn its back completely upon all such antiquated superstitions. How such a senseless, reasonless comparison could ever fail



to condemn itself in the esteem of reasoning men and women is to us a mystery. We can assign only two causes for such utterly inane stupidity being accepted in place of logical induction from observed phenomena. The first of these causes is that a majority of people do not reason; and the second is that so many have had instilled into their minds views of a future life so appalling and distasteful that they eagerly clutched at any poor straw which promised to help them out of a belief in endless hell—if not for themselves, for others—which made the prospect of a hereafter much more terrible than the dream of annihilation.

Now that the theological sky is rapidly clearing and old statements of doctrine are being rapidly revised, many of the best arguments of the old philosophers are being brought forth again to demonstrate to the intellect the real nature of the soul and its eternity. This seeming return to an abandoned position may look to the superficial observer like relapse or retrogression, while it is in truth one of the surest signs of general progress. The few really great thinkers of the past are still beacon-lights for advancing humanity; but though we are referring to them anew and acknowledging something of the greatness of their work, we are by no means necessarily prepared to follow blindly whithersoever they may lead. If Socrates was condemned to death in ancient Athens for determining to make public such teachings as the priests and nobles of his day wanted to confine within the charmed precincts of their orders, we may well declare that the time has now come for popularizing the Socratic philosophy. If Bruno was condemned in a less enlightened age, it is but fitting

that the nineteenth century should witness the erection of a monument to his honor in Rome on the very spot where he was martyred at the call of fanaticism.

The reasonable age on which the world is now entering will be also one of intuition, and those writers like Thomas Paine, Voltaire and other eighteenth-century sceptics who deified reason alone, will be correctly judged in times to come as honest men who saw and proclaimed a portion of truth which they certainly perceived, but the relations of which to certain other more interior aspects of truth they doubtless did not discern. When a higher expression of human containment is made more universal than seems possible in the immediate present, reason will be illumined by intuition from within and approached through the senses from without, to the end that reason may be able to deal both with that which pertains to the spirit and to the flesh intelligently.

## LECTURE VIII.

### PSYCHOLOGY AND PSYCHURGY.

THE writer of this volume having taken a deep interest from its inception in the work of Prof. Elmer Gates, addressed a letter to that gentleman with a view to ascertaining as far as possible his special views on the art of mind-building, and received the following kindly response :

I would refer you to *The Monist* (July, 1895), for my article on "The Science of Mentation"; to the *American Therapist* (January and February, 1896), and to the book *I am now writing*, which will be the first authoritative exposition of my researches, and I have put your name on my mailing-list.

My conclusions are: That every conscious mental activity creates in some part of the brain a definite chemical and anatomical structure; that mind-activity creates organic structure; that one essential condition of remembrance is the re-functioning of the structure which was originally created by the conscious experience which we remember; that organisms are mind-embodiments; that there is an art of brain-building and mind-embodiment whereby individuals can get *more mind*; that evil emotions create poisonous chemical products in the cells and juices of the body; that good (and pleasurable) emotions create nutrient products; that there is an *art* of promoting originative mentation, consciously and subconsciously; that immoral dispositions can be cured by putting in the same parts of the brain where they have evil memory-structures a far greater number of good structures, and then keeping the good structures functionally active a greater number of times daily than the evil ones; and that *one's mental capacity can be more than doubled*.

The self-activity of the mind creates organic structures! The mind *rules the body*.

In the report of the National Congress of Mothers, held at Washington, D. C., you will find what I have to say on Begetting Children.

If you will call, I will be pleased to *tell you* more than I can write.

Yours truly,

ELMER GATES.

Enclosed with this letter was the following article, entitled —

TO RAISE THE STANDARD OF THE HUMAN RACE.

Two of Washington's well-known scientists are rearing their babies according to unique scientific methods, to the like of which no children in the world have ever been subjected. One of the savants in question is Psycho-Physicist Elmer Gates, director of the new Laboratory of Psychology and Mind Art. Hearing of the experiments in an incidental way, the writer recently visited the two gentlemen at their laboratories, and persuaded them to divulge the interesting details of their methods, which have never before been made public.

Professor Gates is an experimenter in the new science of psychophysics, and is arranging in the suburbs of Washington an elaborate laboratory in which he is installing much complicated apparatus for measuring and altering the sensations and emotions of man. His only child, to whom the writer was presented, was then a happy-faced and pretty boy of sixteen months, whose blue eyes shone brighter than those of most children and whose well-formed head, enwreathed in golden curls, was unusually developed for an infant of his size. The course of training which he has daily undergone since he appeared in this world has been systematically devised to serve in substitution for the usual processes of amusement contrived for other children of his station. His playthings are the delicate instruments of his father's laboratory, and he has as much fun with this odd apparatus as the average youngster acquires from his dolls or his hobby-horse.

Baby Gates's father told the writer, in the beginning of the interview, which took place partly at his laboratory and partly at his adjacent residence, that his original theories relating to scientific child-rearing have been based on numerous experiments which he has for a number of years made with animals (dogs, guinea-pigs, mice and others). These animals have had their brains trained by different processes, which he applies to man now that he has seen their exact effects. A man who can't train a dumb beast, this experimenter said, is unfit to train a young infant. It is very dangerous, in his opinion, to subject children to any

experimental processes whose exact effects have not first been accurately determined by scientific investigation.

Professor Gates says that some modern biologists believe that characters acquired by parents during their own lives cannot be transmitted directly to their children. To contradict this, he lately trained guinea-pigs for four successive generations in the use of their seeing faculties, and he found that the young of the fourth generation were born with a much greater number of cells in the seeing areas of their brains than were found in the brains of other guinea-pigs which he had not trained.

The complicated processes by which the Gates baby is trained are based upon an original classification of the senses, which the psychologist has devised after studying all of the classes of nerves. According to this we have eight senses, instead of five, as was taught to us in school. These senses are sight, hearing, smell, taste, touch, sense of cold, sense of heat and the muscular sense. Each of these is believed to make impressions upon our minds through distinctive nerves and nerve-endings. Upon the eight senses all possible thought and action is believed to be based. Whenever a man does any act or has any thought, according to the professor, he uses one or more of these nerves, and every time the use occurs, a corresponding set of cells in the brain is changed in structure. Continued use of the same nerves or the same groups of nerves registers memories of the original acts in the brain. Therefore, according to the Gates theory, to build a perfect foundation of mind, every nerve must register every possible memory of each of the eight senses. Unless this is done the brain-cells will be developed unevenly, some not being developed at all.

Soon after his baby was born, the psychologist began, as the first training, to develop the brain-cells controlling his senses of heat and cold. Each day he was placed in a tub of water, the temperature of which could be varied to any degree. At first a single bath was given in water having the normal temperature of his body. At the end of six weeks two additional baths were administered, one slightly warmer and the other slightly cooler. The baby was placed first in the cool, then in the normal and last in the warm water. The limits of the temperatures of the cool and warm water were more exaggerated from week to week by adding more baths; and thus has the infant been trained to endure considerably high and low temperatures by gradual and never sudden changes. A device for developing the acuteness of the child's heat and cold senses is a pair of rubber gloves, connected with both a warm and a cold water supply. These are daily rubbed over the entire surface of his little body, while the water inside is made gradually warmer

or cooler. As a result of this, the psychologist explained, the baby will be able to endure great differences of temperature, and his brain will be stored with memories of all the degrees of heat and cold which any one is likely to encounter in the course of life.

At equally regular intervals Baby Gates is made happy by being placed in front of an electric wheel which revolves pasteboard disks bearing each of the fundamental colors of the solar spectrum. By combining disks any possible variation of color may be shown, with their various tints, shades, hues, lustres and transparencies. These are produced in the order of the spectrum. The baby watches the wheel closely, and when he is older he will be taught to discriminate between an increasing number of variations. Professor Gates told the writer that the average artist has not seen more than ten or twelve per cent. of these possible variations, and is therefore lacking in memory-structures corresponding with all of the variations not seen. He lately examined a well-known artist, and found that he could distinguish less than fifteen per cent. of the combinations shown him.

Another instrument, to be used on the child when he is older, is a case containing three large prisms, so arranged that any variation of the spectrum thrown by one can be covered by any part of the spectrum thrown upon the same screen by either or both of the others. Any desired combination of colors may thus be purely made with the original light. By other instruments the effects of the colors upon emotions can be measured. Such training, the psychologist believes, is the best possible foundation for an artistic education.

Just as his eyes must regularly perceive every variation of color, in natural sequence, this child must as systematically hear every possible degree of sound. As a beginning he is being trained with two little whistles, each having a rubber bulb and arranged to give any pitch in the musical scale. In the beginning the professor held a whistle in each hand, one arranged to give a much lower note than the other. A piece of candy was always placed in the hand holding the whistle of lower pitch. Although the whistles were changed from hand to hand, the child soon learned to associate the lower note with something good to eat and thus to distinguish between the two pitches. By gradually altering the pitches so as to give sounds more nearly the same, greater acuteness in this discrimination is being developed.

When further developed the child will be trained by means of a large electrical instrument, which its inventor (Professor Gates) says will give all possible variations of sound in systematic order. Two electromagnets are arranged on either side of a small steel disk, about the size

of a three-cent piece. By means of two commutators the current may be alternated between the magnets at any desired velocity. With each alternation the disk vibrates once. When vibrating less than eighteen times a second it creates no audible tone, merely a series of tappings. The faster it vibrates, the higher is the tone, the limit being 60,000 vibrations per second. By inserting different disks and pulling out certain slides, all of the possible tone qualities, chords or harmonies of each tone can be mathematically produced. Most exact lessons in discrimination between audible variations of tone will be taught with this.

In similar manner the sense memories, as the psychologist terms them, of smell and taste are enregistered in the brain of Baby Gates. There are in the laboratory 1,500 different smells bottled in small phials classified and arranged in order. Starting at one end of the row and smelling them in order gradual differences can scarcely be appreciated until the two end bottles are held to the nostrils. Practice on this piano of smell will build up what the professor calls the necessary "smell memories" in the baby, and will teach him great acuteness in discriminating odor from odor. Similar phials are used for training the taste memories, the harmful substances being omitted. A straw is dipped in the substance and then touched to the tongue. Taste and smell training was begun upon Baby Gates when he was ten months old, and at sixteen months he could distinguish about fifty different tastes and thirty different smells.

The development of touch is accomplished by requiring the child to feel all sorts of surfaces, and (according to the father) to allow his mind to live in his skin for the time being. He is permitted to go barefooted a certain number of hours each day and to touch, both with hands and feet, various substances and materials, such as sandpaper, velvet, brushes, leaves, grass, earth, glazed surfaces, sticky surfaces, etc.

That all of the brain cells governing his muscular sense will be fully developed, this same baby must have every one of the many muscles of his tender body moved systematically and at regular intervals. During this exercise the father keeps before him a manikin showing the position and direction of each muscle. At first the infantile limbs, head and body were moved in different directions by the father's hands until the memories of the muscular feelings were mentally enregistered. Now the little fellow is required to stand on the floor and to pick up toys and other objects from various attitudes, which exercise serves as a mild form of gymnastics. No single muscle in the child's entire muscular system is neglected by this action, contrived to combine mental memories of motion, speed and direction in his brain Muscular activ

ity, the psychologist says, is after all, mental rather than physical. The ordinary athlete who develops certain of his muscular brain-cells accidentally receives ununiform brain growth in the governing areas. When he is satisfied that the fundamental training is sufficient, Professor Gates will adopt for his child elaborate courses of athletic and manual skill.

All of this odd training is combined with play and is as thoroughly enjoyed as the ordinary romps of children.

A further fundamental training purposed to teach the relation and application of all of the senses to definite objects has already begun. The primary course in this requires the child to fit blocks, cut to represent fourteen different geometric shapes, into as many boxes, each containing an opening of the same shape. Other blocks of various colors are also made to be dropped only into boxes of corresponding color. Additional contrivances such as these will be introduced from time to time.

When the school-book period can begin, Baby Gates will be given a series of texts, the first containing simple words and illustrations, the second containing ideas of action, the third ideas of cause, and so on into books containing associated reasoning. It is the psychologist's intention to establish, in connection with his laboratory, a systematic museum containing specimens or illustrations of all objects and things to be referred to in his co-ordinated teachings. The moral side of his child's education, he says, will be as systematically devised; and memory structures of evil and unhappy thoughts and actions will never be allowed to develop, so far as he will be able to prevent.

Accompanying the above was a most singular paper, entitled "Microbes Can Mentate," in which Professor Gates claims to have proved by actual experiment that mental action is by no means confined to what we are accustomed to call the higher orders of animate existence. The paper, which was adorned with illustrations of apparatus difficult to describe without pictures or diagrams, was one of the most singular we have read; and from it, in connection with this general subject, and particularly to give our readers a brief outline of Professor Gates's theories and methods, we cull a few extracts. The main results at which Professor Gates



seems to be aiming is to prove the effect of environment upon psychologic activity, whether his experiments are for the time tried in connection with human or sub-human subjects.

Those who have not visited a modern psychological laboratory can form no idea of how closely allied are physics, chemistry and the application of electricity to a practical study of experimental psychology, which stands in these days by no means as an isolated science. It seems a long step from microbe to man; yet we are no doubt justified in drawing illustrations from every available quarter and applying, as far as possible, knowledge gained anywhere in any lawful manner to the betterment of human conditions. To the practical scientist of to-day the microbe seems a very important institution; therefore we need not be surprised to note the attention it receives at Chevy Chase, a few miles from the city of Washington, where Professor Gates's laboratory is situated.

Though it seems scarcely possible that there can be any very close analogy between the mentation of microbes and the mental processes of men and women, it is interesting to note that, in these days of the promulgation of evolutionary doctrines in every department of inquiry or research, even such minute creatures as micro-organisms, invisible to the naked eye of man, should be called into court to testify, by their palpably changing conditions, as to the effect of environment upon mentation in even its most rudimentary expression.

Professor Gates's own words concerning mind serve to show where he stands as a psychologist. He writes as fol-

lows: "When a weak electric current is applied to the medium inhabited by germs, they feel its effects; and as feeling is a phenomenon manifested only by mind, it follows that these infinitesimal germs have a mind, and that their response to the electric current is a mental activity. As the current is slowly increased in strength and frequency of application, these germs exercise that kind of activity more and more frequently, and slowly there is produced a change in their anatomical structure as a result of this new mental activity. A long series of such experiments has been commenced, and photo-micrographs of the different stages of development will be preserved. It is expected that these researches will reveal to us a knowledge of the methods by which mind may be caused to differentiate and integrate organic structures for the practical purpose of embodying more mind."

From the foregoing it will be easy to see that what is now called the science of Psychurgy, in connection with Psychology, does not hesitate to speak of preparing structural organisms through which ever-increasing intelligence may be made manifest. Such experiments as have been here referred to are in no way calculated to overturn a purely rational system of psychology, though it is possible for one who conducts them and accepts the evidence they afford to remain quietly agnostic as to the ultimate constitution of the human entity.

Our readers are requested to keep well in mind the great distinction between *soul* and *mind*, which is fundamental to penetrative or advanced psychology. Mind certainly can be greatly assisted in its expres-

sions, to say the least, by outward aids; but that is saying no more than that though Mendelssohn could play marvellously well upon an old harpsichord, his glorious compositions sound much grander when rendered upon a finer instrument. We must always insist that while the possibilities of no being or creature can be transcended by any amount of culture, we have at best but very meagre conceptions of how great our possibilities and even those of the smallest creatures are.

Menticulture must take rank with stirpiculture and horticulture and all other varieties of culture; and it is well that we have one word, "culture," which is so wide in its bearings and diverse in its applications that agriculture and ethical culture are equally accurate expressions. All hail! let us exclaim, to any system which practically undertakes to help in every manner possible the intelligence struggling for expression through material shapes to show itself in the most complete and healthy manner. We are sure that as a worker in the wide domain of experimental psychology Professor Gates is a true pioneer, and that the experiments he and his associates are now conducting — even with microbes — will soon prove of inestimable value to mankind.

## LECTURE IX.

### MENTAL AND MORAL HEALING IN THE LIGHT OF CERTAIN NEW ASPECTS OF PSYCHOLOGY.

PSYCHOLOGY, considered as the science of the soul and of the soul's expressions, must afford some tangible philosophic basis on which to account for the many marvellous cases of mental and moral healing vouched for by an ever-increasing number of seemingly competent witnesses whose word would invariably be undisputed were they to give evidence on any ordinary concern. The great interest excited in Denver and elsewhere by Francis Schlatter, the reputed "divine" healer, and the similar works performed by others less well known by name to the public, call for far more than a simple record of well-attested facts, however important such chronicles may be. What intelligent people are everywhere asking for is something in the nature of a scientific answer to the ever-recurring question, Granted people are healed, how are they healed?

The chapter in this volume devoted to a partial review of Professor Hudson's theory of our two minds, may throw some light on the new question of how, by means of auto-suggestion, people in a sense "hypnotize" themselves, and by means of friendly, in place of adverse suggestions, relieve even highly complicated as well as extremely painful disorders. But, however

much influence may reasonably be attributed to self-induced hypnosis, it seems scarcely credible that any individual should be able to exercise so immense an influence over the minds of multitudes as Schlatter and a few other "miraculous" healers have done, unless they themselves exerted in some unusual manner an influence over the people around them.

In some cases (Schlatter's is one of these) the healer is said to have spent long periods in retirement, to have fasted forty days, and to have otherwise conformed to the traditional view of the life of Christ. Whether actual sojourn in a secluded place for a length of time has actually contributed much to the evolution of spiritual healing power, or whether the mere mention of it arouses great faith in the minds of many, certain it is that *organic* as well as *nervous* disorders (though it must be confessed more frequently the latter than the former) are cured through seemingly no other agency than that of a consecrated or magnetized handkerchief coupled with the faith exerted by the patient on his own behalf. The New Testament does say that the Christ addressed the people whom he healed in these words, "According to thy faith be it unto thee," thereby apparently he disclaimed being the exclusive agent in producing the happy result of recovery from manifold and grievous infirmities.

As healing properly includes deliverance from moral, mental and physical infirmities, we shall now attempt to offer some practical thoughts on these varied aspects of the great subject of Metaphysical Healing at large. When the subject of mental healing was first brought before the public, popular demand was primarily for

bodily welfare. Physical ease and comfort were regarded as the prime requisites. These, it was said, were to be obtained through acceptance of the abstruse and mystical theory propounded by the advocates of "Christian Science," as formulated by Mrs. Eddy.

The literature of the movement abounded with distinctly religious teaching of a pronounced type; but however much stress was laid upon a special view of Deity, and of generic man as divine offspring, the consideration uppermost in all writings and addresses on mind healing under the head of Christian Science, was how to secure health on the physical plane of expression, even though (paradoxical as it may seem) the sense-plane was regarded by the various practitioners of the alleged divine healing art as wholly illusory.

The noun *science*, qualified by the adjective *Christian*, proved attractive to many persons who, though decidedly dissatisfied with much that passed under the name of Christianity, desired to see Christianity and science reconciled or united.

So revolutionary, however, were the tenets of so-called Christian Science, that Orthodox conservatism arrayed itself vigorously against the new cultus, and declared its teaching dangerous, heretical, unscriptural and blasphemous. Meanwhile, despite the opposition of pulpit and press, Christian Scientists multiplied rapidly, making converts everywhere through their demonstrated power to heal bodily infirmities — apparently by magic, as a veil of seemingly impenetrable mystery shrouded their practice. But as there is always something fascinating in the incomprehensible, especially when it apparently produces excellent and welcome

fruit, people were not repelled, but, on the contrary, much attracted by the novelty of a new mysticism; therefore, the Christian Science movement took deep hold of the masses, and to some extent is dominating them still.

Meanwhile another movement has been steadily gaining ground and attracting within its circle many who could not accept the astounding assertions of pronounced Christian Scientists. This movement may be truly termed metaphysical; it does not need to dress in churchly costume, nor does it hold to any presumably infallible teacher or book.

While distinctly religious, theological and ecclesiastical aspects and flavors attract some, they repel others; and though many people like to be led by personal or documentary authority, there is an ever-increasing number of rationalists and free-thinkers (in the best sense of these words) who are determined to think for themselves, and to obey to the very letter the sage apostolic injunction, "Prove all things; hold fast that which is good."

Not so much to those who are fully satisfied with existing creeds and practices as to those who are discontented with established institutions, does the new movement forcibly appeal. The work of its exponents is not to disturb people who feel comfortable where they are, but to offer to those who feel unsettled a new philosophy of existence, which may rescue them from pessimism and bring them into the glorious light and liberty of optimistic day. Every house, if it is to abide, must rest on a secure foundation; therefore a permanently effective theory of practical life must rest upon

the rock of an understanding of human nature as it really is, not as it falsely appears to those who only regard its surface.

Brave issue must be taken with all theories of human depravity abroad in the land. A belief in the inherent badness of human nature is by no means confined to religious Calvinists; it pervades as an unwholesome leaven the entire mass of current literature, relieved here and there by bright and truly scientific affirmation of the inherent goodness of our race. Human nature is naturally good, essentially noble, with upward desires and tendencies. Unless this premise be accepted, no philosopher can successfully cope with the pessimistic theory, so frequently advanced, that it is useless to attempt much in the way of improving human nature, because that nature is corrupt within, and its tendencies debased.

Horticulturists, stirpiculturists, and other practical scientists make successful efforts to improve the stock they are raising, without attempting the impossible task of changing the type. Educators of men, women, and especially children, seek to understand human nature as to its capabilities; and, on the basis of an intelligent and correct view of the nature with which we have to deal, we seek to educe or evolve from the germ whatever the plant is capable of yielding. The kingdom of heaven is within us, and it can be made to appear through us. It may be ever so latent, dormant, or only potential, yet it is capable of being actually realized. In mental healing all efforts must be directed toward actual realization of indwelling capacity.

*Mental* healing is an *inadequate* phrase. Much of the



best work is distinctly moral. *Moral* cure must be considered as inseparable from *mental* cure. It is common to hear of *moral* and *mental* as well as *physical* weakness, or infirmity; and as all weakness is limitation, it may be taken for granted that errors are unintentional. Hence, action should be always in accordance with the Golden Rule reasonably interpreted. Physical healing is only an effect, and by no means the most important end to be achieved. This follows right feeling and correct thinking, for effects inevitably follow causes.

Considerable misapprehension prevails concerning the real nature of sickness. Physical disease and physical suffering are effects but never causative entities. It is not, however, necessary to repudiate physical results. Internal activities are causative; external conditions are effects which demonstrate those activities; and because of this changeless relation between the seen and the unseen, the necessity of dealing with each condition through its natural cause is clearly evident.

From the metaphysical standpoint, physical diseases are merely effects proceeding from mental states of unrest or discord. It is not strictly true that diseases have mental causes; for diseases are mental, and they produce physical effects. The logical metaphysician must deal wholly with pupils and patients on mental and moral planes of affection.

The old theological doctrine of a relationship between sin, sickness and suffering is true, though perverted. The philosophical idea of error, not the theological conception of guilt, is the stepping-stone to an intelligent solution of the problem. When sin is interpreted as transgression of law, it can readily be conceded that those

who claim complete innocence of intent are lawfully entitled to the plea entered in their own behalf. In a certain sense it is forever true that ignorance excuses no one from the inevitable penalty which attaches to so-called violation of law. Such a phrase, however, is (strictly speaking) untrue, law being so absolutely inviolable that it never was and never can be broken. It is, therefore, simply because law is immutable, that we are all compelled to render strict account of every word, thought and act. The action of law being unerring sequence, we must reap as we have sown, even though at the time of sowing we were entirely unconscious of the nature of the seed we were burying within us.

Deliverance from error, emancipation from the thralldom of mistake, is what all are seeking; and to gain the freedom desired we are forced by the logic of sheer necessity to look well to our mental states—to the extent of reversing thought-pictures or mental images whenever required.

It is of the highest ethical moment that the paramount importance of equity be realized, as this is the principle which lies at the root of all morality. Equity is not justice alone, nor mercy alone, but both combined; and only when these two excellences are united in one, are we in a position to express the dual condition of harmony essential to the carrying out of any noble scheme or enterprise. Health is our normal birthright; if we sin neither against ourselves nor others we shall surely enjoy it, but if we sin we shall surely suffer.

There may be twelve, or twelve times twelve distinct types of people in the world, and each so distinctly different from the others that places cannot be exchanged to

the extent that those who are adapted to one sort of vocation may excel in any other position ; but regardless of how many kinds of people there are, regardless also of the diversity of special gifts, endowments and qualifications, rendering one who is adapted to shine as an author unfit to be a singer, and rendering a splendid sculptor unfit for the office of book-keeper, it does not follow that some people must be wretched invalids while others bask in the sunshine of uninterrupted health and success. All temperaments can be normal.

Prosperity and adversity, health and sickness, are not natural contrasts, they are needless contradictories ; for while the former are normal the latter are abnormal, and diseased conditions are not essential to growth in any department of nature.

It is quite true that there is a natural order of growth which is irreversible, as, for instance, a nine months' period of gestation between conception and birth, and then a twenty years' growth to physical maturity. Children may always have two sets of teeth ; but when the second set of molars begin to pierce the gums, the first teeth become loose and are driven out by the pressure of their incoming successors. They need not decay, give pain, or be extracted. Whatever changes come in the natural course of our career on earth, will come painlessly when we live in order ; it is only disorder within ourselves which occasions distress in outward circumstance.

It seems harsh when you are suffering, to say you have only yourself to blame ; many people prefer a wrong kind of sympathy to the right ; they delight in visits of condolence, and expect their friends to pity

and commiserate them in their alleged misfortune. Hard luck, ill-fortune, and similar terms are constantly applied to many manifest results of our own ignorance; and we foolishly regard as kind a course of treatment that, instead of relieving distress, plunges us into a sea of despair which, at best, can yield but stoical resignation to a most undesirable condition. When told that it is our own fault if things go wrong with us, that we can practically make our own world out of existing material, we listen to a first lesson on the possibility of rising from servitude to mastery over circumstances; then for the first time do we substitute the right word, *in*, for the wrong word, *under*, as applied to our surroundings, whatever they may be.

The sovereign ethical importance of the metaphysical movement of to-day is that it is teaching new and glorious lessons in self-reliance and in the culture of the race. Take the methods in vogue in a psycho-physical sanitarium, where character-building is reduced to a science. Characters are not manufactured; they are evolved. The noble element which causes even the lowest people to applaud heroism, and to show their contempt for villainy when depicted on the stage or in literature, can be called out by persistent effort in the right direction. Let us give all inmates of penal institutions, and all other depraved persons credit for wishing to rise and for possessing inherent capacity for elevation of character and conduct.

The divorce which has so long been fostered between ethics and health has been disastrous in its effects upon the community, and nowhere has the pressure of this fundamental mistake been felt more keenly than in its

paralyzing effect upon moral reform. Take, for example, a young man who is supposed to have inherited taste for liquor from his father, he may have a sister who presumably has inherited a tendency to consumption from their mother. The young man is urged to refrain from drinking; and he pleads inability to abstain on the score of adverse heredity. He is told that he can conquer if he will, and just as he is seriously considering the matter, it occurs to him that he can no more escape from his hereditary propensity than his sister can escape from hers. Old medical doctrine joins with current theology in offering no assurance that she can by any means conquer her infirmity, though he is called upon to rise victorious over his. The philosophy of moral healing comes at once to the rescue of both these afflicted people. A moral healer as readily undertakes the one case as the other, and in accordance with the saying, "There is nothing that cannot be overcome," proceeds as surely to help the one as the other to rise superior to transmitted weakness through further development of individuality.

It is not to be denied that undesirable conditions exist, neither is the historic fact ignorable that in some manner weaknesses have been inherited; but *they can all be vanquished*.

Not through blind belief, nor through passive submission to the *dicta* of any school or teacher, but through arousal of the true *ego*, is man enabled to free himself from all the ills that now beset his path from whatever source they have arisen.

On the line indicated in this essay, it will not be difficult for the intelligent student of this vast and

mighty theme to make application of the principle involved, universally and specifically.

The connection between inward righteousness and physical welfare may be clearly traced through all history of the human race; the venerated Scriptures of all nations are filled with striking narratives of healing accomplished through the instrumentality of prophets, apostles, saints, and other highly developed and exceptionally honorable characters. In these stories it is particularly edifying as well as interesting to observe the distinct connection between the type of mind recognized as a healer's and the work accomplished through that individual's agency on behalf of weaker brethren.

From a careful perusal of Biblical accounts of healing, certain general conclusions may consistently be drawn: First, we learn that healers were exceptional people, and for the most part were of the truly prophetic temperament. Though they mingled with the multitude, like Daniel and his three companions at the Babylonian court, they lived a life apart from their contemporaries, scorning the king's dainties, and adhering closely to a mode of living which they had adopted, not from caprice but from conviction. Secondly, these healers — Elisha is a prominent specimen — frequently insisted that recovery from disease (as in the case of Naaman) could only be gained through change of the patient's own manner of life, as instanced by the necessity for his abandoning the rivers of Damascus for the Jordan, in which he must bathe seven times before his leprosy would wholly depart. Thirdly, in many instances, particularly those most forcibly brought forward in the New Testament, faith on the part of the

patient as well as skill on the part of the healer is shown to be necessary to effect a cure. Such great value is often placed upon the patient's faith as an influential factor that the words, "Thy faith hath made thee whole," and "According to thy faith be it unto thee," frequently recur.

From this and much more of similar purport we gather the idea of co-operative work — faith aroused by the healer and exercised by the patient; thus there are two parties to the transaction, who divide the work between them. We may say that the one *calls* and the other *answers*. It would prove a profitable task to examine the leading cases of healing recorded in the Gospels, and then compare them with healing as accomplished in modern lands to-day. If this were done dispassionately we could arrive at but one conclusion, namely, that the same power which operated eighteen hundred years ago is still operating, and the conditions necessary to success then are equally necessary now.

Zola's treatise on the work accomplished at Lourdes, which Leo XIII. caused to be placed in the "Index Expurgatorius," amply testifies to the reality of the cures performed at the celebrated grotto. About ten per cent. of the patients who apply there for relief, Zola thinks, are helped in some manner, and of course through some psychic agency, though he entirely discredits the vision of the girl Bernadette to whom Roman Catholics believe Mary Immaculate appeared when the child was wrapped in an ecstasy of devotion.

However near the actual truth or however far afield either Zola or the most devout Roman Catholic may be, the fact remains that a great many people are healed at

Lourdes and at many similar places, where concentrated mental force is accumulated. The real value of such discoveries is that they prove the contagion of health and of virtue, and convince all unprejudiced minds that we can generate or create a life-giving, health-producing, health-restoring atmosphere in our homes, about our persons, and that wherever we may travel we may affect the common air for good.

Too long have the changes been rung upon contagious diseases and infectious iniquity. The tide is now happily turning, and we are invited to contemplate the very opposite. The truly metaphysical method of treating a sick person is through mental suggestion of the bright kind. We all know that the atmosphere pertaining to prisons, asylums, hospitals, and many private dwellings frequently is very depressing, debilitating, and in every way downward in its tendency. Our ideal should be to secure places for the morally, mentally and physically infirm, where their unseen as well as their palpable environment will in every sense be helpful, invigorating, uplifting.

Affirming that everybody is inherently good and essentially noble, we aim to give the divinity within humanity a chance to show itself. Even the sorriest specimens of mankind would rather do right than wrong; and however depraved they may now appear, all have within them the possibility to become noble, useful men and women. To those who seem the very reverse, it is not necessary to say, *You are* honest, healthful, happy, or successful, but it can surely be said to them, silently, if not audibly — and if they are to be uplifted it must be said — *You are* capable of manifest-



ing health, joy, peace, love, honesty, and every other virtuous and desirable quality.

The benign gist of metaphysical treatment is that it appeals to dormant goodness. It speaks to hidden loveliness and calls into expression the jewel-like qualities in human nature frequently concealed beneath surface defilements.

To be truly successful in such good work, two conditions are ever necessary: First, the good in people we attempt to elevate must be recognized; secondly, we must acknowledge their desire to be uplifted. The union of two wills is the secret of success. One will is not to overpower another, but two are to work in concert to accomplish a mutually desired end.

Effort must be made through the united agency of desire and expectation. Houses must be united within themselves; anticipation must be compelled to wait on love; then when will and confidence pull together, like two well-bred horses drawing the same chariot, that which was once deemed impossible becomes a demonstrated fact in our experience.

Success is only achieved through persistent effort. Advance is made little by little, sometimes slowly but always surely; but never, if we are faithful to principle, shall we fail rejoicingly to assent to Whittier's glorious statement that

"Step by step since time began  
We see the steady gain of man."

We can all become witnesses not only to the gain of man in the grand inclusive sense to which the poet so finely alludes, but in these individual lives which most

nearly touch our own and are most alive to our ministries, we shall trace the practical, beneficent working of a truth which, when applied, will eventually transform the entire earth into a veritable paradise. In order to develop the good in each, we must first see the good in all, as orderly work must ever proceed from generals or universals to particulars. The great claim of "Divine Science" is that **GENERIC MAN**, or the essential human nature inherent in us all, is perfect — a view which throws much light on Emerson's profound saying in the "Over-Soul," "I, the imperfect, adore my own perfect."

## LECTURE X.

### MUSIC: ITS MORAL AND THERAPEUTIC VALUE.

THE ancient Biblical story of Saul and David is far too well known to need rehearsal in these pages, but though the tale itself has been familiar to us all from childhood, the important practical lesson which it was clearly intended to teach, has until very recently been placed among the "lost arts."

When the King of Israel was sorely afflicted with some grievous mental disorder attributed to demoniacal possession, the record tells us, that, when all other remedies might have been tried in vain, the case yielded to the sweet, soothing strains of music brought forth by David, the shepherd boy, as he performed dexterously upon his harp.

Though it is probably true that the healing influence of music has always been recognized in special instances, only very recently in modern times has it attracted public attention; but such it is now doing to some extent in America, and to a still larger degree in England and various parts of Europe. Though the modern world is scarcely prepared to take a literal view of the Biblical doctrine of demoniacal possession, there are few physicians or others who can long remain blind to the fact that a very large percentage of perplexing ailments are so far mental and nervous, both in origin

and character, that physical remedies of the cruder sort are powerless to remove or conquer them.

The Music Cure, if we may speak of such, occupies a middle position between purely mental and grossly physical treatment. It is not so far removed from the common thought and practice of mankind as to render it unintelligible to the multitude, nor is it so material in character as to leave unanswered Shakespeare's undying question, "Who can minister to a mind diseased?" Music, though physical in its outward expressions, is clearly mental in its true nature, as it depends largely for beauty and value upon the intelligence and soulfulness of the musician. Mechanical contrivances, such as musical boxes and automatic harps, have comparatively little use in the deeper cases which music is called to relieve, while in the most trying and obstinate instances of mental distress and allied bodily suffering, the performance of a singer or an instrumentalist whose "heart" is in the work is found of highest utility.

The *theory* of musical therapeutics may be somewhat complex, but the *practice* is comparatively simple. The scientific doctrine of vibrations, carried out even as far as the learned Professor Crookes of England is disposed to carry it, may be necessary to a full understanding of *how* music heals the sick; but the fact that it does so — theory or no theory — can be readily proved provided a little good judgment is exercised.

It scarcely needs arguing that people who are specially fond of music are most readily affected by it; but as lovers of music are often highly sensitive persons, a great deal depends in their case upon a wise selection of performers as well as of the selections to be performed.

As the singer must use his own breath in the production of tones, and throw out what is commonly called "personal magnetism," it is a matter of the first importance that the vocal healer should be one whose presence is agreeable to the patient; and this is also necessary — though in somewhat lesser degree — when instrumental music is employed. Singers have a very wide field because they can — if they are both intelligent and sympathetic — readily cull from their *repertoire* whatever is most appropriate at a special time, whether an instrument is accessible or not.

As there is a close connection between the influence exerted by colors and by sounds, we can well understand the saying of a blind girl, that she supposed the color red closely resembled a very loud noise. Her instinct was surely correct; therefore, whenever there are feverish symptoms and excitability is apt to be dangerously enhanced by brilliant hues, only the softest strains of music should be permitted entrance to the invalid's apartment. On the other hand, where the difficulty may be any sort of sluggishness or inactivity, loud, stirring strains of music are extremely beneficial.

Several distinct reasons may be given why music is so highly potent in conquering mental and nervous afflictions. The first among them is that it calls attention to itself and thereby releases the sufferer from that injurious contemplation of self and symptoms which is always extremely prejudicial to recovery. It, moreover, so far distracts the thought as to clearly suggest a profitable object for contemplation; thereby inducing the right sort of concentration without recourse to any formal method of mental suggestion. It is always worse than

useless to attack nervous conditions in a pugnacious manner, while to lead off the thought of a neurotic patient into an entirely new channel is extremely advantageous.

The classes or types of disorders which yield most readily to the healing influence of sweet sounds are very large, as they include about all that can be rightly covered by the terms *hysteria*, *neurasthenia* and even partial *dementia*. Bodily pain, no matter how excruciating, can be greatly relieved by judiciously-selected music, and sleep in obstinate cases of insomnia can be pleasantly and quickly induced. Hundreds of cases might readily be cited to illustrate the actual working of this beautiful and beneficent system of cure; and far transcending the merely corporal advantages accruing from its use, intellectual and moral improvements can be surely brought about by the highly moral and intelligent musical teacher.

Here is a wide field, indeed, opening for the activities of lovers of music, whether professionals or amateurs; and so far as both are concerned we know of many instances where the services of the musical doctor have brought about the most beneficent results in cases where all other remedial systems seemed ineffectual. To be successful in this interesting and truly beautiful line of practice the performer must cultivate self-possession, patience and gentleness, together with decided firmness of disposition; and above all, he must have his "heart" in his work. The more intuitive or penetrative the musician is, the more readily, of course, he can perceive just how to proceed. Let some of our readers make experiments and report progress to such periodicals as

are open to the consideration of such benevolent work, and it will not be long before the subject will become so familiar to the reading and thinking public that a musical sanitarium will not long be regarded as a curiosity.

Dr. Lyman Abbott, in his 1896-97 Sunday evening course of lectures in Plymouth Church, Brooklyn, on "The Bible considered as Literature," alludes in one of those fine discourses to the statement made in the Biblical narrative of Saul and David, that no sooner had Saul become envious of David because the latter was the greater warrior of the two, than David's harp or lute no longer exerted its former charm over Israel's afflicted and erring king. There are numerous cases of reported "obsession" to-day which yield to musical treatment, but only on the basis laid down in the ancient Hebrew Scriptures. So long as harmony exists in thought between the player and the sufferer, music is found efficacious in dispelling disorder, at least temporarily; but let any secret feeling of rivalry or animosity intrude to mar the mutual good-will formerly present, and the healing efficacy of such music as can be produced by the one who has excited the ire or jealousy of the other is no longer efficacious.

To whatever source the phenomena of periodic insanity may be attributed by modern students of psychology, there can be no doubt in the mind of any careful investigator of such phenomena that whatever produces mental tranquillity and moral repose is a very influential factor in affording radical relief. But it must not be overlooked by any who seek to usefully officiate as musical healers that there is a vast difference between un-

dertaking to relieve pain and induce *temporary* benefit and setting out to afford *permanent* relief. And at this point it will be well to answer an oft-put question, Wherein does the difference lie betwixt *curing* and *healing*, if the two words do not stand for the same idea. To *cure*, we answer, is to temporarily relieve, to chase away for a time unpleasant symptoms, to relieve pain, and sometimes to appear to do all that is required to deliver a victim of disorder from the clutches of disease. To *heal* is to do much more than to *cure*, as healing involves nothing less than bringing about a radical change in the region of susceptibility to disease.

In our chapter dealing with Auras we say more about this difference; for the present it is enough to remark, *en passant*, that susceptibility to disease, not the pain occasioned by disease, is what needs to be vanquished; in like manner it is not the superficial indulgence of a vicious propensity that needs to be stopped anything like so much as the inward tendency to indulge such a pernicious habit. David, for the time being, cures Saul of his malady; but Saul soon has a return of the diseased symptoms, and the period is reached where no David can any longer ward off the attacks which, if not checked, must end fatally or in total dementia.

In many hospitals pain is being relieved by music, a very marked improvement upon old methods; but does relieving pain necessarily benefit a patient? That is a very serious question. Pain is often friendly and proceeds from two good causes. It calls attention to an ailment, so that it may be remedied, and it also serves to mark recuperative processes. Pain continues often even



in a severe form till quite an advanced stage in convalescence has been reached, when it gradually or abruptly ceases. To relieve pain by employing anaesthetics is often very debilitating and injurious in various ways; therefore, if pain must be modified when extreme, music is a very noble substitute for chloral and other dangerous drugs.

To heal the sick is, however, so much greater a work than to relieve temporary distress, that those who aspire to confer this much larger benefit upon mankind must prepare themselves to do thorough and, therefore, often leisurely work; and be it never forgotten that the best and most enduring works are progressively, not suddenly accomplished. Instantaneous healing, like sudden regeneration, is a misnomer, though there are modern as well as ancient cases on record going far to prove that there have been many apparently sudden conversions and new departures, that is, sudden turning round from a detrimental to an advantageous course of resolution and also action. These instantaneous benefits which people say they receive are apt to be overestimated, as large numbers of persons do not discriminate between delivery out of immediate suffering and resurrection to a state of permanent superiority to like disorder in future.

Nothing short of a musical education will suffice to heal; and by education we always mean that which educes or brings forth a response from within answering directly to an appeal from without. Every distinct tone which voice or instrument is capable of producing appeals through the law of vibration to some special centre in the human brain and body which answers to

that particular tone ; and only through repeated appeals to centres which need stimulating to activity or radically reconstructing, as is often the case, can we logically expect to accomplish any very great or lasting benefit.

Weakness is often the sole apparent cause of predisposition to annoying influences which induce hysteria and at length insanity. Confusion, obsession and insanity are often only three words to convey one idea. Music is particularly adapted to overcome all these phases of the same distemper, because it so strikingly calls attention to itself, and by so doing overpowers the effect of whatever would otherwise be attended to.

Sonoriferous ether, across which sounds are conveyed to the ear, is made to vibrate harmoniously whenever good music is rendered ; and when a clear voice rings out alone or a single note (better a chord) is struck, the disturbed currents of ether begin to shape themselves into beautiful combinations of form, or at least to flow in waves of symmetry. All discordant influences are dispellable by the production of harmony, but in no other way.

To attack an evil by the practice of exorcism is a manifestation of ignorance, because two discords do not unite to form a harmony. Harmony is a positive, not a negative, condition. Harmony is secured by intelligent blending, coalescing, co-operating, not by fighting. The New Testament statement that one devil could be cast out, and then into empty chambers seven devils could enter, leaving the last state of the man worse than his former condition, is evidently intended to teach that we can only accomplish permanent good by inducing posi-

tive states in ourselves and others which are in and of themselves desirable.

The vibrations caused by harmonious sounds are of such a character that they feed as well as tranquillize and stimulate nerve-centres. Intense nervousness, deafness and almost every conceivable ailment can be brought about by an atmosphere vibrating strifefully; therefore sensitive people can often enjoy public exercises which have called together large concourses of people in immense buildings, while they are soon upset and wearied out if they are present at a very much smaller social gathering where there is no order. To attend a concert in Albert Hall, London, which seats 10,000 persons, may be a source of great benefit to a nervous invalid who can sit peacefully through three hours of music and be sorry when the programme is finished: but that same person could not remain one hour at a private *musical* at a friend's house, where perhaps not over 150 people were buzzing and fussing, regardless of the ostensible object which had called them together.

Persons who suffer much from sleeplessness can often be put to sleep or, to speak more correctly, allowed to go to sleep under the soothing influence of music, which has a greater hypnotic (sleep-inducing) influence than any other available agent short of the psychic energy of a singularly developed human being.

When George Du Maurier wrote "Trilby," he knew enough of the hypnotic influence exertable by a gifted musician on a sensitive girl — who loved the music but not the musician — to picture out the weird character of Svengali; but that eminent cartoonist, to whom we are

indebted for so many witty sketches in *Punch* and elsewhere, did not apparently understand enough of what may be rightly termed the *higher hypnosis* to present his readers with a justly scientific picture of the influence exerted by music on a sensitive mind.

Of all instruments the violin can be the subtlest and most compelling in its effects. Paganini could have done almost anything he pleased with sensitive persons, had he played to them. Ole Bull used his violin for many noble ends; and Sarasate has often greatly benefited those who flock to hear him.

It is not always necessary to know that you are engaged in a work of mercy to perform it well. By this we mean that performers who play *con amore*, not knowing they are within earshot of listeners, may be the means of producing effects whose wide-reaching benefit is incalculable. Carl Le Vinsen, writing on "The Moral Influence of Music," in *The Metaphysical Magazine* (New York, September and October, 1895), said, in the course of two very fine articles, that "language of the emotions" is the most exact definition of music that can easily be given. To live without emotion of some sort seems impossible; and as emotional discord is a source of untold suffering, harmony of the emotions is clearly a state of health. The same writer says, "I use the term *emotion* in preference to *soul*, as being more comprehensive and exact; for music is able to express not only the highest spiritual aspirations, but the lower passions, and these latter certainly cannot claim the soul for their origin."

Just because music is thus capable of giving expression to every variety of emotion, it becomes intensely

necessary, viewing the subject on its moral side, to insist that only such music shall be cultivated in schools and homes as can be truly said to be at least *innocent*, and as far as possible *elevating* in trend. For purposes of healing, the variety of music selected need not always be grave or distinctly religious in character; and, indeed, it should not be, because in order to render its employment as effectual as possible it must be wisely adapted to the needs of the particular individuals for whose special benefit it is being performed.

The grandest and most comprehensive strains of music are like those we are accustomed to hear when sublime chorals are rendered by a full chorus or large congregation singing with or without the accompaniment of a deep-toned organ.

Words, of course, ought to be studied far more than they often are when the effect of songs is considered, because of the lasting effect upon the memory made by words that are sung, to say nothing of the deeper effect they often produce whilst they are actually being sounded.

To speak intelligently on the purely moral side of musical performances, it is necessary to first define exactly what we intend to convey by the use of the word *moral*, and then consider by what special processes these moral results are most reasonably and readily attained. Morality is inseparable from health, which is order and symmetry; therefore it is quite proper to speak of different phases of morality and of the differing planes on which synthetic morality can and should be expressed. A moral condition is one which expresses symphony; without equilibration of force there

can be no full-orbed morality, for not repression of lower desires but expression of higher ones constitutes a truly moral life.

Why should morality be associated with mere absence of active vice, as it often is? We need a very different terminology to what we have long been accustomed to; as, for instance, when the nobility of character displayed by George Washington is mentioned, people are satisfied to say of the first president of the United States—he who is said to have been first in peace, first in war, and first in the hearts of his compatriots—that he *never told a lie*. A wag may instantly provoke a laugh in an irreverent assembly by asking, Was he dumb? Let it be said of a praiseworthy hero that he *always told the truth*, no matter at what cost, and a distinct moral lesson is at once conveyed.

As the moral influence exercisable by music is to arouse the right sort of emotions, as Mr. Haweis says in his most interesting book, “Music and Morals,” we may well define a work of moral culture as one which does really excite dormant righteous emotions to activity, and does, therefore, incite to nobler life.

The more technical aspects of this subject will be found treated in the section of this work devoted to Vibrations, a theme which could not possibly be dealt with apart from musical considerations.

## LECTURE XI.

### THE POWER OF THOUGHT: HOW TO DEVELOP AND INCREASE IT.

WHAT is meant by the power of thought, as the expression is used by a majority of rather unthinking people, is somewhat doubtful; nevertheless, though a majority of supposed-to-be-intelligent persons in any average community are far from thoughtful in the stricter sense of the word, no one altogether denies that thought is a power, though not every one seems prepared to go so far as to boldly declare that *thoughts are things*, and, further, that *thoughts are the creators of things*.

The two sentences just set down need to be taken together as referring to two distinct planes of mental operation, because on the psychic or subjective plane of action thoughts are entities, while on the outer physical or objective plane of manifestation, thoughts are the causes of things. Shakespeare's undying sentence, "There's nothing either good or bad but thinking makes it so," though liable to misconstruction at the hands of the thoughtless reader, presents no difficulties whatever to the logician who reasons from cause to effect and back again from effect to cause.

We are living in a world where we are dependent partly upon forces which exist beyond our control and

without our volition, and partly upon existences which we have power to regulate according to our desires, provided such desires are coupled with the information necessary to carry them into effect. Everything originates in desire, and desire (as we have stated in our discourse on Will) finds its origin in love ; therefore it is reasonable to affirm that affection lies back of all expression. We create things voluntarily, because we want to see them externalized and to have them about us for practical use in the fields of our present operations.

Before anything is created by man he must conceive the idea of it and the wish for it, if he be an intelligent creator ; and the models which he perceives are found by him either in an ideal world, which he sees in psychic vision, or in the outward world which he discerns through physical eyesight. Models are suggested both from within and from without. We sketch landscapes and paint the forms of flowers ; but we also do a great deal of imaginative or romantic work from which we are ultimately enabled to produce new existences on the material plane. Thought is not primal, but it is prior to expression in any definite manner on any plane of existence which may be termed objective. Shakespeare's doctrine is no doubt the same as Alexander Pope's ; and it would be well to compare the two sentences — Shakespeare's (already quoted) with Pope's celebrated affirmation, "Whatever is, is right."

Man, we say, is not a primary, but only a secondary creator. We do not create the globe on which we live, but we so far condition it that it is quite a different place after we have manipulated it from what it was before we expended our energies upon it. We shall



not attempt in this essay to enter upon the remoter aspects of the theosophical question of world-building; all we shall attempt to show is to what extent we can modify all existing circumstances by the power of thought.

We find ourselves surrounded by the four ancient elements, fire, air, water and earth; and not only do we find these around us, they are also within us and go to make up our own bodies. If modern chemistry discovers about seventy distinct primates, all of these are also discoverable in the human body, though there are but four representative divisions of elements — oxygen, hydrogen, carbon and nitrogen — in the human frame. Astronomy finds by means of the spectroscope and other scientific appliances, the same elements on Mars and other planets which geology discovers on this globe; therefore we are led to infer that man contains within his own keeping the primary substance out of which planetary systems, as well as all products of this particular earth are formed. To discover the law of control over all the elements which go to make up our own bodies, is to find out how to dominate the universe in which we live, to the extent of making all its energies and potencies lawfully subservient to our rightful ends.

Let no one imagine that any admission of the enormous power of Man does away with the supremacy of Deity; only the very shallowest thinker could possibly so imagine. Deity is revealed in law; and as the law is changeless, we meet God in law and nowhere else. God's work is the law, the *logos* is the divine offspring; thus the doctrine of the immutability of law or the changelessness of order — either expression will suffice

—gives us a solid base from which to proceed in the erection of our temple of psychology. Whatever we do is done according to law; this is the stupendous problem we are momentarily compelled to confront. But what the law is and what are its provisions, are questions of extremely vital moment; for though we cannot change order, we can discover it and act in compliance with it, so as to produce any results we please. There is doubtless a way of doing anything we wish to do, but we can never fulfil our wishes until we know how. We are all thinkers more or less, but only highly individualized, definite thinkers are capable of accomplishing much that is worthy of notice. *Deep* thinkers, *great* thinkers, *original* thinkers are the few who really move the world; and as these have long been few and far between, the world has been moved vastly more by a few potent minds than by a mass of inferior intellects.

One of the surest signs of a weak or small mind is that it denies the greatness of individual genius, because it fails to comprehend it, and therefore does not (for it cannot) appreciate the immense difference which really exists between a truly great work of art and a meagre artistic production, and again the enormous difference which must ever exist between original or creative genius and imitative talent. Supposing no great poet such as Homer had ever lived, we should have had no such compositions as the "Iliad" and the "Odyssey." Homeric verse does not require that there was once a man in Greece whose name was Homer, but it does demand the presence somewhere at some time of some one capable of producing a poetic masterpiece. To say that many inferior scraps of poetry produced by common

talent were ultimately strung together to fashion an immortal "Iliad" is absurd, because the grouping of commonplace rhymes can never be the means for constructing a grand homogeneous poem.

Just as it is with the works of men so is it with the men themselves, you can no more make a great council or synod, senate or parliament, by grouping a number of feeble intellects than you can make a grand oratorio by stringing together inferior songs. The reason why there is leadership in the world, the reason why generals and commanders are perpetually honored, is because one great mind can do far more to influence society at large than any number of ordinary intellects. It is quite true that the general or the architect cannot accomplish his work unassisted by the many he calls to him to work out his designs; but however great the force of numbers may be, how little strength is there in a mere mob compared with that of a disciplined army!

The Socialists and other reformers of to-day are incompetent without leaders, and the chief cause of the persistence of monopoly is that the masses who cry out for co-operation are not imbued with a co-operative spirit. The co-operative spirit is one of perfect inter-dependence. It emphasizes universal brotherhood and sisterhood; it renders possible the efficient carrying out of the best-laid communistic plans; and we cannot refrain from saying that the apparent failure of Nationalism, Communism and Socialism is due to the lack of individual thought on the part of the men and women who are enamored of a great idea but feel individually unable to carry their plans into effect.

Autocracy is not so high as democracy in principle, but autocratic rule will surely continue as long as the masses of mankind are willing to be led by those in authority. Only the metaphysician can form anything like an adequate idea of why and how it is that the few rule the many. Great religious as well as social and political movements are in the hands of close corporations; and the real cause of the success of these institutions is that they are run by individuals who believe intensely in themselves and in the authority vested in them.

Uniforms have a great effect upon many people entirely through the law of suggestion. It takes a much greater man or woman to exercise authority in ordinary wearing-apparel than in an imposing uniform. There are two distinct reasons for this. In the first place he who dons an official dress connects with his robe of office the thought of the dignity of his position and of the importance and sacredness of his person while thus arrayed. In the second place, the people whom he meets are for the most part overawed in consequence of their negative mental state, causing them to accept the man in uniform at his own estimate of himself. The churches have made very free use of suggestion by insisting that priests, rabbis, and clergymen of all sorts should wear vestments; and it is now discovered that wherever sacerdotal or academic vesture is being discarded it needs a much greater man to fill the pulpit than formerly, unless the congregation is to be permitted to run down. Such well-known preachers as Talmage, Moody and many others that might be named, who always draw crowds of people, are either extremely sensational or

else they are so deeply imbued with a sense of their own power that they make others feel it.

The few real thinkers to be met with in any community who rely solely upon their inherent mental force are very few indeed compared to the many half-way thinkers who effect a compromise and supplement what mental force they are conscious of with meretricious accompaniment. There is not much morality in the saying, "People like to be humbugged"; but it is not wholly false. A truer statement of the case would be, "People like to be impressed."

People not only like to be startled, they like in many cases, though not in all, to be stirred up to think, to wonder, to penetrate, to use their brains; and they are assisted to do all this by many of the performances of the conjurer. No matter how the deed has been performed, something unusual has been accomplished before a professor of legerdemain has finished an entertainment. There is a mystery connected with the whole business; there is some unguessed riddle in the affair; and people enjoy mystification because it sets them to thinking and helps them to realize more than they had realized formerly of human greatness. It does people great good very often to attend a circus performance and witness the marvellous feats of agility and self-control displayed by successful acrobats, because whoever displays unusual power over his own body and over animals, displays a force inherent in mankind which it does the mass of the people good to see exercised.

Eugene Sandow, the world-renowned athlete, is a very instructive person, because he insists that, when a boy from ten to twelve years of age, he was no stronger or

more perfectly developed muscularly than other German lads of his own age; his system of training, of self-culture, made him what he became, and keeps him what he is. People enjoy even a prize-fight — brutal and barbaric though it is — because mind as well as muscle, and indeed mind over muscle, is triumphant in the fray. The intelligence displayed by a gladiator is a great deal more the source of his victory than any mere physical advantage he may have over an opponent. Mind, even in the prize-ring, counts more than muscle; therefore, even to brutal sport there is a mental side, and it is not well to overlook this, however justified we may know ourselves to be in seeking to divert popular interest into higher channels, and direct the public gaze upon far nobler exhibitions of intelligence.

Very few people are aware of the causes of their own success and misfortunes, chiefly because they have not studied the results of mental action; and though every one is constantly functioning mentally, only those who are singularly watchful as well as intelligent so function as to secure such results as they desire. Let it be once for all settled in the minds of all students of psychic law that individual liberty is only compatible with the allowance of perfect freedom to others. Because we hold others in the thought of bondage by wishing to interfere with them, we confine ourselves in mental fetters, and in consequence of unseen manacles we appear to be physically bound.

Physical disorders and trying circumstances, such as "feeling the hardness of the times," and much else can be clearly and definitely traced to mental attitudes, entertained weakly and well-nigh unconsciously. No

matter how *hard* the times appear to the majority, a minority can always be discovered to whom the times appear *downy*. A case in point serves well to illustrate what we mean by the *belief* of hard times actually affecting, first, the state of the believers in hard times, and a little later, the actual condition of business itself.

A man received a salary of \$100 per month in 1895, and the same amount in 1896. In the former year he felt himself pretty well to do, as his income was \$1,200 and his expenditure less than \$1,000; he had, therefore, \$200 to the good at the end of the fiscal year. The thought of "hard times" had, however, seized upon him in 1896, though his income was exactly the same as during the preceding year; and through the practice of paltry little economies he had saved \$400 out of his \$1,200 this second year. He felt wretchedly poor, and told all his acquaintances that he could not afford new clothes and several other things he needed, because times were so hard and business so dull.

Such a state of mind is purely hysterical and partially insane, because while it has absolutely no justification in fact, it is a reality to the foolish person who believes himself in hard luck just because the air about him is rent with the cries of fanatics who produce panics by declaring that they are imminent. Consider the runs upon savings-banks prompted solely by aggravated hysteria. Banks have had to close in some instances only because a panic of fear led the goose-like depositors to make a run on the bank at the very time when level-headedness would have prevented a catastrophe. When people believe themselves poor, they become weaklings and misers, who, instead of working their way out into

prosperity, plunge deeper and deeper into adversity, dragging others with them. It is the thought held by the individual in secret, far more than the word he speaks or the deed he performs, which brings about exactly the result in which he rejoices or from which he suffers; and as there are thought-strata in localities as well as in immediate connection with persons, certain districts as well as houses are weighted down with depressing influence and surrounded with murky auras, while other places are bright, cheerful, wholesome, successful and success-inspiring.

Theosophical as well as metaphysical literature contains much that is helpful on this subject; and particularly can this be said of many of the published lectures of Mrs. Besant, from one of which, entitled "Thought Control," we cull the following extract, which serves forcibly to illustrate one of the profoundest lessons we all need to learn, namely, that of making the mind, which is the centre of thinking, entirely subservient to the higher principle which Theosophists call *soul*.

"In seeking to do this at first, he will have to begin with very simple matters; he will find that this mind is always running about from one thing to another, hard to control and difficult to curb, as Arjuna found it 5,000 years ago, restless and uneasy, turbulent and difficult to restrain; and he will begin at first by training it as you would train a steed that you are breaking in for your riding, to go definitely along the road that you choose, not leaping over hedge and ditch and racing across country in every direction, but going along the road that is chosen by the rider, along that and along no other.



“ This candidate in his daily life will gradually, as he works, train his mind in thinking consecutively and thinking definitely, and he will not permit himself to be led astray by all the manifold temptations around him, to the scattering of thought in every direction. He will refuse to scatter thought; he will insist that it shall pursue a definite path; he will decline to take all his knowledge in scraps, as though he had no power of following a sustained argument; he will put aside the endless temptations that surround him in this superficial age and time; he will read by choice and by deliberate motive — for it is here that the thought of the candidate is trained. He will read with deliberate motive sustained arguments, long lines of argument, which train the mind in going along one definite line for a considerable period, and he will not permit it to leap from one thing to another rapidly, thus intensifying the restlessness which is an obstacle in the path and which will block him utterly until it is overcome. And thus, daily, and month by month, and year by year, he will work at his mind, training it in these consecutive habits of thought; and he will learn to choose that of which he thinks; he will no longer allow thoughts to come and go; he will no longer permit a thought to grip and hold him; he will no longer let a thought come into the mind and fix itself there and decline to be evicted; he will be master within his own house. He may have troubles in his daily life — it matters not; they will help him in this training of the mind. And when these troubles are very pressing, when these anxieties are very trying, when he finds himself inclined to look forward and to worry over the troubles that are coming to

him in a few days or a few weeks or a few months hence, he will say, No such anxiety shall remain within my mind; within this mind nothing stays but what is there by my choice and invitation, and that which comes uninvited shall be turned out of my mind."

The foregoing excerpt from a book of five lectures delivered in London, entitled "In the Outer Court," shows very forcibly what attitude we must take with reference to uninvited thoughts before we can in any way reasonably hope to acquire anything like satisfactory control over words, acts and circumstances, all of which are thought products. To control thought at first seems very hard, but as we proceed with our determination the road becomes much easier, for there is no radical difference between successful methods of physical and mental culture. If we would learn any art or become proficient in any science, we must be prepared to do battle with obstacles at the outset; and as habits though easily formed are not so easily broken, the good and wise habit of deliberately controlling our thoughts, when once acquired, is readily continued.

Ninety-nine people out of every hundred seem to have no conception of their innate ability to think as they please, though no expression is more common than "Our thoughts are our own." We are not at all sure that your thoughts for the most part are your own; and when you come to analyze them, you will find a great many strange and foreign thoughts in your minds which were never produced by your own volition, but found their way in as flies and other insects enter houses in summer unless doors and windows are adequately screened and barricaded. We have it in our

power to think as we please, but not so long as we are content to remain a part of what Emerson has called the general "mush of concession" — a singularly apt phrase to describe the exact condition of ninety-nine out of every hundred respectable citizens of every civilized community. The few great leaders of thought the world has seen have stepped boldly out from the beaten track and braved everything for freedom; but unless one is as ready to rejoice in the liberty of his neighbor as in his own, he is in no position to adhere firmly to the stand he has boldly taken.

Free-thought is a very common phrase, and free-thinker is a title often applied to a bigot; but genuine free-thought is impossible to any who seek to put fetters upon others while boasting of their own emancipation. Freedom of thought is simply determined liberty to think as one pleases, to encourage and entertain only such thoughts as one desires to receive as guests, to refuse to acquiesce in the decisions of others unless such decisions are in accord with one's own convictions. By steadily pursuing such a course of individual training one soon begins to note a very decided change in the state of his affairs, which commence to yield to the pressure of determined thought-force so soon as such is steadily directed upon them. The common air we all breathe together is a receptacle for the thought entities we are constantly generating and sending forth; and as the law of attraction operates universally, we may rest assured that whatever thoughts we send out will affiliate with precisely similar thoughts which are circulating in the air into which they are cast.

To become permanently successful in any direction it

is positively necessary to hold steadily to the realization that every victory we gain over fugitive thoughts by persistently cultivating and sending forth just such thoughts as we wish to bear fruit after their own kind, is a definite step taken in the direction of that highest goal of attainment toward which we are all wishfully pressing — the state where environments no longer hamper, because the freed spirit has acquired power through evolution from within outward, to govern all surroundings by the force of *will*.

## LECTURE XII.

### CONCENTRATION OF THOUGHT AND WHAT IT CAN ACCOMPLISH.

AMONG great psychical problems none occupies a more prominent or influential place than the theory and practice of the art of concentration, by which is meant disciplined ability to rivet one's entire attention and keep it definitely centred upon a given object.

"I cannot concentrate, but I greatly wish I could," is a remark often heard from the lips of tyros in psychic science, who having too low an opinion of their mental faculties, take refuge from active exercise of those faculties on the plea of inability to employ them.

Though it is beyond the purpose and scope of this volume to enter into the intricacies of occultism, it is not beyond it to outline some of the steps up which students must climb on their road to that supreme mastery over the lower elements of nature, attainment of which characterizes the true adept, be he or she a native of the Orient or the Occident.

Without committing ourselves to the advocacy of peculiar methods pertaining to any Eastern or Western cult, we shall now endeavor to make plain the path which surely leads in the direction of adepthood, a term which rightfully means nothing other than well-earned control over the distracted conditions of the

elastic atmosphere of the business and pleasure-seeking world in which most of us are obliged to move.

The seers and sages of all climes and ages have emphatically declared that there can be no victory for man over the crude, discordant ingredients of the contentious outer realm of conflicting physical phenomena, until the seeker after power has first acquired the ability to stem the tide of jarring passions and govern the ebb and flow of tidal emotions within his own individual economy.

While the ancients classified all the elements of Nature into four great divisions, fire, air, water and earth, the occultists among them, not satisfied with exoteric manifestation, declared the esoteric significance of these elements to be affection, imagination, intellect and appetite. The neophyte who seeks to become a hierophant, must, as a candidate for hierophantic honors, learn to govern these elements one by one until the fiery trial has been successfully passed, and imagination, intellect, and passion are henceforth completely in subjection to enlightened will and purified affection.

In "The Three Sevens," by the Phelons, the four initiations are graphically outlined; and though in the course of a romance, the reader can hardly expect freedom from hyperbole, a sober vein of genuine teaching of the most practical kind runs through the entire story. But it is not with the triumphs of the hierophant, but with the strivings of the postulant we have now to deal.

During the past twenty years the demand for simple, direct instruction on how to concentrate our thoughts on a desired object, so as to gain ascendancy over all unwelcome distractions, has been sought on every hand; and though from the writings of the Christian

mystics of Europe, and the Oriental Rishis and Yoghis, much general suggestion has been derived, much yet remains to be accomplished in the way of interpreting and simplifying the highly mysterious teachings which have been handed down through centuries of enforced concealment of esoteric knowledge from the multitude of mankind. The rapidly-approaching advent of a new era in thought and practice all over the civilized world is fast bringing to the front a vast collection of "occult" information concerning man's inherent possibilities and how to utilize them so as to dominate all exterior conditions.

Whatever else such geniuses as Mozart, Handel, Beethoven, Mendelssohn and others may have done in addition to musical composition and rendition, we virtually ignore. They were musicians *par excellence*, and as such they live and will continue to live. So with Raphael, Murillo, Rubens, Turner, and a host of others; we have but to call their names, and splendid paintings at once adorn the walls of our mental picture-galleries; and should we turn from art to science, to philosophy, to religion, to statesmanship, it would still be the same. Greatness does not seem diffusible over a wide area of accomplishments, except in the rarest instances; it is concentrated upon a given work and shows its power by the very intensity of its devotion to a single aim. Yet great men and women can be extremely versatile in the lines along which they work.

Genius is not narrow-minded or one-sided; it has, however, in every instance an irrepressible disposition to dwell on some one object to the exclusion of all others as a centre toward which all available material must

converge, and from which the vital streams of living energy contained within the *ego* must diverge.

But some will say: "You are doubtless correct in your description of exceptional personages, but we do not class ourselves with Bach or Wagner, with Victor Hugo or William Gladstone; we are only common every-day folk, whom the Bible speaks of as hewers of wood and drawers of water. What word of encouragement have you for us, or does your idealistic philosophy adapt itself only to the beacon lights of history?"

The Spiritualist who is satisfied with simple demonstration of spiritual power in a phenomenal way, through occasional mediumship, often rests content with far less than it takes to satisfy the more ambitious members of the spiritualistic fraternity; and whatever may be said of metaphysicians, all must agree that mental healers of the various schools, and also all students of theosophy, as well as hypnotism, desire to develop from within themselves a commanding power over the forces of nature around them.

There is an exact analogy between the manner in which man gains control over the visible earth and over the finer and subtler elements of the unseen planet — indeed *analogy* is too poor a word, the stronger term *homology* will better apply.

Examples of concentration, first of *desire*, then of *attention* to some one definite pursuit, are so numerous that it would be useless to attempt to designate even the best-known examples. Suffice it to say that we cannot call to recollection one really eminent man or woman without instantly connecting the name with some especial line of greatness.



Greatness can be mentioned in connection with every kind of honest and honorable occupation, and as the good of organized society depends upon the well-being of all members of all branches of industrial occupation, we cannot rightfully discriminate in favor of one class of industrialists as against any other. Just so long as work of any kind needs to be done, the doers of it are entitled to eminence in their respective circles according to the devotion to human interest with which they ply their special tasks.

Two great propositions we will now lay down: First, every human being is capable of uniting himself with the spiritual realm, or Unseen Universe, by means of desire united with expectation, by steadily concentrating upon that particular spiritual reality with which he desires to ally himself most completely. Second, in following out any line of action (even the humblest), it is possible to mentally advance in the direction inwardly desired while the hands are occupied in performing tasks of a totally different character. We must now seek to illustrate this double track and explain the parallel lines of advancement along which the individual spirit can move harmoniously with mind above and feet below.

To make the reasoning clear, it is necessary to refute a wide-extended fallacy, which teaches that in order to advance spiritually people must retire into solitude, give up all the ordinary pursuits of life and live almost like hermits, whether they follow the austere practices of the anchorites of the desert or drone away their days in luxurious retreats provided for aristocratic devotees at the shrine of superficial psychism.

The recluses of the wilderness are not to be despised, for they are marvellous examples of fortitude and indomitable perseverance in carrying out the most difficult tasks they have set themselves to perform. But however ready we may be to credit them with tireless energy and amazing devotion to a chosen cause, we cannot argue that their efforts are wisely directed, or that they do any real good to themselves and others by a process of self-mortification which eventually ruins the physique and impairs the brilliancy of the intellect even though it displays great force of will.

First among requisites for spiritual culture of an ennobling sort, must be placed perfect healthfulness of mind and body. Whatever savors of eroticism in thought or practice must be rigorously excluded from the exercises performed with the end of giving free expression to latent psychical endowments. To be *normal* is well, to attain to *supernormal* heights is still better; but *abnormality* is never to be desired. The tendency to hysteria, neurasthenia and other complicated nervous troubles does not spring from the proper cultivation and wise recognition of psychic gifts, but only from the misuse thereof.

To concentrate the mind upon an unworthy or depraving object is of course unwholesome, and as the wrong side of a subject can be demonstrated equally with its right side, it would be futile to urge that because good suggestions are certain to produce healthy consequences in those who are the subjects of them, mental suggestion in its entirety is free from dangerous or erroneous elements.

The *Popular Science Monthly* for July, 1896, con-

tained a clearly written article on "Suggestive Therapeutics," in which the writer pointed out the useful and influential part now assigned to certain phases of mental treatment among progressive physicians of the leading schools of medicine in America and elsewhere; for though repudiating as childish some of the speculative theories of Christian Scientists and others who advocate an abstract system of impractical idealism, he contended that (especially in neurotic cases) great good is often wrought through the agency of right suggestion.

Prof. Elmer Gates, whose work is specially noticed in Chapter VIII of this volume, Henry Wood, author of many valuable books on mental science and other topics, and other well-known authors and experimentalists, have explained very fully in their writings their practical working methods for inducing improved mental, physical and moral states through the agency of externalized mental suggestion.

Concentration of mental gaze, without any physical assistant, is often sufficient; but in order to simplify the means whereby this may be brought about, we gladly acknowledge the relative value of external aids, such as crystal-gazing, and others often employed to facilitate mental processes. Concentration is always easy in proportion to the amount of affectionate interest felt in the object upon which the mental gaze is riveted. Therefore it matters not whether the object steadily dwelt upon be a person or a theme; exactly in proportion to the regard you have for him, her or it, will be the facility with which you can concentrate your attention thereupon. Purely artificial aids to concentration

are useful because they serve to attract attention away from what might otherwise cause disturbance.

Never attempt to perform the impossible feat of fixing your attention upon *nothing*, for the very word conveys no intelligent idea to the mind.

The habit of concentration can be perfected either by contemplating some definite form, such as a tree, a landscape, a bird, a flower, or a work of art. Or, as Mr. Wood proposes in "Ideal Suggestion through Mental Photography," by holding a sentence within easy reach of the eyes, especially if this sentence be emblazoned on a wall in an attractive manner, and particularly if an illumination be resorted to so that the letters stand out in gas jets or electric light. Upon these aids to concentration we will not attempt to dwell at any length, for we doubt not that all who are specially interested in that phase of the subject, which is only rudimentary, will experiment to their own satisfaction in the best way they can, with the utensils at their disposal.

It is with the more interior aspects of the question we desire to deal more fully; and as an introduction to those we must insist that so soon as the student or experimentalist has passed beyond the actual need for such external helps as we have briefly called attention to, he or she will soon be able, with a little steady daily practice, to picture out in pure mental imagery whatever conveys most clearly the state sought after by the aspirant for development.

Just as on the outward plane of sense, where all things are finally ultimated in expression, colors, forms, sounds, odors, flavors, textures, have each their special meaning and contribute directly to the inducement of

particular states of feeling; so on the subjective or psychic plane (sometimes called the astral) mental picturing of corresponding forms will surely accomplish the same result as though the external shape of these thought-forms were presented to the physical eye. If you feel at any time that you would be rested, encouraged or in any way benefited by contact with certain colors or scenes, close your eyes and picture mentally exactly what you would most like to have around you physically. Determine to see only what you wish to see, hear only what you desire to hear, and so on through the entire range of perceptive faculties.

If this exercise is a little difficult at first, it will soon become easy and delightful; and, provided always that you are wise in your selection of chosen objects, you will find great benefit every way accruing from the exercise. It will not be long, if you follow this course resolutely, before you will be undisturbed in a noisy crowd, no matter how sensitive and delicate your organization may be; for when we have once learned to hold our own in the midst of circumstances of all sorts, we soon become susceptible to the esoteric truths taught in all bibles regarding the efficacy of faith, prayer, fasting and all other means recommended for the culture of the inner-self and for regulating at our will our relations with the universe about us.

As faith is always mentioned as a prime requisite in all treatises on spiritual culture, it is well to say, *en passant*, that by faith we do not mean mere belief, which to many ears sounds equivalent to simple credulity or foolish gullibility; on the contrary, intelligent faith is impossible apart from a realizing sense of the

definite character of that in which faith is reposed. Faith is at least three things, or it has at least three distinct forms of manifestation. First, faith, from the Latin *fides*, gives us the English word *fidelity*, which we all understand in an ethieal sense as synonymous with *faithfulness*, of which *infidelity* or *unfaith* is the contradictory. Second, faith is trust reposed in a trust-worthy object. Third, and highest, faith is developed spiritual perception.

Though the efficacy of "the prayer of faith" has long since passed into a dogma, and numberless have been the testimonies offered to substantiate the truth of this assurance, it has been chiefly on the religious (often on the distinctly theological) aspects of the question that discussions have waxed fierce and controversies acrimonious.

It is by no means our purpose to add fuel to theological warfare, but it is our avowed intention to do what ever in us lies to make as plain as possible the scientific and philosophical relations of this great idea, common as it is to all systems of religion and philosophy from the oldest to the youngest of which we have any record.

Concentration of thought upon a given object present to imagination lies at the root of all these subjective impressions which ultimately produce objective bodily results in answer to prayer; and as we have employed the word imagination in this connection, we call special attention to our definition of it in Chapter V.

Everybody is unpleasantly familiar with two words constantly brought forward to cover prevailing ignorance of spiritual law and psychical phenomena: *coinci-*

*dence* and *imagination* — both excellent words, but as generally put forward, extremely misleading as well as ambiguous.

Now, coincidence only signifies an event which takes place contemporaneously with some companion event; therefore, though the word itself is perfectly correct when applied to two or more incidents occurring together, the use of the term blindly throws no light whatever on the relation of these events, and therefore amounts only to a curt dismissal of a query without any attempt at logical explanation or reply to reasonable demand for information.

Imagination is a still more universal refuge for ignorance, though the word itself introduces the student of etymology to a consideration of the occult processes of mental photography, by means of which alone can impressions be made upon the sensorium of the psychic brain, and thence transferred to the physical organs which act in correspondence and serve as receivers of messages transmitted to them from their interior prototypes. Whatever we imagine we image, and the imaging faculty of the mind is certainly twofold.

The sensations of which we are continually conscious are derived both from within and from without. Those from within we call *intuitions*, and those from without *impressions*.

Prayer, which addresses an unseen object, that is, an object unseen by fleshly eyes, though clearly discerned by the inner faculty of vision, necessarily presupposes the real existence of such an object on some plane of expression.

Some years ago in the columns of *The Theosophist*,

published in India, this question was skilfully handled by the talented editor, Colonel Olcott, and also by able contributors. The outcome of the discussion seemed to be that Theosophists explained (without denying away) the phenomena connected with so-called miraculous answers to prayer, without in any sense committing themselves to the peculiar superstitions attaching to Buddhism, Christianity, Mohammedanism, or any other special system of religion.

Octavius Frothingham, in his "Life of Theodore Parker," remarks upon that great and good man's experiences in Italy with the devotions of the Italian peasantry, and illustrates finely the broad, liberal spirit of the great Boston preacher and leader of the radical wing of the Unitarian movement in New England, by instancing the sweet catholicity of temper displayed by his remark that "probably the Supreme Being would not be offended if some honest heart should address him under the title given to some saint in the Roman calendar."

Scientific scrutiny by no means cuts the grounds from under the feet of prayer, though it decidedly shifts the ground from under the base of the world's varied orthodoxies.

Articles in the *Century* magazine, from the pen of Dr. Buckley during 1886, aroused great comment because that conservative writer undertook to frankly admit that cures could be effected in Buddhist temples, Mohammedan mosques, Catholic and Protestant churches, and indeed anywhere indiscriminately wherever people exercised faith, even in an unknown or utterly mistaken conception of Deity. Since that time



the field of suggestive therapeutics has been considerably travelled, though to this day what is actually known seems very little in comparison with the boundless information of which an intelligent public is assuredly in quest.

We recall an incident which seems admirably to illustrate a child's view of this intensely interesting subject. We had been lecturing on "Prayer and Its Efficacy," and had observed a very intelligent-looking boy, not over ten years of age, seated with his parents in one of the front seats facing the platform. The little fellow paid the closest attention to the lecture, and at the end of the exercises asked his father and mother to introduce him to the speaker, as he wanted to ask a question relating to the discourse. Great was our surprise when in sober earnest that bright little fellow informed us that though we had made it quite clear to his mind that "heathens as well as Christians could get their prayers answered because there was a great spiritual world with which they came in touch," he did not see how it was with a friend of his who when he wanted any material good would ask "David Copperfield," "Oliver Twist," or "Mr. Pickwick," for it, seeing that these characters were all imaginary and Charles Dickens only invented them for his books.

Here was an unusual view of the case to deal with; but we were at no loss for a plain conscientious answer, and as it created much interest among all who heard it, we herewith reproduce it for the edification of all who are troubled to define the part played by imagination in the working out of psychic problems.

Dickens, like all other fine and original novelists, was

a seer; his characters were (many of them) so natural to him that the experiences of "Little Dorrit," "Little Nell" and others were as real to him as though they were his own; and we do not hesitate to aver that he received impressions from living intelligences who had actually undergone just such experiences, whose life-histories he was impelled to reproduce in what the world pleases to call "works of fiction,"—but then, it is a true axiom that "Truth is stranger than fiction." Whatever passes current as mere fancy or romance is in reality a record, more or less coherent and correct, of what has actually transpired in the lives of human beings; and even if in some cases narratives of a reputed fictitious character are not drawn personally from individual lives, they serve to describe certain types of human beings which have their embodied representatives here or elsewhere, somewhere in the boundless universe of conscious individual humanity.

To set before one's mental gaze a mental image, to invoke or evoke this by practising the art of concentration, amounts at length to ceremonial magic which may be *black*, *gray* or *white* (symbolically speaking) according to the purpose for which the image was erected and the use to which the information or assistance gained shall be applied.

We have no intention or desire to widely discuss the abuses of hypnotism, "malicious mesmerism," or any of the other dark and well-nigh profitless themes which greatly attract many persons who see sin and danger everywhere, even though some of them profess to advocate a philosophy built on the assertion that all is good and therefore evil is but a phantasy.

Everything is susceptible to abuse ; but that affords no justification whatever for the pessimistic practice of dwelling incessantly upon abuses, and turning an almost blind eye and deaf ear toward all the salutary aspects of far-reaching practices, good invariably in the effects they produce, provided they are consecrated to *holy* and therefore not desecrated to *unholy* aims.

Concentration of mental gaze not induced by the employment of magnets, crystals, or any outward aid, is a decided step in advance of all those lower or lesser phases of the work which require physical appliances. Oftentimes it happens that outward assistance is profitably invoked at first and subsequently dispensed with as of no further value ; and though we have no special partiality for Friends or Quakers, who are not as a body of people superior in integrity, intelligence or spirituality to various other denominations of Christians and non-Christians, we do contend that in the early days of Quakerism, leaders of the movement — such as Fox, Penn and others equally illustrious — were Intuitionists or Spiritualists of a rare type, who represented a far higher appreciation of interior illumination than the majority of the religious formalists by whom they were surrounded ; and in addition to these early Friends, the honored names of John Greenleaf Whittier, Lucretia Mott and other true reformers will forever adorn with brightest glory the pages of Quaker history.

The impulse which led these simple-hearted people to discard outward rites and ceremonies was because of their intense consciousness of divinity within. Why hold to the symbol, reasoned they, when we can directly embrace the reality? Such was their searching argu-

ment on behalf of the rigid simplicity of their worship; and though we advocate harmonious music and exquisite blendings of forms and colors in temples devoted to education and religion, we can never think slightly or speak disparagingly of those quaint whitewashed meeting-houses which in days of yore were the very places out of which the grandest sentiment for freedom and justice went forth over the broad land and across the flowing tide.

Whoever in the calm, restful silence of a sequestered retreat can realize the highest spiritual communion with that omnipresent divine life which is both Over-Soul and Indwelling Spirit needs no outward aid to devotion, and therefore can well afford to dispense with all religious and other ceremonials. But in the present condition of the world, taking people and conditions as they are, and ever striving to raise them to where they are not yet, but whither they are capable of ascending, true philanthropists can find much use for those valuable aids to concentration, which, whether or no they are expressed in outward symbols, can be readily held in the form of sentences of thought.

In the well-trodden fields of medical research, diagnosis plays a very important part, and among students of psychic law clairvoyant diagnosis of disease is a very common expression.

Let us here undertake to explain clearly wherein lies the fundamental difference expressed in such phraseology, from that on which the art of spiritual healing through appropriate suggestion is based.

To name or to describe anything is to mentally picture it, and thereby convey its image to the mind. The

knowledge of the potency of suggestion lies at the root of all varieties of ancient and modern magic, and covers the ground of nearly all religious statements concerning our power to unite ourselves with all orders of spiritual intelligences *at will*.

To steadily concentrate the mental gaze upon an object, or to hold persistently to the inward pronunciation of a forceful word, is to invoke association of the most intimate kind with the reality which lies behind the chosen symbol. "Call upon me and I will answer," is a sentence which philosophers may well attribute to every plane of consciousness in the universe. Thus, when we are informed in the Scriptures, that whatever we seek with our *whole hearts* we shall surely find, we are but reminded in the tersest possible language that whole-hearted, that is, undivided devotion to any object secures our union with it. Love is the impelling force everywhere. Love is the infinite creative agent by means of which all things are fashioned: for out of love spring desire, aspiration, courage, determinate resolve—in a word, all that can enable us to carry projects into effect.

Among the numberless sentences containing volumes of meaning that we owe to Swedenborg, we know of none which contains more wealth of teaching than the following: "Thought gives presence; love gives conjunction." We bring into our presence, or we go into the presence of, whatever we fix our thoughts upon; but what we love we become, for the act of loving is the cause of becoming.

Ask a mother just separated from her darling child to concentrate upon that beloved girl or boy, and think

you she will reply, "It is so hard for me to concentrate, my attention is so easily diverted." Such language would give evidence that her child was so little dear to her that she could not summon up enough affection to protect her against the inroads of surrounding vanities.

A rather laughable story has often been told of the devoted housekeeper and cook who, in the midst of a superb concert, was heard to exclaim during an unexpected lull in the music, "We fry ours in lard." But though the story has been told thousands of times, we doubt whether many who have heard and repeated it have dwelt upon its significance deeply enough to discover its application to our present theme. Whoever made that remark was so wrapped up in the frying of fish, doughnuts or some other table delicacy as to carry with her, wherever she might go, the perpetual thought of fried victuals and the manner of preparing them. To her mind cooking and eating constituted the supreme object of present existence; consequently, the grandest music was quite subordinate in her esteem; therefore she, by her most irrelevant conversation in the concert-room, merely evinced her constant mental attitude.

Turn now to a reverse picture: Some young ladies are at a cooking-school where some high authority on the culinary art is teaching and illustrating the science of making savory omelets or delicious custards, and, lo! a voice is heard during a pause in the lesson, exclaiming, "I think I prefer 'The Moonlight Sonata' to all others."

The two instances are essentially alike. The lover of cookery cannot be distracted from it by even the finest

music, while the lover of music thinks of it and whispers of it even when the most enticing dishes are being exhibited and their chemistry described.

The conversation of gigglers and gossips at public gatherings (often overheard, by the way, by many who regard it as a dishonest and therefore insufferable nuisance) readily reveals the mental vacuousness of these disturbers of the public peace. Those who have no ambitions or desires above frivolity, and especially those who dote on scandal, render themselves oblivious and impervious to all that is higher than personal vanity — or what is far worse, calumny and detraction.

Some years ago, when we were lecturing in Michigan, some Methodist revivalists were busy among the young people circulating cards with this inscription, "If you were to die to-night where would you go?" We undertook to write on several of those cards what we know to be the only truthful and reasonable answer, "To whatever place your deepest affections would carry you." And though that reply embodies the very essence of spiritual philosophy, it aroused no storm of opposition, but created great interest in a lecture we delivered soon after, taking the question on the card as our advertised topic.

We might easily expatiate at limitless length upon so extremely fertile a theme as aids to concentration and the benefits accruing therefrom; and we should consider our statements incontrovertible were we to extend them till they included the asseveration that whenever we are sound asleep or in deep trance or reverie, we are actually in direct and intimate relationship with the identical state which would be ours were

we instantly to become disrobed of our present fleshly habiliments.

Silent meditation induces self-knowledge ; introspection and self-examination show us where we stand inwardly ; and in no way can we get our bearings more perfectly than by thinking over a list of subjects on which we could concentrate our attention, and then pick out the one above all others on which we desire to concentrate. Two or three very important considerations we particularly wish to offer, growing out of such questions as, "How can people concentrate their attention on spiritual objects when material cares and duties demand their constant attention?"

Our reply is simply as follows: Always remember that there are two requisites to spiritual growth: first, the desire for it; and, second, the expectation of it. Humble manual work, falsely called drudgery, is not debasing; and it certainly behooves all educators to insist that honest duties faithfully performed can never hinder spiritual development. Whatever your tasks may be, regard them in the light of training for whatever work you love the best.

No material thing can keep you from angelic society if you are inwardly prepared for it; and as it often occurs that one's best and noblest ideas come during working hours and while employed with humble tasks, let no one *attempt* or allow himself to *desire* to shirk a single responsibility, but learn that through daily duties of every sort the deepest spiritual wisdom is obtained and the richest spiritual insight reached.

Profound philosophers like Emerson have repeatedly declared that it is not bodily travail or exemption from



outward tasks that is necessary to free the spirit from bondage to what is only sensuous, but our deliverance therefrom comes always and only through fixed determination to employ the outward work we do as means to the end of spiritual unfoldment. To use an occult term, the "Guardian of the Threshold" always confronts you with the fallacy which you must steadily rebut, that your present engagements are so unfavorable to your inward growth that you must abandon either it or them.

The successful candidate for honors refuses to be deterred by such sophistry and presses boldly forward, using immediate obligations as means to the highest ends of spiritual attainment. Another question very frequently preferred is, "Do you not consider periodic retirement from the outer world essential to inward growth?" Our answer is: However necessary retirement may be, outward quietude is far less important than inward repose; therefore remember Andrew Jackson Davis's "Magic Staff," "In all conditions keep an even mind." It is only through self-discipline, only through determined, resolute, persistent effort to keep your thought centred on a selected object that victory can be won over the distracting forces of the earth's chaotic atmosphere.

As to the part played by concentration of thought in mental and moral therapeutics, it is safe to say that all healing is wrought through harmony; whatever induces harmony is a healing agent. The best healers have ever been those who took the discordant elements of the external state and showed how by superior and interior government they could be brought into cosmic concord.

The primal will, which is the seat of the deepest love of our nature, is always for the pure, the beautiful and the true. It is, therefore, on the plane of inmost desire that we affirm that we *are* whatever we *will to be*. We do truly enter into the deepest and fullest conjunction or consociation with whatever we elect to fraternize with in this most essential way. The last minutes of wakefulness at night are most important of all—in giving directions to the education to be received in sleep. The earliest movements of the business day are most important in giving direction to all the coming period of wakeful industry. Before permitting yourself to sleep at night or to commence work in the morning, it is an excellent practice to go through the salutary exercise of determining upon the goal you wish to reach and the company you wish to keep.

Take your stand firmly on these points; then with quiet inward assurance, having consecrated yourself to a definite aim and having chosen your unseen associates, go to your duties, be they what they may, doing all you do with commingled intention and expectation to attain a predetermined prize. You are then on the right track to the summit of whatever may be your laudable ambition.

Concentration on a given theme soon becomes habitual with all studies and pursuits. Drudgery is at the beginning of a task; charming work of rare interest, causing much delight, comes later on. With every honest determination to unfold inwardly, persistent travel in the path makes journeying in the upward way delightful.

“Keep thy promises to thyself as faithfully as to thy

brethren," is one of the profoundest precepts ever given to humanity. In order to succeed in any undertaking, our words pledged to ourselves must bind us as completely as any vows we make to others. By refusing to let one's self be distracted, the agent of distraction ere long ceases to further disturb our peace.

## LECTURE XIII.

### A STUDY OF HYPNOTISM.

FOLLOWING directly upon a treatise on the power of thought and another on the uses of concentration of thought upon a carefully selected object of contemplation, must in these days naturally occur some discussion of the *pros* and *cons* of Hypnotism, a word which in modern medical parlance is often made to stand for a great deal more than is suggested by a simple consideration of its immediate derivation from the Greek *hypnos*, sleep. *Artificial Somnambulism* is a rather ancient term, so is *Mesmerism*; but *Hypnotism* is, at present, extremely fashionable in lay as well as professional circles. Mesmerism and hypnotism are not necessarily the same, but they have much in common as well as a good deal that distinguishes them one from the other.

Mesmerism as a word ought only to be employed to designate those who are followers of a system originating with Anton Mesmer, a decidedly able and well-intentioned man, whose work, however, left much to be desired on the score of scientific accuracy, though we are not prepared to say that he was altogether wrong in his theory of animal magnetism. Mesmer's chief mistakes seem to have arisen in his inability to see deeply enough into the mental and spiritual causes for results

lying *within* rather than *without* the pale of the individual operated upon.

And here it becomes necessary to insist that though there are at least two, and probably more, distinct schools of hypnotists to-day, all the wisest advocates and practitioners of what may be termed Suggestive Medicine are unanimous in discarding the old terms *operator* and *subject*, as they are loud in protesting that one mind does not coerce or dominate another. We cannot bring ourselves to take extreme ground one way or the other in favor of or against all that passes current for hypnotism in the modern world; but that there are abuses of this subtle force which one person may exert over another must be freely admitted, or there could be no such thing as "undue influence." But that hypnotism as an art is the terribly dangerous or awfully wicked thing which some alarmists declare it to be, we are by no means prepared to admit, and we find strong moral reasons for objecting to the advocacy of so depressing a doctrine.

One of the first lessons a child has to learn is that of his own moral responsibility, or in other words, he must begin at a very early age to acknowledge the value of his own individual power to say YES and adhere to it, also to say NO and adhere equally to that, in spite of all temptation to "change his mind," which usually means to subject his mind to the control of another. We are all inter-dependent entities; we cannot get along without each other; we are, therefore, in honor bound to use our influence for the common good rather than for mere selfish aggrandizement. The possibility of a stronger will overpowering a weaker will is scarcely contestable,

but such lawless acts of mental despotism are far from scientific, and they are certainly in no sense confined to the practice of hypnotism.

It is a noteworthy fact that the Paris School of Hypnotism, long identified with the name of Charcot, gave one to suppose that hypnosis could be induced entirely without consulting the wishes of the patient; but if experiments at the Salpêtrière, the great French hospital, seemed to confirm that theory, we must not forget that hospital patients, most of whom are suffering from neurotic disorders in an advanced stage, are in so abnormal a condition that phenomena elicited by experiments upon them may only serve to illustrate the pathology of hypnotism, not its normal scope of action.

Bernheim, of Nancy, takes a different view; and, in his very interesting work, "Suggestive Therapeutics," he furnishes abundant testimony in favor of the plea that in all cases of normality it is necessary for whoever makes a suggestion to another to enter into co-operative relations with the one to whom the suggestion is made.

To put the matter simply we may slightly change the old sayings, "Two heads are better than one," and "Let us put our heads together," into, Two wills are better than one, and Let us put our wills together.

Sydney Flower (editor of the *Hypnotic Magazine*, published monthly in Chicago), Dr. Herbert Parkyn (Mr. Flower's collaborator in "Hypnotism up to Date"), and many other modern writers are very strong in their identification of hypnotism with simple suggestion. The physicians who operate at the School of Psychology in Chicago are simple suggestionists, and, according to the reports of their daily clinic, the public

is led to infer that their form of practice is very simple and the results highly beneficial. Carl Sextus, Carleton Simon and others of a somewhat different school seem to go much farther toward what Thomson Jay Hudson calls "the danger-line in hypnotism" than do many of the physicians who contribute to the *Hypnotic Magazine*, and confine themselves professedly to such experiments as scarcely involve the use of telepathy or include distant healing.

There are certainly many phases of hypnotism now before the world, some of which appear highly mysterious, being surrounded as they are with an expansive veil of occultism, while others go far less deeply into the arcanum of the mysteries, and agree only to assist nature in her friendly determination to cure wherever it is possible.

Though we are sure that much good is being done by the medical hypnotists of the day, in so far as they are kindly disposed and intelligent men and women, we cannot help noting with more amusement than reverence the extremely conceited air with which some of them glory in their limitations. These hypnotic doctors are decidedly in advance of their colleagues, who are too far behind the times to admit the efficacy of suggestion in medical practice; but it is surely mirth-provoking that those who take one forward step should assume an attitude of disdain if not of open hostility to those who have taken, say, two or three forward steps in the same direction where they have taken but one. Professional conceit and arrogance is proverbial everywhere; and nowhere is it more in evidence than among "progressive" physicians who are so charmed with the "new discov-

eries" they have recently made in the field of mental therapeutics, that they think they certainly ought to be allowed to completely monopolize a field in which many of them are but veriest tyros.

Legislation to confine the practice of hypnotism within any prescribed circle will always be as unpracticable as Professor Tyndall's proposed "prayer gauge," which is even now occasionally referred to by agnostic lecturers and writers as though it were really a bright thought worthy of the eminent scientific man of whom it was decidedly most unworthy. Professor Tyndall saw only one aspect of prayer, and that the lowest, namely, *verbal petition*. He therefore thought it would be easy to hold religious services in one hospital and not in another, thereby testing the value of prayer as an agent in healing the sick.

We do not pronounce Tyndall's prayer-test ridiculous, for as far as it could go it might throw light on the question of verbal suggestion; but as to the efficacy of secret, silent prayer, which is a far higher mode of prayer, the very nature of this is such that it must forever be impossible to even know that it is being employed unless experts could be found possessed of power to read perfectly the thoughts of every one, psychically as well as physically, connected with the inmates of an institution.

The purely external, which are, of course, the simplest phases of hypnotism, can be tested; but the much deeper query as to how far one mind can affect another independently of physical proximity is entirely beyond the limit of any gauge short of one that might be applied by so advanced an entity as one of the theosophical Mahatmas.



Professor Hudson, in "The Law of Psychic Phenomena," says many wise and useful things regarding hypnotism, which are well deserving of careful attention. The chapters on "Hypnotism and Mesmerism" and "Hypnotism and Crime" in that book are well worth studying, because they serve not only to elucidate many rather dark problems, but they also tend to dispel many foolish fears regarding adverse suggestions which timid and hysterical persons are constantly indulging. Professor Hudson's "danger-line," as drawn in the *Hypnotic Magazine* (March, 1897), is a very moderate and reasonable one, as he contents himself with affirming that the most unpleasant results commonly accruing from ignorant, careless and vulgar attempts at hypnotizing are due to ignorance on the part of the parties concerned, and that immoral suggestions, if carried into effect, prove far more the existence of lurking immorality in the "subject" than they demonstrate that there is danger in hypnotism *per se*.

We know that our attitude toward hypnotism in general is directly opposed to that taken by all professed Christian Scientists and by many avowed Theosophists; but with all due respect to those from whom we differ we must say that their publication of fear is highly adverse to the best interests of the people they are seeking to instruct and elevate. Christian Scientists of the "loyal" Eddy type are among the most inconsistent people alive; for though they commence their courses of instruction with the affirmation, "All is Good," and deny the power of evil, pronouncing sin and sickness unrealities, they never proceed far along their road without scaring the timid in their classes with some

frightful diatribe levelled against something they create out of their own fanaticism, and label either *hypnotism* or, what sounds far more horrifying, *malicious mesmerism*. The great wrong which those people are perpetrating is that they are encouraging their followers to evade responsibility for their own acts and attribute all their disagreeable feelings to the malign influence of somebody else, a process which if long enough indulged in causes them to create thought entities to prey upon their bodies as well as distress their minds.

The chief danger is not in hypnotism as an art so much as in the weakness of mind of those who fear it; and though many hypnotic experiments are undignified, we fail to see that the most grotesque among them are wicked, or that they prove anything like as much as alarmists imagine they prove. Suppose, for example, that a hypnotist or old-fashioned mesmerist throws a staid, dignified old gentleman into a trance and makes him believe himself a dog so that he goes on all fours, barks and behaves like a dog greatly to the amusement of an astonished company, are we to infer that, did the hypnotist choose, he could make that old gentleman commit a crime? By no means. The old man may be weak, but not wicked, easily led in every-day life in spite of his affected pomposity; but were any one to seek to induce him in his normal condition to commit a crime, he would at once stand up manfully and let the suggester know that he possessed a living conscience.

Now, under hypnotic influence, the sub-self, which is the seat of conscience, is not dormant. Nothing which is revolting in the eyes of the moral sense is included in playing dog for the amusement of an audience and as

a means of demonstrating a psychic problem ; therefore we claim there was nothing immoral in the nature of the suggestion made by the hypnotist, consequently it did not and could not arouse antagonism in the realm of moral consciousness in the man to whom the suggestion was made. People reckon entirely without their host when they imagine that hypnotic control is absolute in the moral realm ; it is very much the reverse. But when a person is so low in the moral scale that he has no objection to perform immoral acts, and only abstains from them generally from fear of penalty, we are not prepared to say that hypnotic pressure may not arouse dormant propensities to dangerous activity, but in such cases there is nothing more accomplished than what in forcible language may be called turning a man "inside out."

The higher aspects of hypnotism, properly apprehended, may be considered as those which are related exclusively to honorable transactions between moral persons, whose experiments are conducted either with the distinct end in view of conveying some beneficial influence from one to another, or of clearly demonstrating some problem in psychology.

Taking the word *hypnotism* as it stands, let us consider the usefulness of sleep induced by mental methods. Insomnia being itself a disease and the cause of still more serious inharmony, there are always a large number of patients, applying both to physicians and mental healers, who are confessedly in need of sleep and consciously desirous of obtaining it. This numerous class of persons can be treated hypnotically at their request. To hypnotize such people is not to exert any influence

over them against their will, or without their consent, but it is to work in answer to their urgent demand that you seek to remove whatever obstacle has hitherto prevented them from enjoying the blessings of peaceful slumber.

The radical distinction between legitimate and illegitimate hypnosis is that the former respects the sovereign right of individual liberty, simply responding to a preferred request, while the latter is an impertinent attempt to coerce some one into blind submission to another's will. The simple affirmations, "You can sleep," "You are sleeping," "You sleep soundly," are all that is required. But in order to render such utterances effective, no matter whether silently or orally pronounced, it is necessary that whoever uses them should feel intensely the force of the words employed, as much depends upon the firm quality of thought embodied in the utterance.

For at least the bulk of humanity, eight hours' natural sleep out of every twenty-four is conducive to mental and physical health; therefore, whatever interferes with natural entrance into the somnolent condition is of the nature of disease, and must be removed before a normal condition can be expressed.

In such cases the hypnotist and hypnotee mentally co-operate in the fullest sense: their desire is a unit, and one simply assists the other in fulfilling his own request. In surgical cases, where hypnotism is employed as a substitute for anesthetics, the relation of the operator to the patient is not essentially different, for here also there must be conjunction of desire to secure the best results; and as many persons are afraid of chloroform, cocaine, and all deadly drugs and vapors, they gladly

apply for rescue from these things to a simple, healthy, mental agent which *lifts them above*, instead of *sinking them below*, their ordinary plane of waking consciousness.

When treating of the higher phases of this subject, the many well-attested facts brought forward by numerous authors who have recently given the matter close attention should be borne in mind. Most of these point to a condition in which the entranced sensitive is temporarily liberated from the usual bondage of the senses, and shows forth the true *ego* or higher self, which on the mundane plane of observation only rarely discloses its beauty of character. If the prejudice against hypnotic experiments were to subside, and its fancied dangers to disappear, it would soon be discovered that, in the hands of upright men and women, the subtle force of suggestion would prove itself a useful accessory in all branches of therapeutics, and particularly in reformatory and educational activity.

The question naturally arises, whether there is really any subtle force or fluid proceeding from the hypnotizer to the subject, designated by Mesmer *animal magnetism*, and by Baron von Reichenbach *odic* or *odyllic* force.

A very reasonable theory entertained by some distinguished students of mental phenomena is, that whenever a brain-centre is aroused to unusual activity, there is an efflux from that centre which can be communicated by influx to any receptive person. Animal magnetism is not the right name for this force. Human electro-magnetism, *vril*, and psychic force are all better terms, and express the idea far more correctly. Bulwer Lyt-

ton's term *viril*, employed in "The Coming Race," is a word derived from the Latin *vir*, a superior type of man to *homo*, the common animal man. *Virile* and *virility* are words from the same root which deserve better treatment than they usually receive. To use them justifiably would be to apply them exclusively to those loftier human states which distinguish superior from inferior grades of humanity.

Crime committed under hypnotic influence only shows that weak-willed, undeveloped or immoral persons may be induced by mental suggestion to give expression to their own unbridled propensities. Only two classes of persons can be influenced for evil under hypnotic pressure: those who are criminally disposed and only waiting opportunity to gratify abnormal propensities, and those who are so weak and irresolute that they can at any time, in any company, be led unresistingly in the wake of stronger mentalities than their own.

According to the testimony of the most thoroughgoing investigators, the relation of hypnotism to crime is by no means great. For this encouraging conclusion we are indebted to the very constitution of the universe, as well as to the essential nature of humanity. It is no great triumph for a would-be professor of black magic to make some ignorant, half-imbecile person his mental puppet; nor is it any great revelation of the danger likely to result from a fancied black art, that some dishonestly disposed person can be made to purloin articles and secrete stolen property. Such phenomena, though disagreeable in themselves, are very instructive to the practical student of psychology, because they throw

light upon the real causes of such phases of misconduct as can by these processes be made plainly visible.

Leaving this low ground, let us further consider the arguments favoring the conclusion that *orderly* hypnotic experiments are much more readily conducted than disorderly ones. The point that most needs to be insisted upon is, that man, being furnished by nature with an ineradicable instinct for self-preservation, will at all times instinctively act to protect himself from threatened danger. This provision of nature is no less apparent on the *subjective* than on the *objective* plane. Another consideration, based upon the known order of nature, flows from our instinctive desire to improve our condition, as well as merely to preserve our existence. The instinct of self-improvement, coupled with the universal instinct of self-preservation, when logically followed from premise to conclusion, proves man far more amenable to friendly than to adverse suggestions.

When the public mind has sufficiently recovered from the effects of its one-sided view of contagion, the actual facts with regard to infection will stand out in clear relief. A fundamental law of nature is embodied in the theory of possible contagion, but the popular view of this law is greatly in need of redemption. Good suggestions can be proved contagious far more fully than evil ones.

Having thus far cleared away some of the most formidable objections to the legitimate employment of hypnosis for curative and educational purposes, let us look a little into the nature of the sleep induced either by silent suggestion or by verbal utterance. Nearly all who have given this subject careful attention state it as

their conviction, based on the results of repeated experiments, that there is no appreciable difference between ordinary and hypnotic slumber. So closely do these two states accord that they are regarded by competent experimentalists as practically identical. This attitude toward hypnotic results leads to the conclusion that hypnotic procedure may prove an adequate remedy for insomnia. If this be so, it follows that instead of administering opiates (regarded as dangerous by the medical profession), the part of wisdom would be to overcome sleeplessness by friendly suggestions calculated to induce normal repose.

While the ground of non-interference with the rights of individuality seems firmly established so long as the suggestions made are clearly in the direction of fulfilling the patient's desire by removing obstacles, when we approach another branch of the main question we find ourselves in deeper water; but we venture to decide that this deeper current is also clear and not dangerous, though skilful steering may sometimes be required.

Interested as all right-minded people are in the prevention of crime and the vanquishing of error, we are certainly more than justified in seeking by gentle, persuasive means — such as mental and moral suasion — to endeavor to awaken the better impulses within those whose present tendencies are toward their own injury and the disruption of society.

No jurist would condemn the use even of force to prevent crime and protect property, because the individual freedom of no one extends to a right to injure another. No man has the right to beat his wife, and no woman has a moral right to flog her children. To cur-



tail lawlessness is not to restrict liberty, but to respect the right of general freedom.

The following incident comes to mind to illustrate the excellent use to which suggestion may be put in cases where, without its aid, suffering and confusion would direfully ensue.

A young physician in California who took decided ground in favor of honorable hypnosis gave us the opportunity to witness a most beneficial effect produced by decided and even forceful suggestion. A man, whose conduct toward his family was dastardly in the extreme, was engaged in his favorite pastime of bullying a sensitive wife and timid daughter, both of whom were in a delicate condition, and subject to nervous difficulties for which they were seeking medical aid. The young physician, who was an assistant to a distinguished specialist in nervous diseases, felt impressed to call one day, by a subtle sense of need thrust upon him just as he approached the dwelling. Immediately after the door had been closed, and he was ushered into the reception-room, he heard a scream in an adjoining apartment; and as it was soon repeated in terrified accents, he went boldly and quickly into the room whence the sounds proceeded. The sight which met his gaze called for quick and decisive action. The man of the house was in the very act of striking his trembling daughter, who was vainly seeking shelter from her father's totally unmerited wrath.

The physician determining there and then to prove the efficacy of powerful, silent command, stood in the doorway, the very personification of stern resolve, and concentrated his entire thought-force upon the sen-

tence, "You cannot strike that girl." The effect of this determined mental act on the part of the unexpected visitor caused the infuriated man to change color from vermilion to almost white, while his hand dropped nervelessly to his side and he burst into a convulsive fit of sobbing. During his sobs he murmured at frequent intervals, "O God, forgive me! how could I be such a brute!"

Seeing the instantaneous effect of his suggestion upon the now thoroughly humiliated and repentant father, the doctor turned his attention to the daughter, who was trembling violently and on the verge of hysterical convulsions. Without speaking aloud, he mentally conveyed to her the words, "You are perfectly safe and completely at rest." This sentence, he says, he repeated seven times; by which time the girl, who had sunk into an easy chair, was sleeping soundly. As soon as the father realized the situation, he approached the doctor, and, cordially thanking him for his timely presence, said feelingly and with tears, "To you, sir, I owe my first glimpse of my own higher self."

Three years later we heard from the several parties interested, that there had been no further discord in the household; the father was a changed man, and his wife and daughter were well and happy.

From whatever standpoint this incident be interpreted, it is surely an evidence that, when suggestion is made with good intent by an upright person, the effect produced is to arouse the better self of one who, for the time being — ignorant of his true prerogative — is grovelling in unbridled animal impulse.

The true office of suggestion is to awaken possibilities

for greatness and goodness in those who are temporarily the slaves of error, and objectively unconscious of the subjective good inherent within them. It is not reasonable to infer that, in such instances, one will rule over another; on the contrary, an awakened will appeals to one as yet unawakened; and as all possess hidden treasures, the higher aspects of hypnotism are those which bring to hand a simple and efficient means for arousing dormant moral sensibility as well as intellectual power, and all that makes for a higher expression of manhood or womanhood than has heretofore been displayed by the individual in outward conduct.

The relation of hypnotism to education is treated in another essay, in which we embody a considerable fund of information relative to the successful employment of hypnosis in the training of dull and backward children, and also in the cure of the insane, collected in our extended travels.

The thoughtful reader is requested steadily to bear in mind that *lawful hypnotism arouses* but never *destroys* or *weakens* the individual will of the person to whom suggestion is made. Hypnotism may be attended with dangers, and is liable to abuse in the hands of the unscrupulous; but, granting this, what of it? Can we point to a single great discovery which, though valuable in the extreme when used aright, is incapable of being diverted into erroneous channels and desecrated to unholy ends if avarice instead of philanthropy be at the helm? We especially desire to accentuate the following statement: *all human beings are susceptible to good suggestions; only the weak and misguided can be affected by adverse suggestion.*

Not by condemning hypnotism and warning people against its alleged abnormal influences, but by seeking to strengthen the human will through cultivation of the highest moral principles, can we escape unseen dangers and co-operate to lift the social fabric, which includes each one of us, to a higher plane of equity, thereby reaching a state of perfect peace of mind, which must in the very nature of things eventuate in an outward condition both of societary and individual life far eclipsing the highest present attainments, and pointing toward a full realization of the noble ideals of all the world's true prophets.

## LECTURE XIV.

### THE NEW PSYCHOLOGY AS APPLIED TO EDUCATION AND MORAL EVOLUTION.

THE word *education* is derived from the Latin *educere*, to unfold, and the word *evolution* from *evolvere*, to unroll ; it is therefore evident that, if etymology is to be respected, we are not justified in calling any process educational or evolutionary which is not based upon an acknowledgment of latent capabilities within the entity whose fuller expression we are seeking to aid.

The old Yorkshire pedagogue, who flourished when Dickens came into prominence as a novelist, is now happily an almost extinct type. Term by term we are able to trace important developments in the scholastic realm which tend to assist the young in their efforts to evolve the best that is in them. The range of elective studies is growing steadily larger in every college, and doubtless Froebel, Delsarte, and other masters who have taught freedom for the human soul, will ere long be regarded universally as the best, because the most natural and intuitive representatives of correct systems of culture.

What floriculture and stirpiculture accomplish for flowers and animals, education should accomplish for human beings. When once the idea is grasped that no one mind has any inborn or moral right to coerce an-

other — when freedom to show forth the best that is within is granted to all — a complete revolution will have been effected throughout existing homes, schools, colleges, churches, asylums, prisons and every other sort of public and private institution.

Continually rising in public esteem is a system of mental suggestion which does not attempt to subjugate one will to another, but preaches and practises self-elevation through co-operation with friendly agencies, analogous to the growth of seeds in the ground, which avail themselves of all the assistance they can gather from the varied elements of the earth during the process of germination. Mental suggestion is simply an appeal, or invitation, from one mind to another to evince its hidden glory and reveal to the world its manifold potentialities.

It is well known that many sensitive children are averse to existing school methods, and that the most delicate are utterly unable to withstand the nervous strain imposed upon them in the school-room and by home lessons, which often severely tax parents as well as children. The methods in vogue in a large school, either public or private, are necessarily of a routine character, and are thus painfully trying and repugnant to a highly-organized, intuitive child. Though often really precocious, such a little one is frequently considered backward by teachers and school-fellows, because of a lack of adaptability to the methodical, exacting discipline enforced under the rules of an inflexible system.

Tutors and governesses for delicate children are frequently advertised for, and a few private schools make

a specialty of catering to the needs of such as require unusual attention. Even in public academies, professors can exert a powerful mental and moral influence of value to the students, if they understand something of psychic law, while in private institutions a still more favorable opportunity is afforded for the exercise of silent, potent suggestion at all times.

It is necessary to consider what the teacher *is* before we can understand what he *does* ; and in pursuing this inquiry the prevailing belief in contagion and infection has simply to be turned upon its right side. *Influence* is one of the most pregnant words in the popular vocabulary ; it stands for immeasurably more than precept and example combined, including as it does that subtle, indefinable action of mind upon mind which all feel, but so few even try to understand. The modern science of psycho-physics may justly be regarded as an introduction to a system of psychology so far-reaching and profound as to include the excellences pertaining to all systems of religion and philosophy with the defects of none.

Mental suggestion may be considered as consisting of two parts : conscious (or active) and unconscious (or passive) suggestion. The former is operative where one individual voluntarily undertakes to transmit intelligence mentally to another ; the latter is where one does this unconsciously and inevitably as a result of condition.

Diseases are carried from place to place and communicated from person to person while both sender and receiver are entirely unconscious of any such undesirable transmission. From the medical standpoint, all that is required to produce such a result is that a condition of

susceptibility should exist in the organism of the one to whom the disorder is conveyed or in which the germ can fructify.

Learning from this that something is transmissible, and that it may be unconsciously or spontaneously transmitted, we have but to consider how it must be on the desirable side of affairs, where all that makes for health, wisdom, happiness and righteousness is concerned.

Place a delicate, susceptible child in the atmosphere of a healthy, intelligent, kindly person, between whom and the child there exists a decided degree of natural sympathy, a silent transfer of intelligence is inevitable. We do not assert that one mind gives its intelligence to another or that one can become wise by proxy; for we do not advocate a theory of substituted intelligence; but experience abundantly proves the possibility of unawakened centres in one brain being aroused to activity through emanations proceeding from another that is highly awakened at the point, and active in the precise direction, where the former is decidedly dormant.

Though not to be despised (for they are often useful) *objective* or decidedly physical forms of suggestion, at present popular in many quarters, are by no means the very highest. While it is conceded by all who have conducted psycho-physical experiments that suggestions can be made to the mind through the senses, those who assert that the mind can be reached *only* through these channels are confining themselves to the most superficial and rudimentary department of psychical demonstration.

The common experience of practitioners who employ suggestion is that they begin with set formulas, and



then advance beyond these to a point where any stated language would be but interference with the direct action of intelligence *per se*. Though what is generally called "healing the afflicted" is the objective point in metaphysical practice with most investigators, it soon appears that other ailments than those to which *flesh* is heir are presented to the metaphysician for removal.

Insanity is defined by many experts in the treatment of the insane, as "arrested mental development," a phrase which fully accounts for every phase of idiocy or imbecility, though it excludes all violent forms of mania or dementia. The backward child, equally with the stupid adult, is only a mild example of harmless imbecility, for the negative type of insanity is but the antithesis of real genius. Genius is due to super-ordinary mental brilliancy or activity: insanity is an expression of intelligence below the average. Both are phenomenal by reason of their rarity, the one being beyond what we are accustomed to witness in the way of mental alertness, and the other correspondingly below it.

The most reasonable and effective course to pursue with sensitive children is to place them in the company of persons already proficient along those lines where the little ones are defective in attainment. This is also the most successful road to travel with those who do not evince the usual amount of intelligence. No psychological experiment can be really successful or beneficial unless its nature be sympathetic. No process of forcing or cramming on the mental plane is any better when conducted through telepathic or hypnotic agency

than when resorted to by the routine methods of the ordinary school-house.

The prime requisite in education is affection between teacher and pupil. Any child will learn from one he loves, and this is true of feeble-minded persons of riper years. What is commonly called imitation is the most external aspect of affection, conceived on the psychic plane and manifested on the physical. Who wishes to imitate what he does not admire or love? The secret of genuine authority is affection for the instructor on the part of the instructed; and this has been so universally recognized by the religious world that one of the most popular books of meditation, employed by Catholics and Protestants alike, is "The Imitation of Christ," by Thomas à Kempis. The character of the Christ as portrayed by this author is so admirable in every way, that it calls forth a spontaneous desire on the part of the reader to do as the Ideal Man has done.

Descending from this exalted height of spiritual affection to the ordinary level of daily existence and the conduct of ordinary affairs, we cannot but note that whenever a child loves older companions he instinctively adopts their habits and strives to adjust his own conduct to their standard.

The joy and tranquillity of home life are so constantly marred by fault-finding that no apology is offered for dealing at some length with a question of such vital moment as harmony in the household. The old method of correction was by reproof, which is always a failure, as rebuke never inspires affection, and what is not loved will not be followed after compulsion is withdrawn. The love of order, cleanliness, decorum and

everything conducive to general welfare is inherent in every child; but the very beauty of order and of cleanliness is disguised by making them compulsory, for wherever compulsion is attempted liberty is outraged, and love of freedom incites to rebellion when freedom and opposition to set rules appear identical.

Let the behavior of teachers and parents be a continual object-lesson; and if it be necessary to call special attention to some unmanifested virtue in the child, let that quality—not the vice which is its contradictory—be the subject of comment. Call attention to the beauty of holiness, but do not dwell upon the hideousness of evil. Every word spoken and every act noticed become a mental treatment by direct suggestion to all who are in any way sensitive; and those who are delving deeper than the mere surface of suggestion know that every time one's thoughts are turned toward a particular subject, a suggestion is made to others to do the same. Nothing except silent influence is so suggestive as actual behavior. Let parents and teachers do themselves whatever they wish their charges to do; and instead of setting up opposite standards—one for youth and the other for mature age—let them allow only one, and to that standard faithfully adhere. Children are very honest, very quick to detect what is inconsistent, often extremely logical, and invariably sticklers for fair play. We have to deal, not with monsters of vice whose wayward wills are perpetually turned toward evil, but with undeveloped angels whose natural dispositions beneath all superficial encrustations are essentially divine.

Once let it be admitted that children wish to do well

and are capable of doing well, the coast is clear for the practice of mental methods in education at their highest and best. Froebel, the founder of the Kindergarten, wisely taught that never more than fifteen scholars at a time should be allotted to any teacher; and he made this recommendation because of his keen insight into the real needs of little ones whose specific individualities require to be carefully studied. Delsarte, the originator of a famous Art of Expression, was himself a true mystic, and based his theory with its accompanying exercises upon a recognition of the sovereign right of every child—a right which he defended as strongly as did Emerson. Once concede the right of individual expression to every soul embodied on earth, regardless of whether the dominant aptitude in a given instance be that of the poet or the blacksmith, or both combined, and the method pursued becomes legitimately educational and, therefore, the very reverse of coercive.

External processes of training are often so unwelcome and unnatural that they produce illness and general lack of mental vigor, while what has been forced upon the intellect is soon rejected and forgotten. There can be no use in graduating from a college by means of some artificial mental strain or under the pressure of a momentary stimulus, and after a period of nervous prostration discovering that the acquired information has been lost. Knowledge should be imbibed, absorbed, assimilated. Everybody knows how invigorating and refreshing it is to bathe, not only in water but in sunshine and fresh air. Our bodies breathe all over; they drink in light, heat, air, and all that is essential to their welfare, precisely as the earth absorbs the warmth and moisture,

without which the seeds sown within it could never be quickened into life. As flowers blossom, intellects unfold; but minds, like flowers, require congenial conditions for expansion and expression.

The theory of evolution explains the methods by which natural development proceeds, and these are distinctly those of all who are seeking to apply the fundamental doctrines of the new psychology to the development of an improved educational system.

*Intuition* is a word frequently heard, but its simplest definition — inward teaching — is rarely given. There is nothing more mysterious in the intuitive perception of truth than in any natural process of growth; but *truth* and *fact* are essentially different. The former, which is eternal, unchangeable and universal, may be intuitively perceived; but facts relating to material phases of existence are not thus interiorly communicated, but enter the mind through external or sensuous avenues.

The word *education* is employed in two opposite senses by most writers and speakers. Departing from etymology, they overlook the true derivation of the word, applying it to what is merely schooling and artificial training. Many college graduates have but very little available information at command, and if called upon for a ten minutes' speech they plead inability because of lack of preparation; while natural orators of remarkable fluency are frequently uneducated people, from the university standpoint. Plato's doctrine of innate ideas is essentially true; the soul has direct access to a universal fountain of knowledge, a perennial spring which can never run dry.

The simpler the external mode of life, the more immediate is the contact of the human intellect with the informing *ego*. The more exacting and complex the outer life becomes, the less freely does the intellect receive from the spiritual centre within. All venerated records of man's spiritual progress and experience emphasize the reception of truth by seers and prophets in dreams and visions, that is, in subjective states of consciousness — when disentangled from absorbing cares, anxieties and the fret and worry of busy commerce and housekeeping. The prime requisite for receiving knowledge intuitively is to let go of things external. Mental relaxation, upon which muscular relaxation is sure to follow, is the true Rest Cure. Many people believe there are wonderful sounds at night which do not exist by day; this belief arises from the greater quietude of the listener at night, and the absence of many daylight occupations. The weirdest and most poetic associations cluster around the midnight hour, solely by reason of its quietness. It is one of the most universal experiences of authors, poets, painters, composers, inventors and others, that they wake suddenly in the middle of the night or very early in the morning, fully equipped for the simple mechanical process of transcription, a theme having been completely suggested to them during a period of somnolent activity. It is through interior suggestion that our greatest novelists receive not only the outlines of plots, but the minutiae of detail which so vividly portrays a real though imaginary character.

Whence comes this information? We aver that there is a universal world-atmosphere on which is inscribed in detail an exact record of everything that has taken

place on earth from the earliest geologic epoch to the present hour. Not only are fossils and vestiges of ancient civilization abundant when sought after by the diligent archæologist, but the universal atmospheric palimpsest — the veritable book of the recording angel of mythology — is open to every seer to read. As passivity is necessary to the fullest reception of impressions, the sleeping or resting mind drinks in knowledge as one absorbs in a moment the details of an entire scene, if the eyes are clear-sighted and the air is not clouded. There is such intimate contact between kindred minds all over the world that some of the truest, most interesting and instructive mental phenomena are attributed by ignorance to *plagiarism*. A plagiarist is one who deliberately appropriates to himself the fruits of another's mental industry. The true sensitive is one who gets information and gives it forth, not knowing where it originated or how he came by it.

There are talented people everywhere hungering and thirsting to express themselves outwardly, but deterred by some untoward circumstance, such as lack of means, time or opportunity. These people do not hide their light under a bushel nearly so effectually as they believe. Their mental emanations go out into the common air and are breathed in by receptive minds in perhaps the remotest portions of the globe. When you say that an idea strikes you — and we are all conscious of being *struck* with ideas unexpectedly — you are the recipient of a thought precipitated, consciously or sub-consciously by some one. As it is only through the *law of attraction* and by means of *affinity* that we can receive anything, it generally happens that what we receive most

pointedly is something we care a good deal about. Experiments in mental suggestion are not successful between all people, but only between those who are in natural sympathy.

Except in cases where suggestions are made directly through the exterior avenues of sense, distance is no obstacle to success, for — as with a telegraphic or telephonic system — wherever wires are laid and connection established, communication is easy, but it is impossible without the needed links, no matter how short the distance between two points. Those who conduct experiments in mental suggestion in their homes, and confine their circle to their own family and friends, find that two persons may be seated together on a sofa holding each other's hands and gazing into each other's eyes, and even making passes down each other's arms according to mesmeric usage, but all to no effect; yet from the most distant corner of a large and crowded hall a professor of psychology may readily influence a *subject* in the remotest gallery seat, while no one in his vicinity will respond to his mental appeal even slightly. This influence is exerted through a law of electro-magnetic affinity, clearly perceived by Goethe and other philosophic intellects.

From simple lack of knowledge many well-disposed people frequently intrude mentally upon the spheres of others, thereby producing friction and involving themselves in disappointment. In a general way, acknowledging the common desires of humanity, mental suggestion may be freely given to all; but the *general* and *particular* aspects of the work are distinctly separate. Every one desires health, happiness and prosperity;



therefore it is lawful to suggest to every one you meet, and to whom you direct any thought at all, that he is well, happy and prospering in all legitimate undertakings. The Golden Rule amply covers this general phase of the subject, which deals with our mental attitude toward humanity at large. In particular cases, however, it is needful to exercise the utmost discretion, in order to produce the best results and avoid unpleasant sequences.

Sensitive children manifest their attractions very plainly, and only those to whom they are instinctively drawn are adapted to be their teachers, nurses or companions. The custom of forcing children to submit to the caresses of every visitor, or even of every relative, is pernicious in the extreme ; and to this cause alone may be attributed a large percentage of infantile distresses. Even animals indicate who are most fit to train them. Whenever there is sympathy between a child and adult, it is only necessary for the latter to know something himself and to think steadily upon it in the child's presence for the little one to perceive and inquire about it. Perfect grammatical expression may be silently communicated to a receptive child, who will repeat the sentences in time exactly as they are mentally held by the teacher. Your mental requests are readily responded to by children who are attached to you, while those who do not love you are very difficult for you to influence. It cannot be too frequently reiterated that any endeavor to force mental commands and compel obedience by subjective methods savors of slave-holding, and is therefore to be condemned.

The remark is very frequently made that persons are

incapacitated for mental effort by reason of their poor brains and generally imperfect bodies. Were the brain so constituted that no changes in its condition could be effected by mental processes, such objection would be valid ; but the fact is that the brain is plastic or mobile in texture, and subject to incessant structural changes under the influence of modifying thought. So long as a brain remains in an obdurate condition it is not possible to express the most perfect harmonies through so imperfect an instrument ; but when it is understood that the pabulum supplied to an undeveloped brain stimulates it even to the point of ultimate reconstruction of the particles which compose it, this theory of brain-renewal (which is in strict accord with all that is known of physiology and psychology) opens up a boundless field of hope and promise for the educator who relies on mental suggestion as a means toward the end desired. In suggestive treatment for intellectual unfoldment no notice should be taken of deficiencies and aberrations. To be successful, the appeal must be made from an awakened centre of intelligence in the one who gives the treatment to an unawakened but arousable centre in the one to whom it is given.

The psychologist who devotes himself to educational work has but to feel intensely and express vigorously that which, though as yet non-apparent, can be rendered active in the pupil who receives this psychic treatment. Though it is always a matter involving time and patience to highly educate even by mental suggestion, very dull or stupid children, it often happens that the dulness or stupidity is apparent only when surface methods of training are employed and

disappear entirely when psychic methods are resorted to.

We now desire to carry the theme a step higher, and treat of the distinctly *moral* aspects of the theme.

Such words as *useful* and *utilitarian* are subject to wide and varied interpretation. Though it is legitimate to employ these terms in connection with exterior advantages of a commercial and industrial character, they are employed in their highest sense only when reference is made to the ethical advancement of the individual and the race. It is scarcely doubted by deep thinkers in any school of philosophy that moral questions have much to do with health and happiness, both public and private.

Interesting and important as it is to find within our grasp an educational system beyond the ordinary scholastic means for unfolding the human intellect; attractive as it may be to contemplate an effective mode of removing bodily difficulties without recourse to drugs or any painful or unpleasant physical appliances; to know how to remove immorality, and to develop the moral sense in those who seem deficient of conscience or moral feeling, is assuredly a greater problem so long as social evils and private vices continue to afflict mankind.

That all human beings are potentially or essentially good must be admitted, or any endeavor to improve the condition of those who seem intrinsically evil will prove abortive; yet intelligent psychologists do not teach that because all human beings are capable of manifesting their inherent goodness, discord and harmony, strife and peace, and many other vivid contradictories are equally desira-

ble and to be accepted as of one piece ; nor do they teach that no discrimination need be made between the use and the abuse of a faculty, or between blind and intelligent courses of action.

In the Sermon on the Mount it is noteworthy that, at its conclusion, the words concerning two houses — one of which will stand and the other fall in time of tempest — refer not to architecture but to that on which the buildings are respectively placed. One kind of structure is built upon rock, the other upon sand. We are not told that the former is architecturally superior to the latter : we are simply informed that because one is founded upon rock, it will stand ; while the other, beautiful and costly though it may be, will fall because built upon sand.

A theory, to be worth anything, must of necessity rest upon a basic principle, for if there be ambiguity in the primal premise, no amount of logical deduction can atone for this lack of solidity in the foundation. It is plainly in consequence of hazy and erroneous views of human nature that so little progress is usually made in reformatory directions by those who are sincere in their attempts to cleanse and purify the social fabric, as well as to elevate individuals in whose welfare they are specially concerned.

Multitudes of parents are vitally interested in the moral welfare of their offspring ; but do those who follow in the old tracks succeed in producing the good results so earnestly desired in their children's lives ? Do we not hear wails of anguish on every hand ? Do we not almost daily encounter heart-broken mothers whose constant cry is that, after all their prayers and efforts, the objects of their special love and care are continually

drifting further and further from the path of virtue? In a course which utterly fails to accomplish the end for which it is instituted, there must be a radical defect somewhere. Prayer and faith are not illusions; but very much prayer is faithless, and very much desire is linked with doubt of its fulfilment. Faithlessness is parent of doubt, and doubt prevents fruition wherever it gets a foothold.

The sad song, "Where is My Wandering Boy Tonight?" is popular, in consequence of its pathetic sentiment; but the suggestion conveyed in the song is harmful in the extreme—injurious to the one who sings it as well as to whoever is telepathically affected by it. The very reverse of the idea therein expressed is needed to convey morally invigorating influence to a wandering youth, no matter whither he may have strayed. As the morbid sentiment of this song voices the common impulse of those who feel called upon to *pray for sinners*, and as such feeling tends to produce an aggravation of the disease bemoaned, it is important that all who undertake to deal with the moral advantages of suggestion should first turn such expressions right side up. The fundamental mistake made by the author of this song was in taking for granted that the absent youth was where he ought not to be, engaged in some mischievous occupation. There is no reasonable warrant for such suggestion. A prodigal may be in the very act of contemplating a return, and a young man is not necessarily a prodigal because his inclination may have temporarily led him away from the ancestral home. To leave the parental abode is not always to wander in a wilderness of guilt; and even if it were,

the words of one of the grandest parables to be found in any literature should correct the belief that sinners are wilful culprits, with downward intentions: "When he came to *himself* he said, 'I *will* arise and go to my father.'" In those sublime words we listen to a true statement concerning the essential human will or primal root desire of every human being.

A suggestion, to be successful, must be in accordance with the real nature of the recipient. Many curious and incoherent statements are made regarding human nature — what it is and what it is not; and among the most bewildering declarations, we constantly meet with lamentations over its proneness to a gross selfishness, presumably absent from the thoughts of those who attribute it to the majority of their fellows. What can be more ridiculous, when analyzed, than such a statement as "Human nature is very selfish," linked to such context as, "but I am not selfish"? What is the speaker then in his own estimation, an ape or an angel? A man he cannot be, if unselfish, provided human nature is always selfish.

In these days of much speculation concerning ideal commonwealths to be established in America and elsewhere, certain philanthropists, more co-operative in spirit than some of their neighbors, frequently read socialistic romances, and becoming charmed with the altruistic sentiment expressed, feel that their better or higher self has been forcefully appealed to — the author having succeeded in making his readers feel the moral stimulus which must ever accompany a well-written book. But the peculiarity here is that these enthusiastic people consider that the high ideal presented could

easily be rendered actual, if only human nature were differently constituted, but being as it is, human selfishness prevents the realization of an ideal. The absurdity of this position becomes manifest when we consider that those who thus belittle human nature are themselves no more than human, though declaring an intense desire to carry out what the selfishness of human nature forbids, according to their theory.

Do these people realize, even slightly, the drift of their own statements concerning the difference between *their* nature and that which they call *human* nature, and which seems to them so different from and inferior to their own? The logical inference is that in their own estimation they are superhuman; consequently, from their supernal height of selflessness, they can but look sorrowfully down upon the selfish human race and impotently regret its degraded character. These people are frequently very religious in profession, and call Deity the author of humanity; yet in another part of their creed, human nature is so vile a thing as to prefer strife to peace and pandemonium to paradise, even though it did spring from God originally and is continually sustained by the influx of divine life!

The prime requisite in moral teaching is that the teacher clearly acknowledge that those to be taught are both able and willing to receive the proffered help; in a word, that they are open to all influences of an elevating character. Before such a view can intelligently be taken, it is necessary to probe deeply into the essentials of human character and to ignore the *accidental* seeming, while firmly grasping and retaining hold upon the *essential* nature of human will.

By the latter term we mean permanent affection, or root desire; the former means all passing affections and transitory desires, such as fleeting whims and caprices growing out of false estimates of the value of things. Essential desire includes not only the will to be healthy, happy and prosperous, but the intentional desire for all that will truly serve such ends.

Deeply rooted in every nature is a thirst for righteousness which no unrighteousness can ever slake. "My soul is athirst for God; yea, even for the living God: when shall I come to appear before the presence of God?" This is an ejaculation common to human nature; it is therefore natural that Theodore Parker's favorite hymn, "Nearer, my God, to Thee," should be one of the most popular hymns in existence, loved and sung with equal fervor by people of the most varying opinions on matters theological. "Nearer to my highest conception of goodness I would be drawn," is only another and more elastic way of expressing the same idea. A common aspiration breathes through us all. None are content with anything less than what we feel to be the highest. It is to this noble, uplifting and universal desire that moral suggestion must be made, or it cannot be effectual.

The question of making moral appeals to people without their knowledge or expressed consent is a branch of this subject which gives rise to needless controversy, for if it be conceded that mankind is possessed of two wills, one permanent, the other evanescent, the inference is that the latter has no right to consideration when in conflict with the former. Some such admission must lie at the root of the law which permits one per-



son to restrain another from committing suicide, or from doing himself serious bodily injury, for in such cases it is not always clearly shown that harm will also result to others. Where violence or robbery is attempted, the case is, of course, much stronger, and in such emergency no reasonable person would think of offering objection to the employment of rational restrictive measures. In these days objections are wisely offered to every form of penalty the object of which is to inflict suffering on the offender; but nowhere is protest made against corrective and educational discipline by level-headed thinkers.

It logically follows that the milder, the more distinctly humane, and the more permanently effective the corrective measures employed, the more justifiable and desirable they necessarily become. The idea of punishment is barbaric; the harshest punitive measures are invariably in vogue among barbarians, whether they have assumed a cloak of professed civilization or not. The old doctrines of penology are so inhuman as to be rarely apologized for in cultured circles to-day. Speaking of the tortures inflicted a few centuries ago, it is now customary to denounce them in unmeasured terms or to offer the extenuating plea that hostile historians have greatly exaggerated their ferocity and misinterpreted their object. Though all philanthropists are hailing with delight the abolition of punishment in the old sense of the word, no benefactor of the race, such as John Howard or Florence Nightingale, has opposed reformatory or corrective discipline. On the contrary, reformers of the best types have been particularly stringent in demanding means of correction for transgres-

sors of law and order, so as to secure the common good.

The phrase, "interference with another's liberty of action," has a formidable sound. It certainly looks unconstitutional and aggressive; but those who employ it most frequently seem to misapply it amazingly. Liberty-loving people are not outlaws; freedom is not lawless license; therefore it is useless to speak of personal liberty as being absolute, regardless of the rights of the community. So long as individuals are members of society, they must be bound by regulations affecting the entire social organism, and it soon becomes only a question of ways and means for dealing with disturbers of the peace. The divine precept, "Overcome evil with good," is a counsel of perfection, and as such stands infinitely above the wretched, futile measures of those who vainly endeavor to overcome evil with evil, which always result in failure.

Clear teaching on the subject of human nature leads to a point where the "divinity which shapes our ends" is acknowledged as indwelling instead of extraneous. From the altitude of so ideal a position the moral teacher must necessarily work. Many well-known and practically indisputable proofs can easily be presented to show that the love of good is innate in *all* mankind. Pass down a street and mention any one's name in an audible conversation with your companion, saying: "I know Mr. — very well; he is a thoroughly honorable man." You are not likely to give the slightest offence, though the person should be passing at the time and overhear your remarks. If, on the other hand, you mention a person by name and say that he or she is dis-

honest, untruthful, or even unkind, you may give grave offence; and if your conversation is overheard or repeated, action for libel may follow. It is tacitly admitted everywhere that we have a perfect right to talk *about* people, but no right whatever to talk *against* them, as damages are collectible for injury done to feelings as well as to reputation and business interests. If no one objects to be considered upright, and no one is angry when his character for honesty is indorsed, the precept of the Golden Rule is fully carried out in all cases where moral treatment is scientifically administered.

Popular objection to mistaken kinds of mental treatment grows out of the violation of this rule involved in the attitude of those who attempt to give treatment without realizing the necessity of being themselves in the right mental frame before attempting to convey benefit to others. Simple thought-transference is not healing, though healing may be and often is brought about through telepathic agency, which is frequently a proper means to a noble end. But to transmit thought is not of necessity to convey *beneficial* thought; hence the main consideration is always relevant to the nature of the thought transmitted.

Any one performing the gracious work of moral healing must be a great deal more than conventionally moral himself; he must have a deep sense of the morality-loving nature of our common humanity, and be prepared, in consultation with himself, to reason out the distinction between the true *ego*, or higher self, which is immortal, and the lower personality, which cannot be immortal because its character is changeable; and changeableness is not an attribute of immortality.

The old distinction between *anima divina* and *anima bruta* appeared in different language in some mental-science literature which employs the terms, "mortal mind" and "immortal mind, or spirit." Mortal, from the Latin *mors* (death), means *subject to alteration or transition*; and just because the intellectual part of man is changeful, while root desire is changeless, moral reformation can be effected. This would be impossible if there were nothing to reform, or no disposition in man to work out his own reformation. It need scarcely be argued that a vast amount of pleasure-seeking ends in pain-finding. Of the multitudes undertaking to *see life*, the majority see instead what closely resembles death. Indulgences of all unwise sorts result not in satisfaction but in actual suffering and annoyance, which tends to show that, though intentionally men are in pursuit of happiness, yet really they are on the road to misery when they seek happiness in perverted ways.

With essential motives prompting to action the moral teacher must invariably agree, but with the proffered means he may have no sympathy whatever. We can readily suppose two persons in conversation concerning capital punishment, vivisection, or some other theme now prominently before the public, both desiring to advocate only what will redound to the benefit of humanity, but, through diversity of view, taking reverse sides of the question. One advocates the death-penalty because, in his judgment, by executing a few capital offenders a number of innocent persons will be protected, while intending culprits are restrained, through fear, from committing the crimes they may be contemplating. The other takes ground against the

extreme penalty because the ends of justice seem not served thereby, and prospective criminals are not deterred from the commission of crime. The same may be said of the advocates and opponents of vivisection. Some honest people believe that by its means gain accrues to science, and that human life is prolonged in consequence of the facts discovered in laboratories where living animals are dissected. Others are convinced that this claim is utterly foundationless; consequently they vigorously oppose the practice, on scientific as well as on moral grounds. Our own views on this subject are fully expressed in another essay.

This illustrates how easily two or more sincere people may agree in intent and yet radically differ as to the methods of carrying intentions into effect. Applying this illustration to moral healing through mental suggestion, the way is paved for the direct application of the subject. An immoral person should be treated as an imbecile, and no imbecile should be either harshly dealt with or considered incurable. There are frequently good reasons for administering silent treatment before speaking the healing word in the patient's hearing. It is to the inner man, or sub-self, that the appeal or address is made; that is, to the subjective mind on its own plane and in its own language. There is something seemingly phenomenal about this silent process which commands attention and awakens interest; such treatment appeals directly to the better instincts, meeting with neither intellectual cavil nor wordy opposition. No one can *say* all he *feels*; the deepest emotions lie beneath the deepest language.

Moral suggestion should not be limited to silent

appeal, but — in consonance with a right understanding of the law of outer correspondence to inward truth — books, pictures, statues, mottoes, theatrical representations, indeed all things calculated to suggest the idea to be conveyed, can be regarded as genuine auxiliaries. The suggestion made by such a depressing motto as “One black sheep makes many” is detestable, and though it may be intended as a warning, it is in reality an iniquitous suggestion. “One white sheep makes many” is a very acceptable motto if placed on the wall of a school-room or reformatory institution, as it immediately suggests that virtue is communicable, while no suggestion of vice is presented. “Speak no evil” is objectionable, because the last word, when placed within range of vision, exerts an unwholesome influence, and there is no inspiration whatever to be gained from so utterly negative a command. All orders and suggestions to be effectual must be affirmative.

Proposals to change the language of the venerable Decalogue sound irreverent; but can any thoughtful person complain that the spirit of Mosaism is altered because some reformer substitutes the affirmative “Thou shalt be honest” for the negative “Thou shalt not steal?” Negative virtue cannot be on a level with positive virtue; hence, the higher moral suggestion can only be made when the negative is dropped and the affirmative substituted.

Psycho-physical modes of treatment are good, but purely psychical methods are still more effective; but no one can intelligently employ a method whose force he neither understands nor feels. If there are people who still believe that the human intellect and con-

science can be reached only through the senses, they are perfectly consistent when practising a psycho-physical system. But experienced practitioners know that the word *only* should be stricken out of the phrase; for, though many people are doubtless successfully reached through their senses, by means of "ideal suggestion through mental photography," there are multitudes who can be reached most effectively by a purely interior method. There is no inconsistency between the two methods, the purpose of both being the same. The latter is the more effective, however, especially among those keenly alive to the action of subtle forces.

The same motive must underlie all treatment, but one method need not be adopted universally. Fifty cases may be treated externally in fifty different ways, as beneficial results follow upon unifiable though not uniform courses of procedure. The Gospei narratives and the Acts of the Apostles give no warrant whatever for uniformity in method; hence no Christian Scientist who narrows modes of practice down to a set of rigid rules and stated formulas, is in accord with the New Testament, which, from the professedly Christian standpoint, is the one authoritative text-book. The largest latitude must ever be allowed for diversity in methods of applying truth, but the essential truth to be applied in all cases may be summed up in some such way as the following: "My friend, whoever you are and whatever your condition, you are a member of the human family, and the whole race is essentially good. I call upon you in the name of our common humanity to live up to your highest and best; to gratify your desire to enjoy

life in company with your neighbors, whose rights are identical with your own."

In special cases, where some particular vice is prominent, it is lawful neither to say or think anything about it, but steadily to affirm the real potency of the opposing virtue. If there are seven deadly sins, they are simply the contradictories of seven cardinal virtues. Sloth must be vanquished by the love and practice of industry; therefore industry, not indolence, is to be suggested in moral treatment, which in all cases must be a steady, continuous appeal to the potential element which it is desired to render actual. If combative and pugnacious children are accustomed to play with toy soldiers and look at battle-scenes, the readiest external antidote to their pugilistic proclivity is to furnish them with peace-suggesting games and pictures. In such cases the external surroundings of the children must be brought as nearly as possible into conformity with the mental pictures which parents and teachers are silently presenting. Rational agreement between silent suggestion and outward provisions commends itself to all intelligent practitioners of the art of suggestion, which is simply, when all is told, a steady, constant method of appeal to inherent virtuous capacities which only need encouragement to become expressed in noble deed.



## LECTURE XV.

### TELEPATHY AND TRANSFERENCE OF THOUGHT, OR MENTAL TELEGRAPHY.

THE word *telepathy* literally means feeling at a distance; therefore it is properly a term capable of exceedingly wide application. The word *feeling* suggests a great deal more than either touch, taste, sight, hearing or smell, as those five universally accepted senses are confined to certain well-defined branches of feeling or sensation, while feeling itself is universal. Four of our senses are confined for their modes of manifestation to the human face and frontal portion of the head, while one (touch) extends over the entire body. Understanding the omnipresence of touch as displayed through the living organism, whether of man or inferior animal, we are not at a loss to account for *feeling* when we compare it with touch; for just as we say that we can only see through our eyes, hear through our ears, smell through our nostrils, and taste through our palate, while we experience the sense of touch from crown of head to soles of feet, we have an illustration of how the psychical perception, sometimes imperfectly designated a sixth sense, conveys to the psychic brain the knowledge of objects and forces which come in contact with us, no matter at what point or in what manner.

Have we six senses? is a query often raised, to which

differing answers can easily be given. What is meant by a sense? must first be answered before we can reasonably talk of five, six, seven or any other definite number of senses. "The seven senses of man" is a very old expression, and like many another ancient proverb, it is susceptible of an occult or theosophical interpretation suggesting that it may have come into use originally among people far more deeply versed in the profound science of human psychology than are the vast majority of collegiate professors to-day.

But to return to the inquiry, What is meant by a sense? In that curious old book, "The Holy War," by John Bunyan, the author of "The Pilgrim's Progress," he speaks of the City of Mansoul having five gates named Eye Gate, Ear Gate, Nose Gate, Mouth Gate and Touch Gate. Though so singular an allegorical work as one of Bunyan's characteristic productions can hardly be classed with scientific literature, we hardly know of any completer or clearer definition of a sense than that it is a gate admitting of ingress to the spiritual seat of human consciousness, and also of egress for that consciousness as it seeks expression for itself in outward ways.

No intelligent person can say that the eye sees or that the ear hears; we all say that we look through our eyes and listen through our ears if we attempt to use anything like precise language. We therefore postulate an *ego* which employs the sensuous avenues as means whereby it expresses its inner life and makes its power felt over material things. Perception, as a single word, may be made to express all we could possibly mean were we to employ a number of words to designate

different modes or phases of perception. It is the soul that perceives, no matter through what gateway it expresses its inherent knowledge or takes cognizance of outward events; it is, therefore, quite possible to perceive mentally a state such as that entered by the successful psychometer who psychometrizes objects without having recourse to more than one sense, namely, that of touch.

The writings of Prof. J. R. Buchanan, notably his "Manual of Psychometry," abound with declarations to the effect that Mrs. Buchanan and many other sensitives have perfectly described the characteristics of people at a distance by only touching some article handled by these physically unseen persons. Clairvoyance is so mystical a faculty and operates so extensively that it is never quite safe to say *unseen* outright without a qualifying adjective.

But what is clairvoyance? Etymologically it is only the French equivalent for the English *clear sight*. What, then, is *clairaudience*? Only the French equivalent for the English *clear hearing*. In these so commonly employed terms, *clairvoyance* and *clairaudience*, we find a telling example of the mystery with which foreign words are surrounded simply because they are not native to our mother-tongue and consequently easily surrounded with the halo of mystery which can always be made to encircle the imperfectly known.

How far can any one of the five universally accepted senses go? is a question not only difficult to answer, but seemingly unanswerable. If clear sight and hearing are admitted, then we can just as reasonably add to the "clear" list, clear touch, taste and smell, which when

analyzed would only imply an unusually large measure of development along ordinary lines of development. Telepathy does not necessarily open up the discussion of a sixth sense in which many students of psychic science delight to indulge; but it does open a very wide field concerning the possible extension of our universally acknowledged faculties to a practically limitless extent.

A simple illustration serves well at this point. Let us suppose three men standing on the ocean beach gazing out to sea. The first of them suddenly exclaims, "Oh, look at that ship, how plainly one can see its rigging." The second one says, "I think I can faintly discern a masthead; but my sight evidently isn't good enough to see the ship, which you say you can see so plainly." The third man says, "I see nothing, and for all I know you two fellows are only giving way to imagination." These three companions shortly after repair to an oculist to have their eyes examined and their sight tested. The oculist, who examines Number One first, says, "You, sir, have unusually keen vision and are exceptionally long-sighted; you can see with your naked eyes more than many men can see with the aid of powerful spectacles." Turning to Number Two, he says, "Your eyes are about up to the average, but your sight is in no way unusual." To Number Three, he says, "Your eyes are so very defective, you are indeed so extremely short-sighted, that I strongly advise you to take to wearing glasses at once." The oculist in pronouncing these three verdicts has unknowingly explained in the most satisfactory manner the seaside incident of which he was totally ignorant.

Three women and three cases of hearing with different degrees of clearness; three boys in connection with trials of taste; and three girls for the purpose of testing acuteness of smell,— could all furnish equally vivid illustrations; and we are certain that the senses of touch as well as the other four senses could be found to manifest in the cases of men, women, boys and girls in just about the same extraordinary manner, and that entirely without reference to age or sex. Boys, girls, men and women, say from fifteen to thirty-five years of age, when all the faculties should be very keen, are to be encountered everywhere displaying the utmost variety in degrees of keenness and dulness of perception, proving that neither age nor sex has anything to do with activity or inactivity of natural perceptiveness.

But it may be fairly asked to what extent external culture is responsible for proficiency in the use of any natural faculty; and if telepathy and all connected with it be accounted natural, even though possibly unusual, how far we can apply similar means to the cultivation of that extraordinary sensitiveness — without which telepathic experiments cannot be conducted — to those successfully employed in increasing visual clearness and various other phases of discernment. We notice that it is invariably necessary for purposes of culture to place the subject of experiment in a position where he or she is really compelled to increase the efficiency of a special faculty or prove incompetent for the work assigned.

Sense of color is particularly well developed among young women employed in fancy-goods establishments where the saleswomen are obliged to exactly match a number of slightly differing shades in silks, worsteds

and other materials used in fancy work. A girl of sixteen whose faculty for discerning color is only ordinary, after two years' employment in such a situation, will often at eighteen prove herself quite a color expert. To detect variations in tone it is only necessary to listen attentively to each particular sound emanating from choir or orchestra till at length a successful concert master or musical director, though a hundred instruments are playing or five hundred voices singing at once, can tell exactly what each individual performer is doing. People who work in perfume factories become phenomenally sensitive to odors; and the best cooks grow equally sensitive to delicate flavors.

All of which goes to prove that though educational processes and favorable surroundings may have no power to actually *create* possibilities, they have an immense influence in calling out latent capabilities. What we have grown accustomed to we no longer wonder at; therefore we no longer puzzle our brains over the mysteries of achievement with which we have grown familiar; it is only some new phase of an old subject which excites great interest and popular amazement.

In Hindustan, where the telepathic faculty is taken largely for granted among the native population, such telepathic experiments as appear almost incredible to Europeans and Americans are regarded as the most commonplace phenomena. But in times of special need the Indian Secret Service not only mystifies the Englishman, but it is of extreme value to the Hindu.

Telepathy, according to Professor Crookes, of England, who is certainly one of the most distinguished practical scientists of the day, was thus alluded to not

long since in the *Scientific American*, a very cautious sheet, which though it reports progress all over the world in scientific directions, is distinctly non-committal on all psychic problems :

No man of science has contributed anything to the recent discussions of scientific subjects which will appeal more plausibly and more entertainingly to the public imagination than has Prof. William Crookes, F. R. S., in his recent presidential address to the Society for Psychical Research. Professor Crookes occupies so distinguished a position in the scientific world that he is entitled to the most serious consideration, even though the mind, filled with preconceived theories, seems to reject his arguments. His logic is strong, and he makes an excellent point in devoting great attention to clearing away the "scientific superstitions" which may act as a stumbling-block to possible coadjutors who might otherwise trust themselves on the new and illimitable road which the society is endeavoring to open.

Psychical science was, he said, the embryo of something that might in time dominate the whole world of thought. Human ignorance beset research in this direction with many difficulties, but conscious ignorance was a healthful stimulant if it led to the conviction that one could not possibly lay down beforehand what did not exist in the universe or what was not going on in the world. One of the greatest thorns in the path of the society was the fact that very many people started with certain presuppositions depending upon a too hasty assumption that we knew more about the universe than really was known.

Addressing those who not only took too terrestrial a view, but who even denied the possibility of an unseen world existing at all, Professor Crookes said he would like to point out to them the difference in the apparent laws of the universe, which would follow upon the mere variation in size of the observer of them. Following this idea out, he imagined, first, a homunculus of microscopic size. Professor Crookes put his imaginary homunculus on a cabbage leaf, and speculated as to what would be the Lilliputian philosopher's conception of the shape of the world, the laws of nature and the scheme of the universe. The motes dancing in the sunshine would be to him "cumbrous objects like portmanteaus flying through the air." He would be terrified by the tiniest insects. Next the professor gives as an example a human being of enormous magnitude, showing by familiar illustrations how the supposed laws of matter and of the universe would appear to such beings

to be quite different from those now accepted. Was it not possible, he asked, that we also, by the mere virtue of our size and weight, might fall into misinterpretations of phenomena; and that our boasted knowledge might be simply conditioned by accidental environment and therefore liable to a large and hitherto unsuspected element of subjectivity?

Having cleared the way by means of ingenious speculations for his invasion from the domain of physics into the region usually regarded as that of metaphysics, Professor Crookes discloses his wave-law theory. It is an extension of the well-known natural law under which sound is conveyed by vibrations of the atmosphere and light by the vibrations of the thinner ether. He presents an interesting calculation of the number or rapidity of these vibrations.

Was it inconceivable, he said (after making an elaborate calculation as to the vibrations which produce sound and light), that intense thought, concentrated by one person upon another with whom he was in close sympathy, should induce a telepathic chain along which brain-waves should go straight to their goal without loss of energy due to distance? Such a speculation was, he admitted, new and strange to science; it was at present strictly provisional, but he was bold enough to make it, and the time might come when it could be submitted to experimental tests.

The brain-wave theory is certainly an ingenious and by no means an incredible one, though Professor Crookes wisely puts it forward as a tentative hypothesis rather than a dogmatic dictum of science. Whether that particular theory is the exactly correct one or not, there is certainly a great deal of reason for treating it with respectful consideration, as it serves to render definite to our minds the idea of thought as some kind of substance going out through the human brain and travelling along some other sort of substance till it reaches a destination to which it is directed, much as electricity (which is necessarily a force) travels across wires and is made the connecting link between two centres of human activity sometimes very wide apart.

Experiments in telepathy are intensely interesting



whenever they are successful, but success does not always attend honest effort. We notice that William Stead and his co-workers in *Borderland* are always ready to seize upon records of seemingly reliable telepathic experiments, even if they have to cull from the pages of American periodicals while they are working in England. This seemingly proves that really striking telepathic phenomena are rare in the Occident; therefore it partakes of the quality of *news* of an unusual sort, while in India it is largely taken for granted and would in no way astonish a large percentage of the natives. The business life of England and America is not favorable to repose, and the facilities for the transmission of news in ordinary ways are so great that comparatively little recourse has to be had to purely psychical methods.

One of our own contributions to an American periodical, reproduced in *Borderland*, gave an account of two young men in San Francisco who on a public holiday entered into surprisingly close mental relations with each other, resulting in one of the two, who was suffering at the time from indisposition, being greatly benefited by his friend's telepathic response to his request for an encouraging thought or mental treatment. As that particular incident has been commented upon quite extensively in both hemispheres, though the personalities of the young men are unknown to the public, we will call attention to two or three salient points connected with that little narrative which may serve to illustrate conditions which facilitate results.

In the first place a Sunday or public holiday is a favorable time, because it affords opportunity for unbroken

leisure not afforded on ordinary working-days; and on Sundays and holidays the public mind is much freer from care and responsibility than when business operations are in full swing and running at high pressure.

Second, the parties to the result must be well-adapted naturally, that is, they must have much in common intellectually, temperamentally or sympathetically.

Third, they must be so disengaged in thought at the time the telepathic message reaches one and another message is returned by the other, that the first sender must concentrate his thought entirely upon the one whom he desires should be the receiver; then he who is the first receiver and second sender must equally concentrate his attention upon his friend, who becomes the second receiver.

When two persons at a distance of at least two or three miles from each other are capable of keeping up conversations as though they were telegraph operators or had the use of a telephone, it proves that they are persons who have trained themselves to unusually close attention to one thought at a time; therefore the old outcry for further development of concentration can never be silenced until the concentrative habit has been so fully developed that it has become a second nature with us.

But having used that very familiar term *second nature*, we are led to ask, Is that a correct expression? We doubt its accuracy. A second nature suggests something artificially acquired or grafted upon the first or original nature; and in our judgment the telepathic faculty has much to do with a first nature which often shows itself plainly in children but becomes

eclipsed or veiled through the hardening, artificializing discipline of later years.

Telepathy has been referred to vestigial and also to rudimentary faculties ; and there is some show of reason in both those references. The telepathic faculty is by some evolutionists designated vestigial, because animals possess a goodlier share of it than do many human beings, and savages seem to have more of it at command than civilized people. Such natural people as the gypsies have a marvellous sensitiveness and natural adaptation to psychic studies, because of their simple mode of life which includes freedom from a hampering environment.

Vestigial, then, in one sense this useful endowment may be, but not in the sense that it is a vestige of something purely animal and barbaric which intellectual progress has caused us to outgrow ; for the artificial aspects of modern civilization are its bane and the cause of the abundant sickness and sorrow which everywhere prevail, despite the abundance of medical and other nostrums intended to relieve wretchedness.

Rudimentary, too, in one sense may this endowment be ; because, as the world goes forward in its advance toward a higher, happier and far healthier state than it is now in, though culture will abound, artificial restraints will disappear or be abandoned, thereby releasing the fettered spirit of humanity and allowing free exercise for such interior gifts as are common to human beings, but which can only be expressed in normal freedom.

Liberty certainly can never be identified with license, for true freedom must be so entirely universal in

its scope that it utterly refuses to tolerate the bondage of one and the lawlessness of another. Our psychic power which is inherent or inborn, is repressed by artificial encumbrances and frequently forced into retirement by fear or ridicule. Children should be freely permitted, but never urged or compelled, to give evidence of psychic ability, for true psychism is inseparable from spontaneity of thought and action.

The chief difficulty with most honest experimentalists is that they are far too excitable; they dread failure; they strive after success, and by their very trying they defeat the end they seek to serve. Two intimate friends nervously anxious with regard to each other are in a partially neurotic condition, which is always unfavorable to the harmonic exercise of any psychic gift.

The nervous temperament rightly understood may be the psychic temperament; but very few people show any discernment of the difference between natural nervousness and nervous disease. That is why sensitives are called neurotics in so many would-be scientific books and pamphlets. The nervous temperament is the one above all others pliable and susceptible to the movements of mind; for, instead of being, like the lymphatic, slow of motion and indisposed to exercise, it delights in mental activity though it is often opposed to all unnecessary physical activity. With highly nervous people who are perfectly healthy, the skin is apt to be thin all over the body and the nerves lie near the surface. Literally, in such cases people are thin-skinned; they can be easily affected by fine substances which approach them, and can understand practically what is meant by the phrase, "Thoughts are

things." Sensitiveness in such cases is normal, entirely natural, and very instructive as well as beneficial. To seek to suppress such sensitiveness is absurd, while to invite it to reveal itself as it will, is the only wise course to pursue.

Let us get rid, then, of the second nature theory, and go back to first principles, maintaining that this susceptibility to impressions is a part of first nature, which, when unspoiled, shows that we are possessed of far more acute faculties than is generally supposed. The Scotch Highlanders call "second sight" what is really intensified or clear sight; and it is largely due to their natural, simple, uneventful and meditative lives that they owe much of this remarkable ability.

A quiet evening is often sufficient for the demonstration of many a singular fact closely connected with psychology, and whenever two or more really congenial friends meet in spirit, whether their bodies are near together or far apart, they can speedily prove the reality of mental interaction.

In our novel, "With One Accord" (published by the Banner of Light Publishing Company, Boston), we have devoted a chapter to experiments in telepathy founded on actual experiments, but in all our experiments we have never been able to entirely separate telepathy from clairvoyance or from mediumship, and as the latter subject is full of interest for inquiring minds everywhere, we now proceed to consider it in a special essay.

## LECTURE XVI.

### MEDIUMSHIP, ITS NATURE AND USES.

No modern work on psychology does other than shirk grave issues if it omits to face the stirring question of mediumship, which in its manifold phases is now challenging the attention of the entire civilized world.

Fifty years ago, when the "Rochester knockings" were first heard at Hydesville, N. Y., religion and science were both nearly materialistic, though many phases of psychology had become known to an influential minority of the public through the agency of mesmerism and much else connected therewith. For the past half-century Spiritualism has had its ups and downs, and mediumship, which is its corner-stone, has been subjected to searching scrutiny as well as to blind eulogy on the one hand and censorious condemnation on the other.

To be a *medium* is simply to be more sensitive in some direction than the bulk of one's associates, and by reason of such sensitiveness to be marked off as a peculiar individual. As we have already stated in previous essays, all kinds of sensitiveness can be either normally or supernormally displayed, that is, they can be either healthy, beautiful and useful in the highest sense, or as the products or concomitants of disease they can display peculiarly repellant features. As certain sub-

stances are decidedly diaphanous and others equally opaque, and others again semi-diaphanous or semi-opaque, so sensitiveness varies in different individuals, from extreme to slight, and in all cases it is connected with some phase of mediumship. The common ideas concerning mediumship which are still afloat in many places are founded rather upon peculiar phases of mesmerism and certain aberrant phases of spirit-control, such as *obsession*, than upon the higher and purer aspects of this great question.

Dr. J. M. Peebles, in his reply to certain Australian clergymen, has used very strong language, both in defence of what he understands by Spiritualism and in condemnation of what he styles Orthodoxy ; and taking his point of view into consideration, we are in no way disposed to arrive at any different conclusion. But when valiant defenders of a great cause only look on the brighter side of the one subject and the darker side of the other, they are naturally apt to overlook in the course of newspaper correspondence the defects on one side and the excellencies on the other. It cannot well be otherwise when one is engaged in intellectual warfare and called upon to meet challenges and reply to attacks. In a work on psychology in general we do not stand in the relation of partisans, but rather in that of reviewers. We are not supposed to be on one side or the other, but to have taken up our station in the middle of the road, from which we can gaze upon both sides impartially ; and it is only by holding to so calm and judicial a position that we are likely to arrive at the actual truth, which always lies between two extremes.

Spiritualism, like all other movements, has its lights

and shades, its strength and weakness; and though it embodies great truth, even its most enthusiastic advocates and representatives can hardly blind themselves to its defects as a fallible finite system, illustrating as it does much that the world needs to know attended by manifold evidences of the earthen character of many of the vessels which are used to communicate heavenly treasure. Mediumistic persons are, with very few exceptions, largely affected by their mental surroundings, so much so, indeed, that only in rare instances of extraordinary development do we find them uninfluenced to some extent either by "sitters" or audiences.

There is certainly a very great difference between the mediumship of so remarkable a woman as Mrs. Cora L. V. Richmond, the renowned trance-lecturer, and the average medium who "gives tests" and "sits for the public." In the case of Mrs. Richmond and a few others, a regular band of spirit-guides are said to have surrounded their "instrument" from childhood, to have so encircled her with their protecting auras that her work has been consistent with itself and the means of progressively announcing and spreading a consecutive philosophy. The average sensitive who entertains private sitters is one who gives himself or herself up to any influences which may be in attendance upon whoever is the sitter at the time; and though this course may sometimes serve to manifest individual peculiarities on the part of the controlling spirit, constant yielding to such miscellaneous control is by no means unattended with more or less of danger.

As we are not among those who believe that people lose their souls or their individuality, we shall not at-



tempt to discuss what might follow upon the loss of either; our contention simply is that people who have not found their true selves or developed any appreciable degree of definite mental individuality are liable to be thrown into singular states of mental confusion by allowing themselves to be taken possession of by any influence in the unseen state who may desire to give some one a message or make some questionable use of a receptive brain. Organic sensitiveness conduces to mediumship; intellectual growth and moral culture have much to do with the turn or direction taken by whatever phase of mediumship, which may be by itself only an evidence of pliability.

The most unpleasant phases of aberrant mediumship are popularly known as obsession. Quite a number of Spiritualists, though they deny a personal Devil, believe strongly in evil spirits, which is practically admitting the existence and power of a host of imps, while refusing to accept Beelzebub, their reputed chief. We must confess to holding a milder view of much that passes as "demoniacal possession" than that entertained by many, as we consider that many kinds of insanity formerly attributed to devils can be accounted for on the ground of confused mental states (for which there is a distinct scientific remedy, albeit a psychic one) rather than on the score of anything so horrible as the theory of downright obsession.

The highest aspects of mediæval theology certainly do not need revamping at the close of the nineteenth century, which claims to have witnessed the demise of multitudinous depressing superstitions, as, for instance, the evil influence of the number thirteen, the unlucki-

ness of Friday, and many other pessimistic beliefs which truly rational optimistic philosophy quickly scatters. That there is a law of periodicity, and that certain times are more favorable than others for certain undertakings, may be freely admitted without giving credence to any debilitating, because fear-engendering, belief in the badness of anything with which we are brought into frequent if not perpetual contact. Evil spirits may be dismissed, and undeveloped or ignorant spirits substituted in our vocabulary when we are called upon to account for manifestations originating in some occult manner which certainly do not afford proof of wisdom on the part of the unseen operators.

To show the position now being taken on the whole subject of modern Spiritualism, we here introduce a synoptical report of a sermon preached in All Souls Episcopal Church, Madison Avenue and Sixty-sixth Street, New York. The sermon, which was a very remarkable one, of which the subjoined report (taken from the *New York Sun* of Monday, April 12, 1897) gives only a very limited idea, has created quite a stir both in and out of Episcopal Church circles; therefore we present it as embodying views which are subjects of active consideration on the part of the modern public. The report, which was headed "Sermon on Ghost Stories," reads as follows:

Seldom do the Spiritualists of this city have an opportunity of hearing from the pulpit even a quasi-indorsement of their creed. It was not more than a quasi-indorsement which the Rev. Dr. R. Heber Newton delivered yesterday from the pulpit of All Souls Church; but the newspaper notices of the sermon left off an important final letter and made it appear that the minister was to preach on "The Truth of Spiritualism," instead of "The Truths of Spiritualism"; wherefore a large num-

ber of "mediums" and conductors of seances attended the service. The sermon was the fifth in a series on the contributions of heterodoxy to orthodoxy, and it appeared to disappoint the mediums present. Dr. Newton did not declare himself a believer in their manifestations, and went no further than to indicate his belief in a connection between this state of existence and the state which is separated from this by death. He said:

"My subject is 'The Truths of Spiritualism,' not 'The Truth of Spiritualism.' Were the latter title the proper designation of my topic I should be called upon for an elaborate discussion of the facts, actual or alleged, which are involved in Spiritualism. All this I wave aside. I am concerned here not with the facts, but the ideas of this movement.

"Whatever may be the truth of Spiritualism, there are certain truths which are coming to the world through Spiritualism. The source of the knowledge may be valid or may be invalid — the knowledge itself seems to me valid. Many a knowledge that is substantial and real has been gained by man apparently through sources that are unreliable, or at least inadequate. The real sources of this knowledge may lie deeper, may not be uncovered. The knowledge that is real and true may seem to come from springs that are tainted, when in reality they rise far below this dubious source. We have to judge truth upon its own merits, not upon the merits of those who profess to bring it to men.

"It is a fact concerning Spiritualism that through it the conviction of the life to come is taking a new hold of man's mind and heart. Myriads of men are to-day rejoicing in a firm and positive conviction of the reality of the life to come, who but for this movement would have been left in the doubt which overshadows vast masses of men to-day. This faith has become so vital that it renews the early Christian joy in the presence of death. Instead of impugning the sources of this renewed faith, let orthodoxy make more real to those who abide within its folds this ancient and fundamental and vital faith of men. It is not merely that men have become convinced that there is a life beyond the grave, but they have become convinced that that life is near to us in the flesh and that at proper times and under proper conditions it is possible that there should be intercommunication between the two spheres. A deep hunger of the human soul this, which finds manifestation in the most pathetic experiences our earth records.

"It is truth which is embodied in the records of the very beginning of our Christian religion — in those wonderfully gracious and charming stories which embalm the memory of the sacred experiences of the disciples through which they came to believe their Master was alive and

that He had manifested Himself to them. A truth this, which ought never to have passed out from the Christian consciousness, but which has strangely escaped it; so that we find ourselves to-day in this singular position, theoretically believing in the possibility of intercommunication between those who live in the flesh and those who live out of the flesh, and yet utterly sceptical toward every experience which is an expression of this belief.

"What has man to learn through this intercommunication, if it be genuine? Upon the surface of the question the whole belief seems to be invalidated by the utter unfitness, as most men think, of the communications that come through such sources. Yet this makes for the great truth which runs through spiritualistic thought, the continuity of character. You remember Mr. Huxley's sneer after attending a number of seances, that if the people in the next life had no more intelligence than was manifested in the communications thus received, he wished no further acquaintance with them. After listening to Shakespeare and Milton and Bacon discoursing from the other world, we wonder whether they have lapsed back into a state of idiocy. And yet there is even here something profoundly suggestive. What is the character of nine-tenths of the people who pass out from earth? Up to the date of death have they not been empty-minded, shallow, unintellectual? What has their conversation been? What is the ordinary talk of the ordinary drawing-room? What sort of conversation do you hear in the street-cars? Well, what is to be expected of these people when they pass over into another state of existence? Are they miraculously changed at once? Do they become geniuses, savants and philosophers? Do they not continue to be just about such human beings as they were here? With the same vacuousness and emptiness, the same shallowness and superficiality? If by any chance such spirits get at the other end of the telephone connecting the two worlds, they ought to give us just about such communications as we receive. What a solemn appeal there is in such a thought as this in human beings endowed with mind, to use this earthly life so that they may be worthy of another existence, so that they may not pass over into a higher state of existence and remain such unintelligent, irrational, unhuman beings as those who come, or seem to come to us, in many of these mysterious ways.

"As with the intellectual life of man, so with his moral character. He is the same man after death as before. The ordinary, orthodox conception of the hereafter is of a division between two worlds, the realm of the good and the realm of the bad. The whole conception is thoroughly artificial and unnatural. There is no such chasm between men

here. Neither is there in the world beyond, so far as we can learn. The bad in men works itself out in the development of character. Through it men punish themselves.

"The ordinary thought of the ghost-haunting of popular tradition finds its philosophical explanation in the literature of this subject in the belief that it is those spirits who have not risen above the earth plane who still haunt the region of their old lives. Like gravitates to like there as here. If a man has not risen above the plane of materiality here, he will not be far above it when he passes into the life beyond. What a condition this suggests to those who, from mere curiosity, seek communication with the unseen spheres! They may, however, if there be any reality in this belief, find dark possibilities which will make very lurid the ancient tales of demoniac possession. One of the best known women in the country writes over her own name of how certain spirits came to her from the other world and gave pitiful accounts of their remorse as they looked back to earth and realized now for the first time their grave responsibilities in the neglect to use aright the wealth entrusted to them upon the earth. One of the elders of the Shaker settlement at Lebanon within a few months reported that the spirit of John Calvin came to him. You will recall that one great stain upon Calvin's character is his burning of Servetus, that brilliant heretic who ventured within the reach of the grim master of Geneva and paid the penalty of his daring at the stake. As the Shaker elder reports, the spirit of Calvin told him that he had not as yet succeeded in finding heaven; that wherever he had turned seeking the blessed regions he was confronted with the direction to find out Servetus and obtain his forgiveness before he could enter. If this story is not true to fact, it is true to something deeper than fact.

"There is a body of thought that is coming to the world in this way, whatever we think of the way, that is distinctly a body of thought. The old theology no longer appears. You never hear anything of the fall of man, or the election or non-election of individuals, of the vicarious atonement, of an endless hell, of the resurrection of the body, and of hosts of other doctrines which are interwoven in the traditional orthodoxy of Christianity. No spirit of whom I have ever heard, real or professed, has ever come back to the world teaching these doctrines. The theology of the other world is a Broad Church theology. It is making for freedom and reason. It is either subverting the old doctrines or reconstructing them. At times it seems violently anti-Christian, but when analyzed the anti-Christianity is merely anti-Calvinism, or anti-ecclesiasticism, or anti-supernaturalism. The record of M. A.

Oxon's communications through 'Rector' tells how an old-fashioned High Churchman was educated against his will into a Broad Churchman. Even if this be, after all, nothing more than the unconscious self at work in theology, it is still a mighty verification of our liberal movement. If the deeper sources of our mysterious personality are thus making for the new thought, we may be sure that that new thought is a true thought."

The singular fairness of the above discourse must strike every unprejudiced reader, though as the newspaper reporter declares, it is only a quasi-endorsement of mediumship as the term is commonly understood. It is unfortunate that the lower and less reliable phases of mediumship of a distinctly phenomenal character are all that can, as a rule, reach the average outside public. This detriment to public investigation of the best that mediumship affords is due to two closely allied causes: first, The unwillingness of the most gifted private seers to allow their names and residences to become public property; second, the seeming utter impossibility of getting really fine results even with the best sensitives in the presence of a mixed assembly of curious investigators, no matter how honest such inquirers may be. Mediumship at its best is evidently dependent on far too delicate conditions for the average seance frequenter to be able to get at the best, until he learns to find it at home or in the seclusion of a carefully organized circle of private students of psychic phenomena. In our novels we have published accounts of many of our own experiences with private sensitives; but we were not allowed to divulge their identity so as to call even the slightest public attention to their homes and personalities.

Public mediumship has a mission, but that mission is

certainly of an introductory or preliminary character, serving to excite interest and prompt honest inquirers to pursue investigations in the privacy of home and in the midst of truly congenial associates. It would surprise even many old Spiritualists who are constant frequenters of public seances, to know to what an amazing degree of perfection many phases of mediumship have been carried in private circles, to which admission is never granted to any save a few specially invited guests. There are so many dominant beliefs and prejudices in the way of clearly stating the simple truth as regards mediumship, that many people are invariably annoyed or offended if the subject is handled, to use an old figure of speech, "without gloves."

To enjoy communion with spiritual beings is beautiful and right; but to be arbitrarily controlled by any one is not orderly. We submit to dictation in the ordinary affairs of life a great deal more than we should, and by so doing we lose in individuality, but gain in stubbornness, which is a vulgar substitute for strength of will. Obstinacy is not power, though blind yielding denotes weakness. The "golden mean" is only reached when we duly respect our own and others' liberties in all things.

Now we have no legitimate grounds for assuming that because a common-place, every-day man or woman has dropped the material frame and can prove that he continues to exist as a personal entity in the atmosphere of this world, he has, in consequence of the casting off of the physical robe, been suddenly metamorphosed into an oracle whose dictum should be blindly followed, and from whose statements there should be no

appeal. The spirit proves its identity and makes a characteristic communication, which to persons seeking evidence of the continuity of personal existence beyond death is extremely valuable; but there the value ends. The illiterate medium who has submitted to control for thirty or more years, and who assures you that "guides" do not approve of study, reading or any other form of mental culture, is not a "humbug" or a "fraud," but simply an illustration of the folly of permitting unseen and generally unknown dictators to deprive a human being of opportunities for mental unfoldment. But though at first glance we may feel disposed to blame the blind guides of the gullible sensitive, on closer inspection we usually discover that such advice from the unseen state has been exceedingly palatable to the one who has received and acted upon it, which only goes to show that there is often very much of congeniality between mediums and their "controls." And why should there not be, seeing that a law of attraction works universally?

Mediumship is an intensely interesting study, provided one will only approach it without prejudice; it presents its chief difficulties and dangers to those only who are animated with strong prejudices in one direction or another, or who through weakness of will and corresponding lack of judgment fall easy prey to whatever flatters vanity or promises exemption from all the trials and duties of life.

But though we are strongly insisting that wisdom shall guide our attitude toward whatever purports to emanate from the seen and unseen alike, we are not protesting against the encouragement of such *supernor-*



*mal* in place of *abnormal* evidences of sensitiveness to the spiritual realm as may be evinced by those rare seers and prophets who, without recourse to exterior avenues of instruction, are wonderfully illumined in some psychic manner to give to the world higher wisdom than books contain or schools supply. Claiming that all trees should be judged by the fruits they bear, we should be no more rational should we decry the good results of following wise counsel than though we blindly submitted or counselled submission to unwise dictatorship.

There are sensitive natures so highly and delicately organized that they are remarkably open to psychic influences of a singularly pure and exalted character; and among many of the best-known lights in the modern Spiritualistic movement, several at least can easily be pointed out whose mediumship has proved itself of a highly intelligent order.

The case of Rev. Stainton Moses — known for many years to the reading public as “M. A. Oxon,” editor of *Light*, the well-known London journal of mystical research — is one of the most prominent in literary annals. Mr. Moses was a very studious man, always on the alert for knowledge; and as he became more and more interested in Spiritualism and allowed his gift of automatic writing to develop, he found himself instructed by unseen intelligences and supplied with valuable teachings, which he was impelled to publish for the benefit of all who would peruse them. “M. A. Oxon’s” volume of “Spirit Teachings” is a very fine piece of mediumistic work, deservedly standing in the first rank of mediumistic productions. Here we have an instance

of a very cultivated gentleman, one who was seeking new light on the greatest problems of life and destiny, assisted by automatic writing to reach higher and wiser conclusions than his university career and subsequent ecclesiastical advantages had enabled him to reach.

Colonel Henry Olcott, the president, founder of the Theosophical Society formed in New York in 1875, says, in "Old Dairy Leaves," a book which undertakes to give the true history of the theosophical movement for twenty years in all parts of the world, that "Imperator," the spiritual guide of "M. A. Oxon," was probably one of the adepts who are looked upon by all theosophists as singularly developed human entities who, though they may be still embodied on earth, are capable of communicating very high intelligence — presumably by telepathic methods chiefly — through the medial agency of highly unfolded sensitives.

Telepathy and mediumship are often identical, as in the case of William Stead, one of the brightest of English journalists, who has repeatedly informed the public that the same automatic writing which has served as a vehicle for the transmission of intelligence between himself and friends yet on earth at a considerable distance from his home or office, has also brought him messages from a spirit free of the material body, who is well known to readers of *Borderland* as Mr. Stead's companion or familiar spirit, "Julia." Mr. Stead's "Julia" is an interesting entity, for though there is nothing very remarkable in her messages, they are all marked by earnestness and purity of moral tone, and evince quite a good average amount of intelligence.

Mr. Stead, though a medium for telepathic communi-

cations from both the living and the so-called dead, is a man of high scholarly attainments, one who is largely, in the best sense of the term, a "self-made" man — an expression which surely cannot convey less to a thinker than that he avails himself of every opportunity, ordinary and unusual, for enriching his mind with ever-fresh supplies of useful information. Whenever a person can do much better work aided by inspiration from without as well as from within, than he could do without such assistance, it would be the height of arrogance and folly to spurn the proffered aid and vainly declare that every one is sufficient unto himself, therefore we are in no need of help from others. So anti-social a doctrine is utterly untenable in the face of the actual experiences of humanity. We are not entirely sufficient to ourselves; we do receive incessant help from those about us; our relations are mutual and interdependent at every turn. All, therefore, that the higher view of mediumship suggests is, that psychically, as well as intellectually and commercially, we are so interwoven that one can help the other in every conceivable situation.

There are plainly three distinct attitudes to take toward unseen intelligences: first, they may be our *teachers*, and this they are to the extent that they are our superiors in knowledge or in any degree of moral or spiritual unfoldment; second, they may be our *comrades*, and that is their true relation with us when they are on or about the same plane of development as ourselves; third, they may be our *pupils*, and that they should ever be when they approach us, if they are on lower rungs of the ladder of attainment than we.

In the general embrace of these three distinct relationships we may reasonably include all associations with the unseen realm. Teachers instruct us ; comrades enjoy friendly communion with us as equals ; pupils are benefited by the instruction they derive from us. When these three relationships are clearly borne in mind, we shall be soon able to construct a practical working philosophy which will bring (wherever applied in practice) order out of existing chaos, and serve to finally overcome the foolish dread and the blind servility which often becloud judgment and turn into a seeming curse what would otherwise be known for a universal blessing. In the next essay, which deals with Seership and Prophecy, we shall hope to elucidate many points of dispute in this connection.

## LECTURE XVII.

### HABITS, HOW ACQUIRED AND HOW MASTERED; WITH SOME COMMENTS ON OBSESSION AND ITS REMEDY.

No greater or more injurious fallacy exists than the belief that good habits are hard to form while bad habits are easy to form and difficult to break.

Habits are divisible into two classes, natural and acquired.

Natural habits are closely allied to instincts; they show themselves spontaneously, proving they are indigenous to our constitution. Artificial or acquired habits are such as we deliberately create and cultivate, either because we believe they will prove conducive to our welfare, or because we wish to be in the fashion, and while living in Rome do as the Romans about us do.

Natural habits are all useful and indeed necessary, as they are founded on the instincts of self-preservation and race continuance. All natural habits are originally good, though we not infrequently witness their exercise in a perverted manner, which leads the unreflecting observer to characterize some of them as evil. There are no evil instincts, though bad habits do have an existence; but such as there are will be found on closer inspection to belong to the acquired or artificial varieties.

Whatever natural tendency we may see perverted, needs only to be studied and directed into a lawful channel; while whatever artificial or acquired practices are unfriendly or unfavorable to human progress can be overcome and indeed completely eradicated by the determined exercise of will in calling opposite and excellent tendencies into expression.

It is universally conceded that there are but three great motives for action, namely, self-interest, concern for others, and regard for mutual welfare. Good habits serve these three ends, as they bless whoever indulges in them and all with whom he comes in contact or over whom he exerts an influence likewise. Our contention is that our will is invariably directed either toward securing some blessing for ourselves or for others, or for ourselves jointly with others. Whatever practices prove themselves beneficial when the test of practical utility is applied to them, commend themselves naturally to human judgment for acceptance; and, on the other hand, all indulgencies which cause distress or injury of any sort to self or others, meet with condemnation on the part of reason.

In previous essays we have considered, to some extent, the essential and accidental character of human will — or, to speak precisely, the essential nature of permanent spiritual desire, and the transient nature of mere intellectual peculiarity; and on the basis of the teaching thus laid down, we have attempted to show along what line of least resistance we can travel with the benevolent object in view, of assisting ourselves and others to outgrow objectionable tendencies by cultivating desirable ones. Our present subject necessi-

tates a somewhat fuller statement in the same general direction. Those habits which protracted experience has proved to be injurious are all based upon the feeble imaginings of unenlightened intellect, which seeks to fulfil our common root desire for happiness in illegitimate ways — ways, indeed, which cannot lead, in the very nature of things, to the end desired.

A bad habit easily suggests a person taking a wrong train or boat by mistake, and, owing to some stubbornness of disposition, refusing to listen to any remonstrance from any one who might be able to point out the error. There is a vulgar, obstinate “cocksureness” about some people which hinders their acceptance of a truth, which, would they but listen attentively to its presentation, would doubtless save them from persisting in a course which can only lead continuously farther and farther from the goal they wish to reach.

The search for happiness is properly universal; and as we believe it to be a divinely implanted instinct, instead of seeking to repress we desire to greatly encourage it. Now the search for happiness is in itself commendable, but the devious ways in which it is sought by the multitude are anything but safe and sound. Let us on this question of habit apply the foregoing rule. Those of our habits which are due to natural instinct toward rightness (abbreviated form of righteousness) are common to every one of us from infancy onward; but those habits which are frequently wrongful are the main causes of our variances and quarrels.

Every infant is an individualist and seems to justify the “philosophical anarchist” in opposing Socialism on

natural grounds. But this intense individualism of early childhood is only rudimentary; in riper years it gives place to communal and social considerations. The first thought of a new-born babe is clearly for self: hunger, thirst or some other physical necessity, impels the little one to cry out for nourishment or something necessary for sustenance. In after years the child, who may happily have developed into a practical working philanthropist, does not cease to demand food, clothing, shelter and all other corporal necessities, but, in addition to an adequate supply of these, insists upon taking part in making provision for the wants of a community, making provision, in short, for many others beside self.

All anti-social habits are destructive in their effect upon whoever indulges them, as well as detrimental to the world outside; it is, therefore, not difficult for any parent or educator to carefully discriminate between such natural habits as are common to all normal human beings and such perverted as well as artificial habits as lead to the injury of all who are even remotely affected by them.

The educational psychologist is very much of a philosopher, and a philosopher is one who does not suffer from painful shocks and grieved surprises when he encounters aberrations, for he is wise enough to know that such impotent ejaculations as "Oh, how terrible!" "How awfully shocking!" and many others of the same ilk, are entirely powerless to stem a torrent of iniquity or folly. But, unhappily, they are not altogether inoperative, for they greatly depress the individual who indulges in them. There can be nothing worse than moaning over the bad habits we see cropping



out in ourselves or others, because — little as this is often recognized — the more we dwell on anything to mourn over it, the more firmly does it put down its roots into us or wind its tentacles around us.

Auto-suggestion is not always voluntary, though it can become so with patient and persistent determination to make it so. Beginning with so very simple a bad habit as biting one's nails, it is well to observe that nail-biting is often due primarily to extreme and painful nervousness, nervousness so intense at times that the afflicted child is harrowed almost to desperation by remonstrance and fault-finding. Most people are unsympathetic in practice however sympathetic in theory they may be; and this painful lack of practical sympathy is due to that externality which always accompanies thoughtlessness or lack of anything like *deep* thought. A child who bites his nails should never be reprimanded for so doing, but suggestion may well be made use of to correct the objectionable habit.

To sensitive children reproof is deadly, as it confuses and bewilders them instead of making the better path apparent; and what is true of children is also true in very great measure of people who have reached maturity. It is an absurd thing to say to a bachelor or spinster, "You cannot know anything about children for you have not had any of your own"; but, like many another flippant saying, such a seemingly sensible though really absurd statement goes trotting down the ages repeated by human parrots in endless succession, as though it were really a self-evident truism. The proper spirit in which to approach the question is: Having been a child yourself, do you remember your own childhood? Can

you recall how you felt when you were four, even though you are now forty? Can you judge of the effect upon other children of certain courses of action by realizing in yourself how similar courses have affected you? Whoever can answer these questions fairly is prepared to deal with the training of youth with some certain measure of intelligence.

Turning next to cases of trouble or illness, similar questions are in order: Have you been in similar trouble or passed through similar illness yourself? If so, how did the conduct of those about you affect your condition? What mental attitudes of your immediate attendants and neighbors helped you most and what made it most difficult for you to recover? There is no reason whatever why we should not all face these queries honestly and evolve out of our own experience some very useful suggestions to employ on behalf of others. Self-examination and frequent introspection may be the means of accomplishing much good or harm according as the object of such inward gazing and self-analysis is healthy or morbid. Nothing can be healthier than for us all to look into ourselves to see the good of which we are capable; but nothing can be more hurtful, because lamentably depressing, than a habit of peering into the recesses of one's secret nature to find a devil instead of a divinity there enshrined.

Bad habits are due to the absence of good ones; and among the numberless forceful teachings of the New Testament on this subject, no incident related serves so strongly to emphasize this doctrine as the singular story of the man out of whom one unclean spirit had been cast, taking to himself—into an empty, swept and

garnished house — seven more wicked spirits than the first; so that his last condition was more terrible than his previous state.

There is a great psychological lesson in that awe-inspiring tale which teaches us in the vivid language of Oriental symbolism that *mental* vacuity induced by the eviction of palpable error, affords no safeguard against falling into far more serious errors in time to come. How utterly impossible and how entirely undesirable it would be to hold the mind in the condition of a vacuum, which it is difficult to conceive of in any case. Fulness, not emptiness, of mind is what we are seeking; the fuller our minds are of good thoughts, the less likelihood there is of their being captured and taken possession of by travelling demons of any unclean variety; and no matter whether we are prepared or unprepared to accept a theory of *personal* spirits of unclean nature or not, we all know something of thought-entities, and certainly we hear enough through the medical press and outside, concerning microscopic devils *alias* pathogenic germs.

A great deal is often said concerning the law of attraction — like attracting like, etc.; and as there seems to be misapprehension and fogginess in some minds concerning this subject, we will undertake at this point to throw as much light as possible upon the subject of the following letter written to the *Progressive Thinker*, a spiritualistic newspaper published in Chicago, in the columns of which the modern form of demoniacal possession, commonly called obsession, has received frequent attention. To make the extract quite plain to every one of our readers, we will say

that the Mrs. Cate referred to in the letter quoted, is a mental physician for many years resident in Haverhill, Mass., a lady whose good work in healing obstinate cases of mental difficulty has won for her a noble reputation far beyond her immediate neighborhood.

#### SUFFERERS AND HELPERS.

TO THE EDITOR:—I beg a brief space in your crowded columns to give a few words of explanation to many of your readers who are in the first class named above, who have not heard from me. The scores of letters which came pouring in from the “sufferers” were so unexpected, and the stories they told so painfully sad, that weeks were required to answer a part of them. They proved that the *Progressive Thinker* circulates in every State in the Union nearly. Those that were not answered either contained no stamps to pay return postage, or the cases were such that I could not assuage.

The “Helpers” were few—barely one who could remove the troublesome spirits, and she was called to Texas to release a spirit from a young lady who was first possessed by this spirit when six years old. The hopes which were awakened among this army of sufferers, I grieve to think are sorely crushed. But let me say, dear friends, do not be downcast, or discouraged. Love and justice live, and they are all powerful for good. Perhaps heaven has given to us, who are afflicted, the innate power to dispel this gloom. I have asked these questions: “Where are we? Are we trespassing on the spheres of darkened spirits? Who can tell what a life devoted to doing good, with minds free from everything but noble, aspiring thoughts, hearts free from passion, and with a firm, living faith in the progressive teachings of our philosophy, may do to lift us out of this troublesome sphere? Are we to become our own saviors?”

Let us put on the bright armor and try it, friends. Surely it will be better than to depend upon some one else to do this work for us; for in that case we would get no credit-marks, nor make any spiritual advancement. Be ever hopeful and courageous.

Some writers on spiritual themes have an easy way of accounting for spirit possession, by referring all cases to what they call “a great law of life—like attracts like.” Mrs. Cate says she has found that those persons who are annoyed by evil spirits are “vibrating in negation”—whatever that means; and that knowledge will remove the evils

complained of and make all things right. This information has been given her by intuition. I suspect the source of such information, and respectfully advise every one to test the origin of their "intuition." There is nothing more unreliable than such supposed knowledge.

Now, I want to know when and where this great "law," so glibly talked about, was given to the world? Where is it laid down, and by whom? In the transmission of individual and race qualities, we have a well-established law that "like begets like"; but nowhere, either in morals or physics, do we find this oft-repeated phrase laid down as a law, that "like attracts like." And to declare in a public journal, that the thousands of persons who are tormented by darkened spirits, have, by life or conduct, attracted such beings to themselves is a gross insult; and the assertion is made by those who are ignorant of the first principles of natural law. The wonderful, mystic platitudes laid down by some writers of long-winded articles are truly astounding, and they usually come to the wondering world through "intuition."

I rather prefer facts, however; and the facts I have in my possession, given as the experience of persons of high, pure, Christian character, who are annoyed by demoniacal spirits themselves, with other cases of innocent children possessed, prove that this "law" of "like attracts like" is a deception, a delusion.

CHAS. BETTS.

BURR OAK, MICH.

The foregoing letter strikes us as probably sincere, and therefore deserving of attention by whoever is seeking to help humanity to better understand the cause and cure (especially the latter) of the many afflictions with which the seemingly innocent are often oppressed. Now, as to "vibrating in negation," we must confess that that is a rather "mystic" phrase, though we do not see that it is by any means hard to decipher when we remember that negative conditions are states of extreme susceptibility to whatever may exist in our surroundings; unless we take an altogether higher view of the word *negative*, and employ it in a treatise on polarization as applying to voluntary negativity; which could better be described as

“vibrating in affirmation,” if that style of language is deemed advisable. “Like attracts like” is indeed one of those glib, airy sentences which people get off altogether too frequently, and without due thought as to the impression their words are apt to convey to readers whose understanding of the phrase is by no means identical with their own. Our own view of such cases as are referred to in the letter quoted is by no means an extreme one; and as it is based on some experience, and may be of use to some of our readers, we do not hesitate to append it.

Let us first consider the question of simple susceptibility without reference to special moral excellencies or defects. With all due deference to persons of “high, pure, Christian character,” we must say that we know many who pass for such, and who in one sense deserve to be thus described, who are extremely negative to their surroundings and that to a most painful degree.

In Italy there is a celebrated cave called the *Grotto del cani* (or the Dog’s Grotto), because dogs usually die shortly after entering it by reason of the mephitic vapors which rise from the earth and stifle those animals. Dogs are not sinners because they walk on four feet instead of two, but by reason of their posture they are far more subject to poisonous gases arising from the floor of a cave than are men and women who walk with heads erect instead of with heads downward.

The mental attitude of many really good-meaning people is almost prostrate; Servility in thought is their besetting weakness; and in consequence thereof they are often subjected — if they are unusually mediumistic — to the most unpleasant psychical experiences.

The remedy which the objector to "mystic platitudes" has suggested for these is itself open to criticism. What can a writer mean by buckling on "bright armor" if he is not in accord with the belief that the obsessed must be "armorless and therefore defenceless." Goodness of the sweet, innocent, negative type, though excellent in its way, is inefficient to "quench the fiery darts of the adversary"; and though it is often the case that the expression "*evil spirits*" is ill-timed, there are in the unseen surroundings of humanity vast hordes of influences whose piety and wisdom are certainly nothing to boast of, as all frequenters of seances and consulters of mediums soon discover.

But there is another side to this subject which is too often overlooked. It is not ethical to suppose that any great movement such as modern Spiritualism can be intended to confer one-sided advantage. If the incarnate inhabitants of earth are to profit by the intercommunion of the two states or worlds, there must be a reciprocal benefit extended to the dwellers behind the fleshly veil; and when it is remembered that criminals are developed on earth, that crime is hatched in the social hothouses of present would-be civilization, it is not to be wondered at that the same order which makes provision for the appearance of wise spiritual teachers and counselors, permits also of the manifest operation of those in darker states who do not "return" to earth (for they have never gone away), but who can make themselves often felt, and occasionally seen and heard also, whenever they can get within the atmosphere of an unfortified sensitive.

Habits of thought on the part of a sensitive are diffi-

cult to gauge, and though we should be very unwilling to attribute evil thinking to all persons who are oppressed with disturbing spirits, we do not hesitate to say that strong, vigorous thought is necessary to protect sensitives from becoming too amenable to the influence of whoever and whatever may be included in their psychic environment. To polarize thought is the matter of chief importance, and this is never done by trying to drive away obsessing spirits. Exorcism is a barbaric relic of antiquity and deserves almost the farcical treatment it received at the hands of Sarah Grand in her "Heavenly Twins," though it is very often far more disastrous than mirth-provoking in its consequences, as undeveloped individuals are likely to be very pugilistic and may know well enough how to fight back when they are attacked.

The queer mummeries of ecclesiastics in the Middle Ages and the equally barbaric practices of many ill-informed Spiritualists and others to-day are in strange contrast with the sublime words, "Overcome evil with good." In that unsurpassable counsel we have no mysticism and no platitude, only a plain, firm, strong, practical injunction we should all do well to follow. Good is not a negative sweetness or a soft gentleness of disposition, but a vigorous, active force, mighty to conquer all that opposes it.

To the formation of strong, resolute, healthy, mental habits we should all address ourselves, and in determining so to do we shall soon perceive the psychology basis of a highly moral physiology. The lower propensities can only be held in healthy check by the constant activity of the higher; and those educators alone who



devote all their energy and thought to the building of worthful character will find in the long run their efforts rewarded with success. Whenever a bad habit is detected, leave it alone, but seek immediately to cultivate its direct opposite; thus, if, as theologians say, there are seven cardinal virtues and seven deadly sins and the seven sins are the exact contradictories of the seven virtues, whenever one of the sins shows itself, determine to speak into expression the contrary virtue, thereby conquering weakness by strength, fear by courage, idleness by industry; and so through the entire range of conceivable contradictories.

## LECTURE XVIII.

### SEERSHIP AND PROPHECY.

THE two words Seership and Prophecy are so interblended in Bible usage, and they mean so much the same in modern speech, that we couple them, not for the purpose of showing wherein an etymological quibble might separate them, but for the sake of grouping as large a number of thoughts as possible around two ancient terms which are about as expressive as any modern substitutes well could be. A seer and a prophet are the same, according to the first book of Samuel, the ninth chapter of which declares in its ninth verse that in ancient times in Israel when a man went to inquire of God he said, Come, let us go to the seer; for he who at a later time was called a *prophet* was in earlier days called a *seer*. The story of Saul in search of his father's asses is a very significant one, as it serves to show the identity to a large extent of ancient and modern seership.

No remark is more frequently made by objectors to "business mediumship," or clairvoyance employed for commercial ends, than, "It is unworthy or undignified, if not positively sinful." And, strange to relate, a large percentage of those who enter that objection are professed Bible students who are supposed to look with great reverence upon the Hebrew prophets, among

whom were few more illustrious than Samuel. Samuel, however, does not seem to have been in the least offended when approached by a company of young men who were seeking to learn the whereabouts of strayed animals; therefore we have no grounds for supposing that were he living on earth to-day, and plying his vocation of prophet, he would look with indignation or disgust upon any who honestly seek to make use of mediumship for honorable even though but secular ends.

Business ought not to be corrupt, therefore business mediumship ought not to be foul or deceitful. To raise the cry that the present competitive system of business is unspiritual, and that we cannot expect noble spirits to help us to defraud our brethren, is reasonable enough; but would it not be far wiser to seek to improve business methods and render them more co-operative through the agency of light received from spiritual luminaries instead of perpetually bewailing the present widespread depravity? In days of old, people were not so much disposed as many now are to separate the sacred entirely from the secular; and surely the need of the present age is that we sanctify the secular. This we can only do by carrying strict integrity into all the fields of commerce as well as into the walks of art. Commerce was and is so inextricably connected with our every movement that we cannot operate a school, a home, a church, or temple, any more than we can operate a factory or a shop without it.

The question before the educator and reformer, therefore, is not, How can we rid ourselves of commerce? but, How can we ennoble business until the sacred and

secular are proved truly one? If a man's asses are lost, and he seeks to recover his property, he does well to send out his son with some servants to look for them; then, if they do not find them, there can surely be no wrong in seeking out a reliable clairvoyant and inquiring as to their whereabouts. The only sin that could be imagined in a business question would be if the questioner wanted to steal some one else's asses and so cover his tracks as to escape detection and punishment for his offence. To seek to recover what is rightly one's own can never be immoral; and in the conduct of psychical requirements we can only be justly called to draw the line at immorality, and all injustice surely is immoral.

Business mediumship is, however, a very small part of seership, or of a true prophet's equipment; for, though the lesser can always be contained in the greater, what is larger can never be confined within the dimensions of the smaller. It might serve as a spiritual eye-opener to some fashionable woman of the world if some great mystic in a London drawing-room should tell her where and how to find her lost pug or poodle; but, if the dog had strayed from home and his mistress was anxious to recover her pet, the greatest of seers would not hesitate to give her a piece of information which, while it would relieve her anxiety, would also preserve a delicate animal from no one can tell how much hard exposure to uncongenial elements and possibly from the torture-chamber of the vivisector.

But seership does not end anywhere in the neighborhood of such external clairvoyance as will adequately serve to account for all such simple psychical phe-

nomena as come within the range of reputed business mediumship. Prophecy or seership demands *insight*, *hindsight* and *foresight*; and it is probably from an extraordinary development of the first of the three that the words *seer*, *seeress* and *seership* were originally derived. Any one with average eyesight can look at or upon things, but to look into them and see through them, requires vastly higher qualifications.

Prophesying, when connected with the foretelling of coming events, suggests at first sight little more than the Weather Bureau, or a meteorological observatory; and if it be allowable to read signs in the heavens and predict coming storms or fair weather, days or weeks ahead, there is surely no law preventing a similar forecasting extending over long periods such as months, years and even centuries. Were it discovered that twenty years ago some prophet accurately foretold the present weather, it would be looked upon as something worthy of special attention, not because of the extraordinary nature of the typical fact, but solely on account of the long-time element involved in the prediction.

Looking at the three distinct kinds of sight already enumerated — *fore*, *hind* and *in* — we shall see that the former depends largely upon the two latter, and in the following manner: Foresight is properly based on the calculation of what is calculable in accordance with a system called by Dr. J. R. Buchanan and some others the Law of Periodicity. Prophets are described in metaphorical language (*vide* almost the entire Bible of the Jew and the Christian, also many other venerated Oriental documents) as entering into sequestered caves or

climbing to mountain summits which, according to the obvious rule governing correspondential imagery, immediately suggests retirement and exaltation of interior condition.

Hill-countries are literally the most favorable districts for the cultivation of the prophetic temper, because outer nature is never at variance in her similitudes with the life within. There is an unmistakable freedom from oppression when we find ourselves, as we sometimes phrase it, "alone with Nature." Yet it must not be forgotten that great heights and protracted solitude are very dangerous for unbalanced persons, so much so that insanity is often induced by long-continued loneliness. This remark is interjected not for the purpose of scaring honest students of spiritual order but only to recommend wise caution before one undertakes to go into prophetic training without full assurance of ability to stand the test.

There are two kinds of nervous distress which require widely different treatment: but either of them would disqualify from the prophetic office. That variety of nervous affliction which is induced by hyper-sensitiveness aggravated by the noise and bustle of city life — a kind of nervousness which begins and ends with exposure to continuous excitement — is easily overcome in quiet resting-places, particularly amid the mountains or in presence of the sea; but that other and far more grievous neurotic condition, which effectually disqualifies from the exercise of reliable seership, must be treated in company with a moderate share of human activity, and in no very secluded place. The hyper-sensitiveness of the ordinary seer or seeress is not a disease, but is

on the contrary, a necessary concomitant of the purely mediumistic temperament, though like all other extreme conditions, it is not unattended by danger in promiscuous environments.

We gather from ancient history (sacred and secular alike) that "schools of the prophets" were established in connection with the temples of many far-famed lands. In Israel it seems to have been no uncommon thing to dedicate a boy "to the service of the Lord" from the hour of birth, and even while as yet unborn. The prophet Samuel was a notable instance illustrating this custom, for of him it is said that from very early youth he was under the tutelage and guardianship of Eli the High Priest.

The story of the youthful Samuel is replete with interest, as it serves to show the ancient Jewish idea of a prophet, which was unquestionably an exalted one. Samuel was a healthy boy, with no extraordinary superstitious or romantic expectations so far as we can gather from his history. Though the voice of the Lord sounded in his ears three successive times on one night, so simple and normal were his views of life that he put upon the occurrence the simplest and most obvious interpretation possible. It was a part of his duty to wait on Eli, to whom he sustained a sort of filial relation; so when he heard his name called, awaking him out of sleep at dead of night, he naturally supposed that Eli was calling for him, and to his guardian he ran dutifully. Only after three successive spiritual appeals had been made to the boy did he or his guardian perceive that the Lord had called the child; and then Samuel follows Eli's counsel, that he lie down again and listen for the fourth call,

and if it comes he must answer with such words as, "Speak, Lord, for thy servant heareth."

This incident is easy enough to explain in two ways, that is, *objectively*, by attributing the voice to a communicating spirit, and, *subjectively*, by attributing it to the boy's own higher or inmost self. The same twofold interpretation is of course permissible in the case of the Greek story of Socrates and his *dæmon*. If we consider the first of these two explanations, we are facing a narrative explanatory of the Spiritualism of long ago; if we take the second, we come nearer to the mystical theory adopted by many Theosophists and by no means rejected by deep thinkers in the Spiritualistic ranks.

Theosophists of the modern type will probably look with favor upon a third interpretation which embraces the idea of one's own higher self and also that of masters of wisdom, who in some way always contrive to make themselves known to those who are prepared to act as special messengers. These "elder brethren of humanity" may well be regarded by avowed Spiritualists as those bright angelic intelligencies who are no longer embodied on earth, but who still take the keenest and most practical interest in the welfare of incarnate humanity. while the prevailing theosophical conception is a little more difficult to comprehend, as it leaves the nature of the bodies of these masters less well defined than when they are regarded as purely spiritual organisms possessed by highly-developed beings who have acquired such immense power over the outer earth and all pertaining to its constituency that they can materialize and dematerialize a physical shape at will without being under the slightest necessity to



take on a physical embodiment of a rigid sort, such as we are accustomed to look upon as the only variety of physical body possible.

The exact source whence spiritual calls come may be always difficult to determine, as there are no exact gauges at the disposal of average humanity whereby to test such transcendental matters ; but, happily, the value of a prophet's work does not have to be tested in a field so far remote from ordinary investigation. Samuel proved the reality of the spiritual gift bestowed upon him or the spiritual ability awakened within him by his entire subsequent career ; by the truthfulness of the information given through him and the high moral trend of all his teaching as compared with the gross licentiousness against which his stalwart influence was persistently directed.

Among the many quaint and true proverbs which people freely employ without considering what they imply, there is one, namely, "Coming events cast their shadows before them," which deserves close attention as throwing a flood of light on the manner of prophecy. That ancient saying embodies the whole occult doctrine of the relations between subjective and objective or psychical and physical ; and if it is used in ignorance of this doctrine, it is sheer nonsense on the face of it. How, let it be asked, can an event cast a shadow before that event has any existence anywhere ? Shadows are due to interception of light, and if light be intercepted, there must be some body of some sort to intercept it. When you see a shadow on a wall or pavement, let it be the shadow of a man, an animal or a vehicle, though you do not see the object which casts

the shadow, you are morally certain that there is an object in your vicinity to which the shape of the shadow artistically or grotesquely corresponds.

Now that we are considering shadows with reference to prophecy, we have but to transfer our thought of the object which casts the shadow from the physical to the psychical domain; and as soon as we have done that, we are ready to give a reasonable explanation of how prophecies are made and also how they are fulfilled. Everything takes place in the subjective realm of ideation, and is from thence transferred to the objective state of physical perception; consequently the seer or prophet, who is always one who sees into and through the veil of externality, takes cognizance of what has already taken place in the psychic realm and is bound — unless arbitrarily prevented — to ultimate itself in a corresponding outward garb.

Mind-readers or thought-readers, if they attain to any respectable degree of proficiency in their art, deserve to rank at least among minor prophets, while major prophets are those few exceptional seers who seem to enjoy close communion with exalted intelligences, who have to a large extent the ordering of affairs on earth.

A certain acceptance of predestination or foreordination is necessary to any intelligent comprehension of the truth of prophecy; and that vexed question over which philosophers as well as theologians are always puzzling is by no means an easy one to settle finally. But though we may not hope to say the last word upon it, we may at least offer a few suggestions as to lines along which we may travel on the road to its final settlement.

In the first place, the scientific acceptance of an orderly, not an accidental, scheme of the universe, removes one very great difficulty from our path at the outset of the inquiry. The regular processes of Nature have only to be contemplated thoughtfully to give us many a clue to the solution of a problem utterly insoluble had we no conception of regular system. Having then grasped the idea of order or system, and admitted in the case of the seer some degree of thought-reading ability, we have not far to travel ere we can trace the making and fulfilment of a precise prediction to unusually good acquaintance with law in general and psychical causes in particular.

The seer goes into the psychic realm equipped with the identical faculties he employs on the physical plane, and proceeds to treat psychical matters precisely as he would treat physical affairs. Before we can predict what flowers will grow from certain seeds, we must have learned to know different varieties of seeds apart; then if we are to predict how soon a harvest may be expected from seed already sown, we must know the amount of time usually occupied by the particular varieties of seed, and also something of the environment of the sown seed.

Everything is mysterious and magical to the child who has not yet learned to trace causes forward to effects and effects back to causes; but no sooner has the child learned to deal intelligently with the question of natural law than he begins to experiment wisely while formerly he blundered blindly. A poet has well said —

“ Hope leads the child to plant the flower,  
The man to sow the seed.”

In our infantile state we plant flowers all along our pathway, and are bitterly surprised and sorely grieved that they wither instead of multiplying in the earth; but when we reach a maturer state we sow seeds instead of planting flowers; then we begin to meet with success, but our successes are not unattended by disappointments, because, though the sowing of a seed is a much more rational act than the planting of a flower, seeds require prepared soil very often, and particular surroundings in which to grow.

It is often a wise question to ask ourselves, if we are not succeeding as we had hoped we might in any undertaking in which we have hopefully embarked, Have I planted a flower or have I sown a seed? and if the latter, have I sown it in fertile ground or dropped it on a rock? Nature is inexorable; but it is quite possible to derive infinite satisfaction from a sublime faith that Nature's inexorability is only one aspect of immutable divine goodness. Let people talk all they may of will-power, mental energy, etc., they will never gather grapes except from grape-vines. Therefore, the expectations of many zealous enthusiasts are doomed to immediate disappointment though if they persevere and acquire needed knowledge, they will eventually fulfil their hopes.

Blind faith may work wonders for many people, because in their cases it may conduce to tranquillity of mind, which is always favorable to prophetic lucidity. It is not the blind trust that things will come out right somehow that works miracles; but restful, confident realization of coming good is an important factor in the development of whoever cultivates and encourages it,

as excited nervous states are fatal to the development of seership.

Crystal-gazing and all similar practices result in next to nothing when people are hysterically excited; while in a calm, quiet atmosphere spiritual sight is often easily developed. Just as a bright, glittering, material object is much easier to fix one's eyes upon than a dull, opaque body, it is often the case that a clear, fine crystal fascinates the gazer and helps him to develop a latent gift of seership, which only asks reposeful stability as the means for its unfoldment. The prophets of old, who devoted themselves to seership almost entirely, were people who gave themselves up to the exercise of the psychical faculty to an extraordinary extent; and as they retired more and more into privacy, not going out among the people except on rare occasions, but compelling those to come to them who needed their advice, they surrounded themselves with a belt of auric sheen which served them as a continuous and transportable crystal globe in which could be mirrored forth scenes which to duller eyes would be invisible.

While the idea of an unvarying universal order is the supreme thought in connection with prophecy, when we contemplate commonplace affairs we do well to take lower as well as higher ground, and consider how far it is possible to deal with purely finite and temporal matters in this connection. If we knew that certain people had gained possession of certain territory and intended to erect certain buildings upon the land within a prescribed period of time and we had seen the designs for those buildings, we might easily predict their erection, describe them accurately, and state the time when

they would be open to the uses to which they would be devoted. That would be an example of simply material prophecy ; but prophecy, nevertheless, and very remarkable to the people who heard our statements and afterward verified them, though at the time when the prediction was made there seemed nothing on which to base it.

Genuine seers and seeresses are knowing to certain psychical occurrences in a similar way. They are telepathically in communion with many centres of intelligence of which most people know nothing ; and by reason of this added information they can and do make startling predictions which are completely verified. It may be quite logical to speak of some who are prophets in their own right and of others who are prophetic mediums ; but it is next to impossible to draw any sharp line of demarcation between the two, as one state melts imperceptibly into the other.

Can any one fully answer such a question as, How far are you sure that you are speaking from your own direct psychical perception, and how much are you dependent upon inspiration from some extraneous source ? Of course, there is a line between the two states, but it is so fine that we do not attempt to place it, and furthermore it is not necessary to do so, particularly when we come to consider that we are all constellated into groups or families of souls. We all belong to certain spiritual sets, orders, circles or fraternities ; and in any circle in which we may be moving, knowledge is communicable between members of such fraternity.

The best and only thoroughly reliable sort of seership can be developed by those who give themselves up

unreservedly to quest of truth and service of humanity. Fear, self-seeking, and everything sordid blur the mystic mirror and conduce to utmost confusion in the scenes presented. Prophets must always be Daniel-like, daring to stand alone and refusing to comply with the precepts and conform to the practices of any Babylonian court at which they may be visiting. A good version of the old saw, "When you are in Rome you must do as the Romans do," adds to the original the following, "If you are willing to take the Roman fever and perhaps die from it." All the true prophets of the world resemble Daniel and his three companions, who are types of the *genus* prophet for all time and in all places.

Simple fare, approaching steadily toward vegetarian diet, is far better for seers than the mixed diet of ordinary persons, who live to eat fully as much as they eat to live. All burdens are detrimental to the expansion of the psychic faculty, such as unnecessary clothing, over-furnished apartments, constant use of carriages, and everything, indeed, which savors of foolish and debilitating luxury. Fresh, healthy, outdoor life; communion with nature at first hand; comfortable, simple garments; and artistic though unostentatious (and, above all, unstuffy) rooms are to be commended.

Some of our readers may exclaim: But are not such modes of existence generally conducive to health and longevity, and would it not be well for everybody to adopt them? We answer: Certainly, you are right; but what of it? If all persons did live naturally, the increase of prophetic power would be enormous; but the sickly, unreliable, neurotic medium would quickly

disappear. Healthy conditions of mind and body are necessary to prophetic attainments; and the only answer that can be given to the query why so many people are more clairvoyant when they are ill than at any other time, is that illnesses are often safety-valves, and periods of sickness are times of house-cleaning. After a severe attack of illness a person is often cleaner and healthier than he has been for a long time previous to the attack; it is, therefore, not fair to attribute lucidity to disease, but rather to a certain delicacy and susceptibility which accompanies the efforts of nature to expel disorder and frequently goes hand-in-hand with decided convalescence.

As we grow more fearless and more trustful, we shall discover the faculty of seership asserting itself in the most unmistakable and thoroughly practical manner.



## LECTURE XIX.

### DREAMS AND VISIONS.

THE subject of Dreaming has been dealt with in so fascinating a manner by George du Maurier in "Peter Ibbetson," that we hardly imagine it possible that any other writer can construct a more entertaining tale of the experiences of two people who "dreamed true" for nearly thirty years, with such astounding results that a captive in prison in England was able to enjoy the experiences of a charming and highly gifted lady as she travelled all over Europe witnessing the beauties of nature and the triumphs of art in some of the loveliest sections of the world.

Du Maurier's imagination doubtless added somewhat to his autobiographical narrative, as "Peter Ibbetson" is styled by the titled lady who introduced it to the public under the pseudonym of "Madge Plunkett"; but though fancy has no doubt embellished the actual tale, there are no just grounds for discarding the story as purely a work of clever fiction. The tale is so well told, and the scenes presented are so vivid, that we almost wonder how "Trilby," by the same author, could have achieved a much wider circulation and called to itself such an amazing amount of popular attention. "Trilby's" career can be scarcely more than ephemeral, while the fame of "Peter Ibbetson" will probably go

on increasing as years roll by ; because it contains much food for deep reflection, and does actually present considerations for the philosopher entirely beyond the average.

Two people who are extremely attracted to each other furnish good material with which to work in puzzling out an intricate psychic problem, especially if circumstances have so separated them physically that they are thrown entirely upon psychical means of intercommunication. It is not difficult to conceive of two persons situated as the hero and heroine of Du Maurier's romance ; and if we could find such a couple in our own list of acquaintances, we might be able to produce more memoirs of an equally startling nature. The psychical faculty is continually proving itself to be a power which very rarely asserts itself forcibly unless we are in actual need of its services. When we can be with our friends objectively and are contented with physical association, we do not often find ourselves the recipients of much unmistakable evidence of the reality of telepathy or mental telegraphy. When, however, we are forced apart bodily though we are closely related spiritually, a subtle inner sense often begins to assert itself ; at first quite unexpectedly, and then, later on, in a definite, systematic manner, as we seem to get the upper hand of conditions necessary to its activity.

There are so many stories in the Bible connected with sleep and dreams that we utterly fail to find any consistency in the teachings of those who, while insisting upon the veracity of Holy Writ, deny that dreams are of any account at the present day. The ancient worthies (and unworthies also) who dreamed remark-

able dreams were the sensitives of those days ; and we have just as many sensitives to-day as ever an ancient age produced. Dreams varied greatly in character and import, according to the condition of the dreamers, then as now ; but the bare fact of dreaming, and even of dreaming *true*, does not seem to depend upon moral or mental culture, but rather upon a peculiar state of organism.

Dreams are of several kinds. Lowest of all we must place such dreams as border on nightmare, and cause much distress to the unhappy sleeper. Such unpleasant dreams are due to mental and physical aberration, and cannot therefore find place in any category of what is normal. A second and very common variety of dream seems to place dreams exactly on a level with our everyday waking experiences, suggesting the hackneyed explanation that we dream of things at night which we have been thinking of by day. Dreams of this sort are so very frequent and usually so little edifying that they do not call for any further comment than to point out that they serve as reminders that if we wish for peaceful sleep and pleasant dreams we must encourage none but gracious feelings during waking hours. A third and far more interesting variety of dreams may be designated *prophetic*, or at least *significant*, while a fourth variety may be termed *visions*.

According to the foregoing classification, we have only enumerated three varieties of dreams proper, as visions are beyond dreams, though they often reach us through the agency of dreams, because the dream state is a border-land condition which exists on the outskirts of a spiritual realm beyond. The unpleasant, nightmarish dreams which cause nothing but unpleasantness

are all avoidable ; but they cannot be prevented by abstinence from hot or late suppers, as they often afflict people who go supperless to bed. We are not prepared to take any dogmatic stand with reference to suppers, farther than to say it is never well to go to bed hungry any more than it is desirable to play the part of a glutton before retiring. Though physiological conditions should not be ignored, we are steadily endeavoring to trace them all back to their primal origin in the region of psychology, and in doing this we are but following the most illustrious of precedents in the fields of science and religion alike.

When Joseph, in the Old Testament, is held up to view not only as a remarkable dreamer but as a marvelous interpreter of the dreams of others, he is presented to us as a singularly upright and honorable man. When the Joseph of the New Testament is brought forward as one to whom angels appear in his sleep, the evangelists tell us that Joseph was a just man. There is a very decided ethical note in all such teaching, as it leads us to infer that purity of motive is always necessary to secure reliable spiritual enlightenment.

The dreams of Pharaoh, as recorded in Genesis, are extremely interesting, as they serve to throw much needed light on the question of how far we are creatures of destiny and how far we are able to take our fate into our own hands. Destiny and fate are not properly the same, though they are usually confounded. Fates and Furies were closely allied conceptions in ancient mythology, which abounded with fatalistic ideas. Pecunia, the goddess of money, and Fortuna, the goddess of fate, were looked upon by many of the

Romans of old as presiding capriciously over human affairs, so that they elected to bestow fortune on their favorites, while they withheld it from all others.

But though such a conception was fatalistic to the core, its severity was very much modified by a doctrine which inculcated the offering of sacrifices or propitiatory oblations to the divinities, so as to court their favor and avert their frown. These sacrifices were really a protest against fatalism, as they taught by means of graphic object-lessons that man has it in his own power to regulate his own destiny, even though the method of so doing must be conformable to the wishes of the celestial powers. Crude though mythologic concepts may have been, they were little other than veils thrown over an esoteric doctrine, scientific at root, for expressing which the faithful Socrates incurred the implacable hatred of the supporters of Athenian State religion in his day.

The Bible often throws very great light by means of anecdotes upon doctrines which are world-wide ; and nowhere do we observe this more plainly than in the familiar account of Pharaoh's dreams and Joseph's interpretations. The king of Egypt dreams that seven years of plenty are sure to come, and that these will be immediately followed by seven years of scarcity ; but, mark well, not necessarily years of *famine*. To be forewarned is often to be forearmed, as a good old proverb puts it ; and the forewarning was in this case a positive forearming, for impending famine was foretold and prevented by Joseph's intelligent storing of corn during the seven years of plenty, when the harvests were unusually prolific.

Now the doctrine taught in such a narrative may well be summed up about as follows : There are certain events which will surely come to pass, and these no human ingenuity or foresight can change ; but though the events will occur anyway, Buddha's saying that rain soaks through an ill-thatched roof, but through a well-thatched roof it cannot penetrate, is entirely apropos as an illustration of this teaching. When an event happens, in what condition does it find us to whom or among whom it happens ?

Prophetic dreams cannot be a means of preventing what is inevitable, but they are of illimitable value in instructing us how to prepare for what must needs occur. It is going to rain : surely no umbrella or mackintosh has power to keep away a shower, but though the rain falls just as heavily despite our waterproof garments, people clad in oilskin do not feel the rain or get a wetting as though they were clothed in muslin. Dreams which give us valuable information do not in the least impair the integrity of prophecy to the effect that certain events are going to occur ; but they do in many instances prepare us to wisely meet the inevitable as we could not were we in total ignorance of its approach.

To many minds to-day astrology and palmistry are very attractive studies, while to others these ancient sciences are repulsive, principally, no doubt, on account of the depressing superstitions with which they have been long surrounded and the foolish prejudice against the "occult" fostered in ignorance and instigated by tyranny. To the astrologer the future appears largely as an open book ; but unless he be one of the reputed wise men who can control his own stars, his knowledge of

the positions of the heavens is of very little practical avail.

William Stead—who is certainly one of the most intelligent and fearless of modern journalists—in *Borderland* (April, 1897) expressed the hope that some of his numerous correspondents and contributors would assist him in compiling a record of remarkable dreams, which should, if possible, throw some clear light on the symbology of dreamland. This, it appears, is a somewhat difficult task to accomplish, as the interpretation of dreams varies with different individuals, and no doubt to some extent with the same individuals if they greatly change their mental states.

The dreams of Pharaoh were seemingly obvious enough as concerned their meaning; but the Bible, nevertheless, informs us that the monarch was greatly troubled as to what his repeated dream might mean, and he had to send to Joseph, the seer, to get interpretation.

When we read a story like that, are we not forcibly reminded of similar experiences of our own? We have had a vivid dream which has strongly impressed us with a definite conviction that it means something in particular that we ought to know; yet we puzzle in vain over its probable meaning; till some acquaintance who is an expert in deciphering the hieroglyphics of the border-land gives us just such a reading of the riddle as we declare we might certainly have ferreted out for ourselves had we not been so stupid. Our stupidity, of which we thus complain, is simply due to lack of exercising the interpretative faculty. It is for that cause that Biblical correspondences are for the most part un-

intelligible to the multitude, while they are for the most part transparent in themselves.

Correspondences are of three great varieties. The first, highest, and most universal type of correspondence includes those which refer to the human body and to the celestial orbs. The second rank includes all natural objects, animate and inanimate. The third and lowest variety deals with artificial or manufactured objects, intelligible to some people but not common to all parts of the world.

Correspondences of the first rank are universally intelligible because they only include objects with which we are all acquainted. We all have bodily organs adapted to certain specific uses or ends of service; and the sun, moon and stars are visible all over the earth.

The second variety of correspondences is very nearly universal, but not completely so, as it includes *fauna* and *flora* of many countries; and we all know that animals and plants indigenous to one country may be utterly unknown in another land. A tiger would be an easily read symbol in India; so would a reindeer be easily interpreted in Lapland. But reindeer might mean nothing to a native Hindoo who had not read or travelled; and certainly a tiger might convey no intelligent meaning to an Iceland. Snow and ice again may be instanced as correspondences of the second, but certainly not of the first, degree; because while they are natural formations produced outside of man's artifice, they are utterly unknown in some tropical regions, as much so as tropical plants are strangers to the frigid zone.

Correspondences of the third rank are still more re-



strictive in their meanings, because they take into account the special habits and customs of particular localities, and include utensils which though very common in one part of the world are quite unknown in another. When symbols come to us in dreams and visions, we can usually interpret them without recourse to outside assistance if we do but hold ourselves passive for a short time, expectantly awaiting a revelation; but if we do not receive any special illumination in an intuitive manner, it is well to reason matters out as clearly as possible. If some one has dreamed of an animal, several things can reasonably be taken into consideration: First, what are the zoological characteristics of the type or species to which that animal of which you dreamed belongs? Second, what attitude did that animal take toward you or toward others who appeared in your dream? Third, what are your general feelings toward that variety of animal?

The above three questions are leading ones; and though there are many others which might well be raised, these three often cover as much ground as is absolutely necessary when one is seeking to decipher a vision. Say that the animal of which you dreamed was a cat, it is not enough for you to study natural history sufficiently to assure yourself that you are pretty well acquainted with feline nature in general; nor are you justified in stopping short at the second inquiry, Did that cat of your dream appear amiable or aggressive? You must take into account your own feeling for cats, as whatever appears to you privately as a symbol has a meaning for you which it may not have for other people.

There is no discrepancy whatever in the statement that a cat in a dream or vision may signify a friend to one person and an enemy to another, because in actual waking life a cat is a source of pleasure to one and of annoyance to another. If you look upon cats with hostility, you naturally feel that if you dream of one you are dreaming of a foe; but in that case it is highly probable that your dream is a warning and contains good advice which you would do excellently well to follow. It may very likely be that you are about to meet with some one toward whom you will feel at first disposed to take just the sort of antagonistic mental attitude you assume toward domestic puss, and you are being warned that if you allow that antagonism to possess you it may lead you into serious difficulty, just as in a literal sense you may have paid for your dislike to cats by receiving scratches from their claws, or at any rate from nervous distress occasioned by their unwelcome presence.

We are often warned and instructed in dreams through the agency of vivid tableaux; and were we to pay far more attention to noteworthy dreams than we do generally, it would not be long before the art of *dreaming true*, would become common among us. What could be more significantly emblematic than Pharaoh's dream, first of seven full ears and then of seven poor ears of corn, and then of seven well-fed cattle, followed by seven lean and ill-favored kine? Yet it took a Joseph to delve for the meaning, and that same Joseph to turn to good account the king's dream, so that by wise forethought and the making of provision against a coming time of scarcity, impending famine was averted.

During the writer's visits to Paris in 1895 and preceding years, it was our distinguished privilege to enjoy the confidence of Lady Caithnes, Duchess de Pomar, the world-famed authoress of "The Mystery of the Ages contained in the Secret Doctrine of All Religions," and other valuable books treating upon Spiritualism, Theosophy, Occultism and other psychic subjects. Among many accounts of eventful dreams related by that noble lady, we particularly call to remembrance the following, which she often referred to, and always with much gratitude to the spiritual guide — whom she believed was Marie Stuart, Queen of Scots — who gave her the information.

Before the demise of the Earl of Caithnes, Lady Caithnes was awakened in the middle of the night by a vision of fire in a distant part of the castle where they were residing. The lady, who saw the fire in her husband's apartment which was at the extreme opposite end of a long corridor from where she was sleeping, hastily arose from her sleep, threw on a dressing-gown and walked the entire length of the corridor before her physical senses could see a spark of flame or detect the least odor of smoke. When, however, she reached her husband's rooms, she saw a light through the keyhole and detected smoke. She instantly rang for servants; but before they could be aroused and get ready to respond, Lady Caithnes had herself entered the room and extinguished the blaze, which was just then flaring up dangerously and threatening the life of her sleeping husband, who had carelessly left a candle burning dangerously near some light drapery, which the wind from an open window had brought, after he was asleep, into direct contact with the lace or

muslin curtain. By no physical means could Lady Caithnes have possibly been made aware of the imminent peril attending not only the earl but the castle in which they were sleeping. The lady's own explanation that she was awakened by a spirit-voice after dreaming of a neighboring fire, and being led directly to its scene, is certainly far more reasonable than to bring forward the threadbare confession of ignorance covered by the high-sounding, but in that connection, empty, word *coincidence*.

At the expense of possible tautology, we feel called upon to re-affirm our deep conviction that the most reliable visions either in sleep or during waking hours are associated with mental and bodily health, certainly not with any condition of disease, as their producing cause. The *supernormal*, if you like, but never the *abnormal*, should be welcomed or cultivated. Good digestion, a quiet mind and excellent morals are all favorable to prophetic dreams and useful visions; and all of these prime requisites go well with a sensitive temperament open at every pore to an influx of knowledge from a higher plane of consciousness than that upon which most of us ordinarily dwell.

## LECTURE XX.

### THE SCIENTIFIC GHOST AND THE PROBLEM OF THE HUMAN DOUBLE.

THE above title is rather startling, no doubt, to many readers; but it serves to convey exactly what we wish to convey, namely, that there is such a thing as a scientific ghost and a scientific explanation of ghost-stories.

That very singular and deeply interesting Egyptian story "Ziska," with which Marie Corelli has recently favored the reading world, has raised a question regarding certain possibilities in the direction of prolonged spirit-materializations which suggests very forcibly both the delightful and the uncanny sides of spirit-intercourse.

It is useless to suppose that all our relations with the unseen realm can be delightful unless we learn to make them so by the exclusive beauty and purity of our inward lives; equally absurd is the supposition that, as we cultivate the telepathic faculty or engage in mental telegraphy, we escape some disagreeable experiences, unless we are unusually careful in regulating our thoughts. Though it would be neither kind nor true to state or believe that all diseases of mind and body are due to wilful sin on the part of those who suffer from afflictions commonly called disorders and distempers, there can be no kindness to any one in so glossing over the real nature

and the true cause of disorders as to shut our eyes to the only practical and authentic remedy. Weakness and susceptibility are not cruel words; and they are adequate in a large percentage of instances to account for much of the phenomena of sickness and suffering of various kinds.

On the psychic plane of human experience it is precisely as it is on the physical, as the same general order prevails everywhere. The ghost need not be a spirit who has "shuffled off the mortal coil," though it very often is an apparition of one who has dropped the physical body; a ghost may be an appearance of some one who is yet living an ordinary earthly life, but who is powerfully drawn to some person or place in thought or affection, or both combined, to the extent of producing an ethereal fac-simile of his proper personal shape.

The human double is a fascinating theme; and as Mr. Stead has written so much regarding its authenticity in many singular cases, the public mind is beginning to pay more serious heed than formerly to stories which till quite recently were attributed solely to hallucination by nearly all persons outside the ranks of Spiritualism and Theosophy.

The scientific ghost in Marie Corelli's "Ziska" is a far more formidable and wonderful production than any apparition witnessed in a haunted castle; but as that gifted authoress is always bold in her conceptions and utterly fearless in launching her visions upon the world, we need not wonder at anything marvellous from her pen after reading "A Romance of Two Worlds," "Ar-dath," "The Soul of Lilith," and "The Sorrows of Satan."

There is an excellent moral in "Ziska," and for that alone the book is well worth recommending; but as many people to-day are not attracted to simple moralizing, while the mysteries of border-land are intensely captivating, a "scientific ghost" suggests a thrilling narrative and whets the appetite for a combination of morals and mystery. The sub-title of "Ziska" is "The Problem of a Wicked Soul"; and though we are certainly reminded of the Bible words, "The soul that sinneth it shall die," as we read the strange story of two ancient Egyptians revived in the present day, we are also reminded in a most edifying manner, as we peruse the tale to its magnificent conclusion, of a noble hymn written by Epes Sargent, the distinguished Spiritualist (author of "Planchette, the Despair of Science,") which declares, "The soul that sinneth it shall surely die — die to the sin that did its life confine."

There is certainly a wise middle ground to be taken between the horrible old doctrine of endless future punishment, and a blind, unreasoning phase of Universalism (now almost extinct), which called forth, a century or more ago, the doggerel saying, "Judas with a cord outstripped his Lord, and got to heaven first." And in the higher philosophy which is now rapidly gaining ground, we have no need of recourse to any such desperate means of escape from the horrors of unending punishment for an individual soul as the doctrine of the final destruction of the ultimately impenitent, as there are no valid reasons for supposing that any human being will prove impenitent forever.

In "Ziska" the doctrine of re-incarnation, as presented many years ago by Allan Kardec, and at pres-

ent by many Theosophists, seems to be taught in the character of Araxes (the hero); but in the case of the heroine (Ziska-Charmazel), the "scientific ghost" appears in a full form and seemingly perfectly natural embodiment. How far the story is founded on actual fact we will not attempt to decide; but it has long been one of our most cherished convictions that all such bold conceptions of remote probabilities are in a sense revelations, inspirations or prophecies, when they are not (as they often are) disguised declarations of occurrences which have really taken place. Is it conceivable that a denizen of the spirit-world can so perfectly and protractedly materialize as to live for months at least as a seemingly ordinary human being, even though a remarkable one — eating, drinking, walking, dancing, and in every way behaving like a fashionable *belle* in the Egyptian city of Cairo, or anywhere else on the surface of the globe? Such is the query raised by "Ziska."

To those Spiritualists who accept unquestioningly the most marvellous of the records of full-form materialization, including the far-famed phenomena at Terra Haute, Ind., vouched for by Rev. Samuel Watson and other honorable witnesses, we should think that nothing in the line of a prolonged continuance of the materialized body would appear incredible, as it would only suggest an extension of the very phenomena they declare they have witnessed under test conditions, or, at any rate, conditions which to their minds were satisfactory.

As most of the inquirers into psychic matters are not, presumably, prepared to accept such astounding records of materializations as those just referred to, to the gen-



eral reader the following quotations from Marie Corelli's enchanting book will doubtless appear utterly incredible as fact, however welcome they may be as fiction. We give them partly because of the moral lessons they teach and partly because of the immense field for speculation they open in the direction of conceivable psychical phenomena. One of the characters, "Dr. Dean," a very interesting type of an honest scientist, thus discourses on the nature of the heroine of the tale, who appears as an Egyptian princess of rare beauty and extraordinary powers of fascination.

"My ghosts are those that move about among us in social intercourse for days, months — sometimes years — according to their missions; ghosts that talk to us, imitate our customs and ways, shake hands with us, laugh and dance with us, and altogether comport themselves like human beings. Those are my kind of ghosts — scientific ghosts. There are hundreds, aye, perhaps thousands, of them in the world at this very moment.

"'Vengeance is mine, saith the Lord,' and the ghosts I speak of are the Lord's way of doing it. The sinner who imagines his sins are undiscovered is a fool who deceives himself. I mean, that the murderer who has secretly torn the life out of his shrieking victim in some unfrequented spot, and has succeeded in hiding his crime from what we call 'justice,' cannot escape the spiritual law of vengeance. What would you say if I told you that the soul of a murdered creature is often sent back to earth in human shape to dodge its murderer down? and that many a criminal, undiscovered by the police, is haunted by a seeming person, a man or a woman — who is on terms of intimacy with him — who eats at his table, drinks his wine, clasps his hand, smiles in his face, and yet is truly nothing but the ghost of his victim in human disguise, sent to drag him gradually to his well-deserved, miserable end; what would you say to such a thing?"

"Horrible!" exclaimed Courtney, recoiling. "Beyond everything monstrous and horrible!"

Gervais, the reincarnated Araxes, meets his fate and falls madly in love with the beautiful avenging Ziska. He paints her portrait, but when his picture is finished, he finds, not the beautiful features of his sitter, but a strange, awful face, expressing tortured passion and pain, while the distinct outline of a death's head is seen plainly through the rose-brown flesh tints.

Gervais discussed with Dr. Dean the mystery of the face of a woman as in torture having been painted by him while he was doing his best to

reproduce the radiant loveliness of Princess Ziska. Dr. Dean's explanation is as follows:

"You are now a man in the prime of life, Monsieur Gervais; but look back to your early youth—the period when young men do wild, reckless, and often wicked things—did you ever in your thoughtless time break a woman's heart?"

Gervais flushed and shrugged his shoulders. "*Pardieu!* I may have done! Who can tell? But if I did, what would that have to do with this?" and he tapped the picture impatiently.

The doctor sat down and smacked his lips with a peculiar air of enjoyment.

"It would have a great deal to do with it," he answered; "that is, psychologically speaking. I have known such cases. We will argue the point out systematically thus: Suppose that you, in your boyhood, had wronged some woman, and suppose that woman died. You might imagine you had got rid of that woman. But if her love was very strong, and her sense of outrage very bitter, I must tell you that you have not got rid of her by any means; moreover, you never will get rid of her. And why? Because her soul, like all souls, is imperishable. Now, putting it as a mere supposition, and for the sake of the argument, that you feel a certain admiration for the Princess Ziska, an admiration which might possibly deepen into something more than platonic, why then the soul of the other woman you once wronged might come between you and the face of the new attraction, and cause you to unconsciously paint the tortured look of the injured and unforgiving spirit on the countenance of the lovely fascinator, whose charms are just beginning to ensnare you. I repeat, I have known such cases." And, unheeding the amazed and incredulous looks of his listeners, the little doctor folded both his short arms across his chest, and hugged himself in the exquisite delight of his own strange theories. "The fact is," he continued, "you cannot get rid of ghosts! They are all about us—everywhere. Sometimes they take forms, sometimes they are content to remain invisible; but they never fail to make their presence felt. Often during the performance of some great piece of music they drift between the air and the melody, making the sounds wilder and more haunting, and freezing the blood of the listener with a vague agony and chill. Sometimes they come between us and our friends, mysteriously forbidding any further exchange of civilities or sympathies, and occasionally they meet us alone and walk and talk with us invisibly. Generally they mean well, but sometimes they mean ill. And the only explanation I can offer you, Monsieur Gervais, as to the present picture problem is that a ghost must have come between you and your canvas!"

Of course, they ridiculed the idea, but the doctor was convinced that he was face to face with the most interesting psychic problem he had ever studied.

"If my researches on to the psychic spheres of action are worth anything, it can only be one case out of a thousand. Thousands? Aye, perhaps millions! Great heavens! Among what terrific unseen forces

we live ; and, in exact proportion to every man's arrogant denial of the 'Divinity that shapes our ends,' so will be measured out to him the revelation of the invisible. Strange that the human race has never entirely realized as yet the depth of meaning in the words describing hell : 'Where the worm dieth not, and where the flame is not quenched.' The 'worm' is retribution, the 'flame' is the immortal spirit ; and the two are forever striving to escape from the other. Horrible ! And yet there are men who believe in neither one nor the other, and reject the redemption that does away with both ! God forgive us all our sins — and especially the sins of pride and presumption !"

There is no need for dwelling upon the details of the story. Let us hurry at once to the final scene. While Gervais, who has been promised that Ziska will surrender herself to him at a secret trysting place, is conducted by a mysterious Nubian to the chamber beneath the floor of the great pyramid, in which Araxes was buried, surrounded by inconceivable treasures of gold and jewels, he cries aloud for Ziska, and the hollow vault echoes "Charmazel." He is alone, but, suddenly, like a strange spirit of evil rising from the ground, stood the mysterious Ziska, her black eyes flaming with wrath, menace and passion. Gervais gazed at her spell-bound, and no wonder, for Ziska now looked like the picture he had painted of her. Her hands were as cold as ice, and clammy as the dew of the grave. When he seized her, her hands slipped through his like those of a corpse newly dead. With an unearthly voice she cried, as her black eyes flamed with wrath, menace and passion :

"Welcome, my lover, to those arms for whose embrace your covetous soul has thirsted unappeased. Take me — each bit of me — for I am yours. So utterly yours that you can never escape me ! — never separate from me — no ! not through a thousand, thousand centuries ! Life of my life ! soul of my soul ! Possess me, as I possess you ! — for our two unrepenting spirits form a dual flame in Hell, which must burn on and on to all eternity ! Leap to my arms, master and lord — king and conqueror ! Here, here !" And she smote her white arms against her whiter bosom. "Take all your fill of burning wickedness — of cursed joy ! and then — sleep ! as you have slept before, these many thousand years !"

He threatened to murder her, whereupon she said, towering over him like an enraged demon evoked from mist or flame :

"You have done that once. To murder me twice is beyond your power. Here is the tomb of Araxes."

"My God ! What frenzy is this ! A woman's vain trick ! — a fool's mad scheme ! What is Araxes to me ? — or I to Araxes ?"

"Everything !" replied Ziska, the vindictive demon light in her eyes blazing with a truly frightful intensity. "Inasmuch as ye are one and the same ! The same dark soul of sin, unpurged, uncleansed through

ages of eternal fire! Sensualist! Voluptuary! accursed spirit of the man I loved, come forth from the present seeming — of things! Come forth and cling to me. Cling! — for the whole forces of a million universes shall not separate us! O! Eternal Spirits of the Dead!" and she lifted her ghostly white arms with a wild gesture. "Rend ye the veil! Declare to the infidel and unbeliever the truth of the life beyond death; the life wherein ye and I dwell and work, clamoring for late justice!"

Here she sprang forward and caught the arm of Gervais with all the fierce eagerness of some ravenous bird of prey; and as she did so, he knew her grasp meant death.

"Remember the days of old, Araxes! look back, look back from the present to the past, and remember the crimes that are still unavenged! Remember the love sought and won! — remember the broken heart! — remember the ruined life!"

There was not much fear of him forgetting her, and lest his memory should play him false, she went over all the scene of Ziska-Charmazel's murder, recalling the lonely anguish in which she died.

"Her murderer! to track him down to his grave wherein the king strewed gold, and devils strewed curses! — down, down to the end of all his glory and conquest into the silence of yon gold-encrusted clay. And out of silence again into sound and light and fire, ever pursuing, I have followed — followed through a thousand phases of existence! — and I will follow still through limitless space and endless time, till the great Maker of this terrible wheel of life Himself shall say, 'Stop! Here ends even the law of vengeance!' Oh, for ten thousand centuries more in which to work my passion and prove my wrong! All the treasure of love despised, all the hope of a life betrayed! — all the salvation of heaven denied! Tremble, Soul of Araxes! — for hate is eternal, as love is eternal! The veil is down, the Memory stings!"

She turned her face, now spectral and pallid as a waning moon, up to him; her form grew thin and skeleton-like, while still retaining the transparent outline of its beauty; and he realized at last that no creature of flesh and blood was this that clung to him, but some mysterious bodiless horror of the supernatural, unguessed at by the outer world of men!

The dew of death stood thick on his forehead; there was a straining agony at his heart, and his breath came in quick, convulsive gasps; but worse than his physical torture was the overwhelming and convincing truth of the actual existence of the Spiritual Universe, now so suddenly and awfully revealed.

Even as she was dooming him to torture and death, the old love revived, and, stretching out his arms, he cried, "Ziska! Ziska! Forgive — forgive!" As he uttered the words all the terror and torture passed over her face like a passing cloud, and a mystic glory glittered above the dusky hair!

"Love — Love!" he cried. "Not hate, but love! Come back out of the darkness, soul of the woman I wronged! Forgive me! Come

back to me! Hell or Heaven, what matters it if we are together! Come to me, come. Love is stronger than hate!"

Speech failed him; the cold agony of death gripped at his heart and struck him mute, but still he saw the beautiful passionate eyes of a forgiving Love turned gloriously upon him like stars in the black chaos whither he now seemed rushing. Then came a solemn surging sound as of great wings beating on a tempestuous air, and all the light in the tomb was suddenly extinguished. One instant more he stood upright in the thick darkness; then a burning knife seemed plunged into his breast, and he reeled forward and fell, his last hold on life being the consciousness that soft arms were clasping him and drawing him away — away — he knew not whither — and that warm lips, sweet and tender, were closely pressed on his. And presently, out of the heavy gloom came a Voice which said: "Peace! The old gods are best, and the law is made perfect. A life demands a life. Love's debt must be paid by love! The woman's soul forgives; the man's repents, — wherefore they are both released from bondage and the memory of sin. Let them go hence, — the curse is lifted!"

The above review is largely taken from the extended notice of "*Ziska*" published in *Borderland*, April, 1897.

The language of Marie Corelli is so intensely vivid that it seems impossible by means of any comment to further illustrate what she has so graphically portrayed; therefore, without attempting to discuss with our readers the glowing situations thus vigorously depicted, we will turn at once to the much simpler problem of the *human double*, which many people have had dealings with who are strangers, no doubt, to the "scientific ghost."

As our next essay will be upon the Human Aura, we need not in this chapter do more than pave the way for the next, as our own idea of the *double* is very closely related to the nature of the aura with which we are all surrounded to a greater or lesser degree. The *double* is not necessarily anything more than an auric projection; consequently, it need not be the astral or psychic body of an individual out on an aerial excursion, but simply the effluence or emanation from a psychic form, partaking of the qualities and attributes of the individual

from whom it proceeds, as effects invariably possess some distinct likeness to their cause.

We cannot forbear making still another quotation from the same issue of *Borderland* to which we have already acknowledged our indebtedness; and this time the excerpt is taken from Mr. Stead's account of a message from his spirit-friend "Julia," written automatically by himself at her unseen dictation. We omit all of Mr. Stead's comments, which are very interesting and characteristic of himself, and simply quote the exact words of the spirit-communication, which directly refer to the conditions necessary to be observed in order to facilitate the apparition of the *double* of an absent friend, if that is the proper language to employ in this immediate connection.

Now the first thing to be got is a place where you can be alone. Enter into thy closet. Solitude, exclusion from the world of sense, that is the first thing. When thou hast shut the door, remain alone for a time, long enough to allow the waves of the world's thoughts and cares to subside. Sometimes you could be quiescent and passive in a very few minutes. But at other times you could not regain the tranquil mood in any number of minutes. When you are about to verify this message you must be at peace. When you are in a whirl, or are in a bitter mood, or when the mind goes on and on, creaking round and round like a wheel that is not greased, don't try. But when your health is good, when your mind is calm, and your mood is quite serene and happy, then go into your closet and shut the door.

You need not darken the room, unless the sight of its contents or the view from the windows distracts the mind and prevents the concentration of the attention. But it is probable that at first, if you are not very restful, a shaded room would be better.

When you are alone and still, and the door is locked, so that no one can disturb you, sit as easily as you can so as to be as far as possible unconscious of any physical discomfort or anything that reminds you of your body.

I do not recommend you to kneel. The posture is not convenient

for long, and any posture that reminds you that it is a posture is wrong. What you have to do is to avoid reminders from the other senses of their existence.

I do not advise you to lie down because it suggests sleep, and I do not wish to confuse the revealing of the Invisible with the visions of the dreamer. Sit, therefore, as easily as possible, and as far as possible also avoid everything that will remind you of your body.

The first thing to be done, if you would have your eyes opened to see the invisible ones who surround you, is to be very still. As I said, make no effort. Be still and wait. You need to be quite passive, so as to let the other world outside slacken its hold on you, and the real world within and around you make itself felt.

Then, when you are quite still and passive, close your eyes and think of the one whom you wish to see. If it is a friend still alive, in the body, it will help you if at the same time, although that is not essential, he or she were also to be passive and alone. When you have two spirits in accord, both seeking the same thing, the difficulties are less. But you must be agreed in heart and soul; not merely seemingly agreed. One must wish to manifest, the other to be manifested to. And during the seclusion do not change the parts. Close your eyes, and, in the absence of the outside, imagine as quietly and distinctly as possible your friend. If he is to come to you, think of him steadily, concentrating your thought on him and him alone. Think of him in detail. Make a thought-image of him, as if you were actually creating him. And all the while let your heart and soul go out in a steady longing for him to come. At the same time let him, wherever he may be, be also alone sitting with closed eyes, willing steadily to come to you wherever you may be. Let him, on his part, think of some simple heartfelt message to you. Let it be on his tongue to say it; not loudly, but with quiet, earnest confidence that you will hear. Let him repeat it quietly with the wish that you should hear it. That is all.

If you, or any two who are in accord, will do that, do it steadily in the right spirit, you will be able to see each other and to hear each other speak. It is not to be done in a day, except in rare psychics, who are in absolute accord. But if you try it for yourselves, you will see that I have spoken the truth, just as you did about the automatic handwriting from living persons. This requires more effort than the other. There are no difficulties but those of excluding the rushing, distracting flood of cares and worries. Be alone; be silent; be in a mood to receive; and you will be able to verify what I say.

Everything depends upon the nature of the person and the extent to

which he can distract his attention from the things of this world. As you know, there have been within your knowledge cases where the double of a living person has come in response to appeals both from the sleeping and from those who are awake, without any long abstraction. But at first there is a possibility that the unusual effort may in itself distract. You will think so much of the effort as to be unable to think of the friend.

There is no hard and fast rule. I should say that the best general rule is never to force things. If you are tired in five minutes, stop then. If you can keep up the concentrated, quiet attention for a longer period, do so. But remember, the sense of strain is bad. There must be no strain, there must be no effort. Only passive readiness to see. Do not make the mistake of imagining that intensity of muscular or mental will-tension is what is wanted. It is the reverse of that. Be still, and listen and watch. You must be guided by your own experiences. If you suffer in any way, drop it. If it distracts your thoughts from your daily work, do not touch it. But if you acquire this power, and have it under control as a constant possession, for you parting will be no more; unless, of course, there is a mental breach. But that is not what people mean by parting.

Mr. Stead then asks :

But is this not only a sustained effort of the imagination? Is there any objectivity in the image thus created in the dark?

Julia continues :

What is imagination? If you see only what you willed to see, your objection would hold. But, if having imagined your friend in a gray suit, he should appear to you in a brown, or if the image which you have imagined should speak, telling you what you did not know, but what your friend was at that moment saying to you, would that be imagination only? No, what I have said is true. You can secure the living presence of the friend with whom you are in close accord if you will but adopt these simple rules. They are so simple you do not like them, I see. You would have preferred something more magical—more out of the way. But there is no need for these wrappages. The simple truth is that you all have the capacity to do this, if only you would use your souls instead of being so immersed in your material bodies.



Mr. Stead then asks :

But will the image not be a mere clairvoyant vision seen with closed eyes ?

Julia replies :

At first, as a rule, it will be so. But after a time you, or at least some of you, will be able to materialize it sufficiently for it to be visible to the physical eye in broad day. Others may not see the person who is to you visible, audible, and touchable. But you will be conscious of his presence.

Mr. Stead asks :

Then does the same rule hold good as to the spirits of the disembodied ?

Julia responds :

Yes ; only there are differences. With the disembodied, for instance, you cannot, as it were, check the accuracy of the psychic sense by the impressions of material things and the physical consciousness. That is why it is better to begin with the spirit of the embodied. But spirit is spirit everywhere, and the accident of its embodiment does not render it more easy or more difficult to communicate.

Oh, my friend, how I do wish you would but open your eyes and look and see. You are living in a cell whereas you might go out and occupy and possess the whole world. Why should you, with a heritage which I have faintly endeavored to describe, live only in the material senses ? Why, when you can defy time and space, and live with any of your friends, no matter how far you may be severed, should you live and think and act as if you were confined to the narrow cell bounded by your physical consciousness ? All that it needs is to be alone, to be silent, to be passive. But, of course, you must not imagine that all this unseen world of spirit which is now opening before you, can be taken possession of in a moment. There are many things to be learned, many stages to be passed through. But make a beginning ; and know that what you know of the reality of the Double, which at present goes like the wind where it listeth, is for you a sign and a pledge of the possibility of making the sense-world appear but as a dungeon compared with the immenser potentialities of the Spirit.

After receiving the foregoing message, Mr. Stead says he hesitated for some time as to the right course to adopt. The statement, so precise, so positive, and yet so marvellous, seemed too astounding to be published even on the authority of Julia. In such matters he usually takes counsel with Mrs. Besant, but Mrs. Besant was then in the United States. He therefore sent proofs of the communication just as it was received to Mr. Leadbeater, to whom Mrs. Besant told him he could refer any questions upon which he wanted advice in her absence, and who is well known as the author of the remarkable papers, entitled "Invisible Helpers," noticed in a recent number of *Borderland*. He also sent a proof to Mr. G. H. Lock, of Hull, who has long made a profound study of things occult, approaching them from the Swedenborgian standpoint. In sending the proof, he simply asked them for their opinions as to whether they thought there was anything in it, as he rather shrunk from the responsibility of publishing a statement so portentous unless he was encouraged so to do by those who had paid much more attention to such subjects than in his busy life he had ever found time to do.

Mr. Leadbeater wrote as follows :

Thank you for sending me the proofs of Julia's last letters. Her statements appear to me to be perfectly accurate, and I should have no doubt at all that the results she describes could be attained along the lines which she indicates. You would probably obtain such results almost immediately, but I should say that to gain the necessary control of thought would take the average business man very much longer than he would be at all likely to devote to the attempt. I agree with much that Julia says, though if I had myself been giving such advice I should have insisted more strongly upon the necessity of the experi-

menter's subjecting himself to severe moral training first of all, in order that he may not make an improper use of his powers when he acquires them. But I suppose she takes this for granted. Could you ask her to add a word of emphatic caution as to the terrible fate awaiting those who attempt to gain such powers for evil ends?

Also, I think what she says about absolute passivity may be misunderstood. I know perfectly what she means, but I doubt whether that is the best word to use. It may be taken to signify the condition of a medium—a mere instrument whose wires may be swept by any passing wind; whereas her meaning is rather that a man should hold his mind perfectly still, while his consciousness, keenly alert and watchful, functions in that which lies beyond and higher than the mind. She shows this by remarking that even in the state of passivity the thought must be steadily concentrated, and the heart and soul must go out in a definite longing.

I have been taught to attach more importance than she does to celibacy, vegetarianism, and abstinence from alcohol. I quite admit that it is undoubtedly a man's duty to keep his body in health; but I think he should control and use it—not allow himself to be dominated by its cravings. And I fear that unless a man had developed his moral nature and obtained perfect command over his desires and passions—unless he were absolutely pure in heart and mind—there would be great danger of his falling before the temptation to use these astral powers for selfish ends, and so degenerating into what is called in the East, black magic. The methods suggested are accurate enough, and much of the advice is very good; but I do think that much more stress ought to be laid upon the imperative necessity of the moral qualifications.

Mr. Lock replied :

With reference to the paper submitted to me, there are two points on which I think it incorrect. The first—this about *difference of focus* is inaccurate, except as regards spirits in astral (elementary physical) bodies, or lowest-plane doubles. No change in optical *focus* could make a pure spirit visible.

I do not believe in this "perpetual supervision" in the sense suggested by Julia. Good spirits quickly get out of their *astral* plane, leaving the riff-raff, with whom association is *not* desirable. Under *normal* conditions, spirits are as unconscious of our presence as we are of theirs; for this depends upon the planal difference in the substances which compose the two kinds of bodies.

The rest of the paper seems to me quite right, and I am very glad to see so much insistence upon the importance of never losing control of your faculties.

Potentially, we are all clairvoyant. But the whole social conditions are against the development of the faculty. Then, also, constitution has much to do with it, as I am *absolutely certain*. Those born under *passive signs* of the Zodiac, as Cancer, Pisces and Virgo (this latter your own) are much more psychically susceptible than others. [Your ruling planet is in Cancer; and six out of the nine planets in your horoscope are in passive signs. Hence you have some capacity in this direction.]

As to the rest — all that is nothing new, and is perfectly correct. It is knowledge that has been handed down the ages by Rosicrucians and others, and expressed in different forms. I already possess — have long possessed — the clear statement of these processes, together with much that Julia has not told you. It is to all intents and purposes the process adopted by “self-developed” mediums. It is *in part* the “Yoga” practised by Theosophists. Julia has expressed the truth in the simplest and least objectionable form. You need not have the slightest objection to publishing it — nor the slightest fear. Moreover, one thing is quite certain; the *few* who attempt the process will not all succeed; the conditions of life are against it. Some few, who might thereby become useful, may be waiting for this very information.

After receiving the communication from Mr. Leadbeater, Mr. Stead asked Julia what she thought of it. She replied as follows:

With regard to Mr. Leadbeater's caution, I think my message is better left as it is, and I think he will agree with me when I have finished. There is nothing gained by advertising dangers that you feel are too attractive. Personally I do not think that the danger referred to is so great. That it is real, I do not doubt, and you know there is truth in the possibility, but these things are under the control of a higher power. The opportunity to materialize doubles is not one that is given to mankind without limit, it is permitted by the higher powers, but it is not a power that any one can use up. You know how anxious I am for the highest life, and how sad I should be if anything was said that would deprave or degrade; but I don't think it necessary.

If you put in Mr. Leadbeater's warning, you must say that I have always recognized that there are great dangers in the inter-union with

the invisibles, and that if any one thinks to hold such communion for any purpose which he would be ashamed to acknowledge before all men, he had better not seek it, for it will be open before the eyes of all hereafter, as it is now to the eyes of spirits. That is all I need say as to that.

I do not deny that the practice of asceticism may, after the practice is a custom, help the manifestation, but any physical privation that reminds you of physical existence entails more loss than gain.

With regard to the criticisms of Mr. Locke, she says :

About the focus—I think I understand what his point of objection is. And to an extent I agree with him. But I think that while I made the statement too absolute, as it were, universal, his would narrow the truth too much. For instance, there is no focus in the strict sense which would reveal the Invisibles to the eye of the mind. Yet there is a detachment of the mind, from the material, which enables it to become sensibly conscious of the existence of spirits embodied or disembodied which were before invisible.

While I do not deny that there are many things hidden from our eyes, we have far greater range of vision than you. I remember when I first dropped my body, this addition of the faculty of seeing spirits among men was something new and superadded to what I had before seen. I have not lost that gift, but rather extended it. I feel a difficulty in explaining how the law operates. But of this you may be quite sure. Your lives are open to the eyes of those invisible spirits who are permitted to see what you think and hear what you say. You are compassed about by a far greater company of witnesses than you imagine. They—but why try to persuade, when soon you will see for yourself.

No, I don't think that he is right about the communications being possible only from lower levels. We find such a difficulty in making you understand that we are not conditioned by your limitations. Where I am there is life, and a life that has love as its vital breath. That Divine thing can and does survive the difficulties of communicating with persons still on earth. But you need not go to *Borderland* for analogies. If your saints and sages can hold converse without loss of holiness or wisdom with savages and fools, why cannot we? There is more difference of plane between a good man and a bad man than there is caused by the accident of embodiment or disembodiment.

As the above communications speak for themselves, and certain clear directions are given to inquirers how

to proceed, those of our readers who are desirous of testing by their own experience how far such counsels can be practically verified, will no doubt gain for themselves much valuable proof of their validity. To our positive knowledge just such results as we are told by "Julia" can follow and often have followed obedience to similar directions to those here laid down.

There is one piece of advice we feel often called upon to give to all who express a desire to practise even the simplest forms of telepathy ; and that is, decide within yourself, once for all, between making trial of a direction and trying to try it. The latter attitude of mind is weak, foolish and inane, and so long as people are simply trying to make trial of a direction they can make no real progress whatever. "I will try" is the veritable *bête noir* we are called upon to encounter everywhere. Though nothing so dignified as a *lion* in the way, it is a pestilential little animal, which though puny and undignified in the extreme, is as great an obstacle to success as any veritable king of the forest could be.

Make trial of a formula or exercise, or whatever you may be considering ; but never permit yourself to make so mean an attitude in thought as that you are only able to try to use it. Such language would be absurd if applied to a physical medicine or an article of diet. We do not say we will try to eat oatmeal or try to swallow pills, we decide for ourselves that we either will or will not. Precisely so with reference to mental acts and postures ; determine that you will make trial of whatever you wish to experiment with ; then by continued determination and repeated practice you will find, if you are but earnest and patient, that natural in-

born psychic endowments are just as susceptible to orderly unfoldment as are any of the external faculties which we all admit are perceptible only through patient exercise.

Whenever one really makes up his mind to accomplish anything, and sets to work faithfully and systematically to do it, his resolution is surely crowned with success ; and though in some instances a comparatively long time may elapse before great results are manifest, nature's processes are all alike ; whatever is most enduring and profound takes longest to mature, as it embodies the largest amount of energy in its production.

## LECTURE XXI.

### THE HUMAN AURA.

SINCE the delivery of Mrs. Annie Besant's remarkable lectures on the Human Auras, which have been given both in England and America, a very unusual subject has been considerably popularized, as Mrs. Besant is a speaker who never fails to deeply impress her audience. Theosophists are doing quite a good work at present in reviving and explaining a great deal of mystic lore which has long lain buried, deeply hidden from the masses, though always accessible to special students of the occult.

Mr. A. P. Sinnett's "Growth of the Soul" is one of the very best among recent theosophical publications, and that book is perhaps the very best among all that are easily procurable and plainly written, to place in the hands of persons who are seeking to know just what Theosophists are teaching.

In Professor Van der Naillen's beautiful occult novel, "On the Heights of Himalaya," we find humanity divided into three distinct classes, distinguished by the condition of their respective auras. Of the first and highest type of mankind we are told that these masters of the race are surrounded with so copious and highly developed an auric atmosphere that they can project their aura all over the earth ; these are adepts



or hierophants of the highest grade. A second class of humanity is made up of those who, though very inferior to genuine masters, are capable of influencing people at a considerable distance telepathically or in any way requiring the employment of a super-physical agent. The third class is composed of commonplace people whose aura closely hugs their persons and who are therefore practically agnostic to everything beyond the pale of exterior sense. These three great divisions serve very well as a primary generalization; though, as we proceed to unfold our theme, we must needs consider a great variety of minor distinctions.

Aura is a word used frequently to cover all that is meant by *halo*, *nimbus* and *aureola*, and more too, probably, than the old painters understood by those terms. We are all familiar with the artist's conception of a ring of light encircling the head of a saint, and we have all looked with admiration on the beautiful representation of the Christ, completely enveloped in white light, walking on the sea to rescue the storm-tossed disciples who were threatened with shipwreck and sorely frightened till they witnessed his approach. The difference between the *nimbus* around the head of a saint and the glory radiating from the entire person of the perfect Master is very clearly marked, and serves to illustrate not only a painter's dream but a scientific verity. We often hear of certain exceptional people living "charmed lives"; and this expression is something of a blind tribute paid to the doctrine of auras of different degrees, which has always been a teaching of occultism.

Let us begin now to consider the commoner sorts of

aura, and then pass to the more exalted varieties. We are all acquainted with many people who make a good deal of stir in their immediate environment, and when we are actually in their bodily presence we deem them interesting and influential; but very shortly after their physical presence is removed, of them it may be said, "Out of sight, out of mind." Such persons may be handsome, witty, pleasant mannered, and possessed of good average intelligence: but their thoughts are very closely related to material things, and they are generally quite wrapped up in the externals of existence. Such people *draw* a good deal more than they *hold*; they do not usually find themselves capable of sustaining interest in themselves and their doings, unless they are constantly on the spot to let people feel the force of their personal magnetism. The auric belt surrounding people of that sort may be well defined, but it does not reach out far beyond the physical organism. Such people, therefore, make good magnetists, and sometimes they are successful as hypnotists; but their success depends so much on physical proximity to the persons they wish to influence that the remoter phases of mental healing and telepathy are hard for them to grasp.

Another group of persons whom we often encounter are on a much higher plane than these; and in their case the auric effluence is far more extensive, rendering actual physical contact unnecessary. Such people take very kindly to the idea of thought-transference even to a great distance, because they can, not only readily conceive of it, but they have usually had some direct evidence they cannot well dispute.

As to the distinguished positions of Masters or Magi-

ans, they occupy ground so very far above the intelligent average of mankind, that for practical comparison with ourselves their stage of development is too high to be other than a highly exalted and seemingly very remote ideal, though the fact that we can and do conceive of them is, to a profound philosopher, proof positive that we are innately capable of reaching the summits where we now see them with the eyes of our imagination if not in actual externalized reality.

The fact of our conceiving of Magi, such as Professor Van der Naillen describes in his second mystical story, "In the Sanctuary," does not prove that there are really three men on earth named respectively Melchior, Balthazar and Gasper — which are the traditional names of the Three Wise Men from the East, who followed the star, and brought gold, frankincense and myrrh to the cradle of the infant Christ; but it does prove that men with such marvellous attributes as history and romance together assign to them, are not beyond the mental conception, and therefore not beyond the attainment of those who can describe such godlike individuals.

The greatest curse of the world is the belief of limitation, which hampers the average man and woman at every turn. What we suppose we cannot do, rather than what we are resolutely determined to accomplish, seems to be the picture held before the mental vision of most of us; and it is nothing other than this hampering, depressing belief of limitation which creates doubts, fosters irresoluteness, and prevents us from developing an auric belt around us, which, when it is sufficiently created, serves to protect us against every

insidious disease and temptation as effectually as a coat-of-mail might protect a knight in armor.

When knights went forth to battle clad in coats-of-mail, those coats of steel had to be manufactured and worn ; but as they were only external appendages, they could be taken on and off, they were not always accessible, and they were no doubt frequently hot, heavy and generally uncomfortable. Our psychic armor is of very different nature and consistency, as it is not something we outwardly don and doff ; we evolve it out of our own interior condition ; it is ours, therefore, in the sense that skin, nails and hair are ours, rather than in the sense in which clothing is our property. The feathers of the bird, the fur of the animal, the almost impenetrable hide of the rhinoceros, may serve in some degree to designate aura, because these integuments are not artificial appendages, but natural growths proceeding out of the very body of a living creature and protecting it from outside inclemencies.

When the question is raised concerning the inhabitation of a planet by beings organized similarly to ourselves, the first point discussed is, Has Mars or Venus an atmosphere ? If so, what is the condition of that atmosphere ? Astronomers have long since computed the distance between the different planets in this solar system and the sun ; they are now inquiring not into the position of a planet in space — for that they have already ascertained — but into the condition of its particular environment.

The human aura is a sheen which encircles us and protects us, if it be sufficiently well-developed, against every liability to infectious disorder, and also against

all those mental attacks of unpleasantness which result in wounded feelings, melancholy, depression, and a host of other kindred evils which hold back all who suffer with them from attaining their proper goals.

When *color* is made much of in connection with aura, it is necessary to explain that the highest and purest aura must be perfectly *white*. The gentle innocence of a childlike nature may be designated by pearl-like white, quiet and lustreless, while the high attainment of an adept in the mysteries would remind the beholder of the rainbow about the throne mentioned in the Apocalypse.

*Red* always signifies love and all its derivatives, which are will, desire, determination, courage, and every attribute and disposition suggested by the terms force, energy, power, etc.

*Yellow* is from wisdom, and therefore signifies all connected with understanding and knowledge.

*Blue* signifies permanency, stability, trustworthiness, and all along that line of attributes.

*Green* denotes earlier stages of growth than do the primaries; and just as green is invariably the color of grass, leaves, stalks, buds, and unripe fruit, but not the color of ripened fruits and grains, or fully opened flowers, so it is typical naturally of all those mental and spiritual states which antedate the fuller attainments symbolized by the three prime colors.

*Brown*, naturally suggestive of earth, bark and all that we see before foliage appears, is a rudimentary significant, and therefore suggests a still earlier stage of growth than green.

*Gray*, and all tints that pertain especially to soils

and various kinds of stone, show an infantile stage of growth in connection with anything surrounded with an aura of such color.

*Pink*, which is indicative of hope, shows a dawning, growing affection, an increasing will or power of will, and is, therefore, indicative of happiness and growing strength.

*Purple*, the royal color expressive of dignity and authority, being a combination of red and blue, does indicate, when it is seen as an auric surrounding by a trained seer or good natural clairvoyant, just those attributes with which it is connected in popular esteem, associated as it is with the robes of office worn by high ecclesiastical and civil rulers.

It is erroneous to suppose that one color in nature is any better than another, though all have different meanings. There are no *bad* colors, the good or evil aspect of any color being determined altogether by its brightness or dulness, its clean or dirty appearance, and the direction in which the radiating aura travels. Take such a vivid contrast in character as that presented by two men, both displaying pronounced characteristics — the one a philanthropist, the other a self-seeker. These two men are surrounded by strong red aura of a pronounced type: in the case of the philanthropist the bright, clear, beautiful red light which the seer beholds emanating from him and surrounding his physically unseen because psychic personality, shines luminously and tends upward; the dark, dull, earthy red of the aura of the self-seeker, whose whole thought is bent on private glory and the gratification of earthly greed, appears murky and tends downward as though affiliating (as it

does) with the bowels of the earth and not with the pure currents of upper air which breathe no pestilence but carry health and vigor on the breeze.

The same could be instanced of yellow; the student who is ardently seeking the goal of wisdom and desiring knowledge that he may do good with it, generates and is surrounded with a bright, luminous, golden belt; while one who pursues knowledge that he may misuse the information he has gained, is encircled with a murky belt of repulsive yellow flame such as people have probably imagined when they have connected yellow with jealousy or some similarly base emotion.

Blue, which properly signifies faith, trust, sincerity, and fixedness in right, and shines forth as a sapphire-like aura when friendships are strong and steadfast and a character is confirmed in the love and practice of righteousness, appears dull and has a downward tendency where obstinacy and bigotry are the diseases of fixity of thought and habit. People talk of having "the blues." Probably those who are most liable to that miserable phase of distemper are surrounded, through the wrong sort of conservatism, with a dull, heavy, bluish aura, which envelops them like a dense cloud.

With green, it is just the same. Pure love of natural things, a taste for innocent enjoyments, even though unattended with very great intellectual or spiritual awakening, is beautiful in its own way and right in its own time. It is only when the green is ugly and dull, and turns downward instead of upward, that the "green-eyed monster," envy, can ever be reasonably suspected of hovering near.

Geologists and others who have to delve in the earth

and seek for hidden treasure are apt to be surrounded with an aura somewhat resembling the earth's in which they delve; but as they are often upright, honorable men, they are not to be looked upon as "unspiritual" merely because their auras are not of the same colors as clairvoyants see around persons of different occupations and temperaments.

With regard to aura as a protection against the inroads of disease and also against all psychic disturbances, it is necessary to very emphatically state that, not the color but the quality of an aura is the thing to be considered. Auras may be compared to garments of various textures, which without regard to color may be warm or otherwise, thin or thick, waterproof or extremely porous. Many highly sensitive, even hypersensitive, persons are morally innocent; therefore it cannot truthfully be said that they attract disorders in consequence of any wicked thoughts of their own. Children of gentle, lovable dispositions are often thrown into convulsions by the excitement of those about them while they are personally quite innocent of all offence. Those facts are perplexing to people who never stop to think how great is the difference between positive wisdom and purity, and merely negative, ignorant innocence. Experience abundantly teaches that though ignorant innocence is no necessary protection against the encroachments of error, knowledge and heroic purity are the most powerful of safeguards. Unprotected people are liable to succumb to whatever approaches them, while those who are fortified against distempers in consequence of a high degree of developed strength and inward culture are permanently safe.



Aura is often felt when it is not seen, as far more people are psychically sensitive in the region of touch than in that of sight or sound. When we say that we can feel the presence of persons whom we do not see and whose voices we do not hear, we are often unknowingly testifying to the effect upon us of a powerful, far-reaching aura; and when such amazing feats of telepathy or triumphs of mental telegraphy take place as are occasionally chronicled in the daily newspapers, a fuller knowledge of auras would explain the startling phenomena—startling only because the law of its production is generally unknown.

When one person influences others strongly for good, he does so through the agency of his aura, but there is an immense difference between helping and healing others through the agency of your own aura, and dabbling in black or even gray magic, as is the case with many would-be hypnotists and others, whose ambition it is not to assist others to become rightfully individualized but submissive to some coercive occult sway.

Two persons, each possessing well-developed aura so far as strength and volume are concerned, may be totally opposed in character and purpose of action. Both may exhibit considerable occult force; but one misuses it to get others under his sway, while the other uses it to emancipate slaves from bondage. Domineering, aggressive people who command others to the extent of enforcing unwilling obedience to themselves are largely developed aurically, but they do not generate a clear, bright, upward-tending aura. Those who seek to terrify or stupefy those whom they wish to use as

tools, act very much like wild beasts when capturing their prey.

Cats have, as a rule, considerable animal magnetism, or something closely analogous on the psychic plane, with which they bewilder and terrorize the birds, mice and other creatures which they slay and devour. Snakes have more of this force, on the lowest plane, than any other creatures; and of those reptiles it is truly said that they are more subtle than any quadruped. It is the serpentine element in man that is and ever has been the instrument of temptation; but when the serpent is elevated, that is, transmuted, all that force of fascination which pertains to the sensuous nature will reappear in a very different manner and become the means whereby the greatest and noblest work can be achieved.

When psycho-physiological works are placed in the hands of young people in place of the lurid, sensational treatises now frequently circulated, practical lessons will be popularized on this very subject of developing intellectual and moral auras. It is worse than useless to attempt an attack on the lower passions, for every appetite becomes more aggressive as it is opposed. What with the fear of evil and the intense belief in its tremendous reality and wide prevalence now extant in society, we need not wonder greatly that so many youths and maidens indulge in vicious practices, not because of inherent love of vice, but in consequence of an almost total lack of culture in any direction beyond the sensuous. Over-eating, over-dressing and incessant catering to sensations cannot do other than promote a refined carnality even when the grosser phases of animality are repressed.

The training of the higher faculties is not nearly so difficult as many people are erroneously led to believe, for were it customary to bestow a tithe of the attention on higher themes that is now devoted to lower pursuits, the superior faculties of our nature would begin to draw sustenance from the lower planes, which would soon begin sacrificing to the higher. Front and top heads would grow larger, while lack of brains would be less conspicuous; and though it is quite true that people cannot live very exalted lives so long as they are developed almost exclusively on their animal side, it is entirely unnecessary to continue catering to an over-developed animality, and, as said already, no good is done by making attacks upon aught that is too prominent. For persons who are really desirous of cultivating the upper or higher aspects of their being it has long been the custom, among those who know something of practical occultism, to devise exercises which practically call into expression the special sections of the brain which expand in response to distinctly moral and intellectual appeals; and as all work is the better done when attention is devoted entirely to it, it is, of course, reasonable to abstain from whatever confines the thought to other objects than those on which we deem it well to rivet attention.

The use of perfumes, chewing-gum, tobacco and all other things calculated to tickle the outer senses incessantly is detrimental to interior development, though good, plain, wholesome food, abundant air and free outdoor exercise are useful in putting the physique into the condition of a well-tuned instrument ready for the master's use. Healthy exercise and debilitating coddling

are diametrically opposed ; therefore there can be no inconsistency in insisting that, just as beneficial as is the one, so detrimental is the other. Hard pallets of coarse straw, needless flagellations of the body, protracted abstinence from profitable food, and anything else which inflicts discomfort, is only the other side of luxury, and is quite as much of a hindrance often to psychic growth, because whatever calls attention needlessly to physical things diverts the attention from all higher topics of meditation.

Mountain climbing, rowing, horseback-riding and all healthy exercises are conducive to psychic development, but no possible good and probably incalculable harm can accrue from that hideous bicycle-riding, and most of all bicycle-racing, which renders the young people of to-day incipient hunchbacks and suggests to every impartial on-looker that the animal form is regarded by the neurotic cyclist as so far preferable to the human, that we must do all in our power with such aid as machinery can render us to crook our backs, contract our chests, round our shoulders, and develop a crouching, downward-gazing posture in direct defiance of anthropology which glories in man's proud title of distinction — the upward-gazer.

The psychical and physical development of the race go properly together ; whatever is healthy on one plane is equally so on all others ; therefore, every sort of practice, no matter how fashionable, which induces stooping and cringing must be frowned down by substituting for it healthy, ennobling practices of mind and body in all connections. There is a law regulating human welfare absolutely plain and straightforward ; and that law can be summarily stated in the following precept: What-

ever state you wish to attain, that state image forth as a mental picture. See yourself mentally in the present actual possession of whatever you wish to possess ; then through the operation of the law of universal attraction you will, through being a magnet to do so, draw to you and find yourself drawn toward exactly that which is the goal of your desire and the crown of your most fervent aspiration.

## LECTURE XXII.

### HEREDITY AND ENVIRONMENT.

As no work dealing with Psychology could possibly be in any other than a painfully unfinished state were it to be brought to a close without some special thoughts upon hereditary influences, how they are acquired and how they can be overcome, in so far as it is desirable to vanquish them, we shall seek in the present essay to lay before our readers a few of our deepest thoughts on this immense problem, touching most particularly upon those phases of the question which are calculated to inspire with hope and prompt to practical reformatory endeavor those who are too often depressed by taking a gloomy or pessimistic view of hereditary influences. In earlier sections of this volume we have touched from time to time upon much that is directly germane to this subject; still there are doubtless aspects of the question which have been insufficiently dealt with in previous chapters; therefore this essay is intended to present in as concise and vivid a manner as possible certain main aspects of the general theme.

Ella Wheeler Wilcox has immortalized herself as a poet in the production of those few strong verses entitled "Heredity," which commence with the thrilling, buoyant line

"There is no thing we cannot overcome."

Consistently with so sublime an opening affirmation the gifted authoress goes on to say that back of parents and grandparents lies the great Eternal Will, and it is at this point in the consideration of this prolific theme, and at this point only, that we are logically justified in pressing the claims of spiritual science to their uttermost. If we think only of that exterior mind as well as body which we certainly have derived through mortal inheritance from our predecessors, we are not justified in teaching that all imperfections of disposition can be overcome; it is only when we trace our origin to Deity and declare ourselves divine offspring that we are logical in our declaration that no hereditary defect need permanently limit us.

There are two widely-opposed kinds of inheritance; and in the discussion of heredity in general it is highly necessary to keep these different phases of heredity entirely apart. Agreeable, useful hereditary traits and instincts—all of which are valuable and worthy of encouragement—certainly ought not to be confounded with inherited tendencies to disease or aught that is abnormal. It is well to always keep clearly in mind the fundamental teaching on the Will contained in earlier chapters of this volume, in which we have resolutely affirmed a distinction of the most radical and vital sort between natural and abnormal desires. To gratify the former is legitimate, while the latter being aberrations of will, are never to be placed in the same category with normal impulses.

Such phases of heredity as only concern varieties of temperament, peculiarities of healthy disposition, aptitude for special lines of work, and indeed everything

which can fairly be looked upon as utilizable in a perfected commonwealth, can well be let alone, even when there seems no necessity to specially encourage the further development of all of them. Inherited tendency to steal (politely called *kleptomania*), inherited tendency to drunkenness (with equal politeness designated *dypsomania*), and all other repulsive and unhappy perversions of appetite, must be vanquished by sound methods of hygienic mental culture, which they never could be through our instrumentality were we to allow ourselves to believe them ineradicable. Surface attachments, fungoid growths, and everything else that is parasitic, can be overcome by invigorating the true nature of an afflicted individual sufficiently to arouse inward strength sufficient to compel a normal in place of an abnormal expression.

Hereditary or family traits which simply serve to differentiate humanity into classifiable groups are often interesting and useful, and in cases of decided genius such are often strongly marked. When we hear it said that some one strongly resembles an uncle or an aunt or any remoter relative, or that he "favors" or "takes after" some popular celebrity, we are not told on that account that he is a sufferer in consequence of such resemblance to another, as not infrequently the likeness is pleasing and the mere mention of it evokes pleasure and satisfaction.

The wise old proverb, "Let well alone," is very reasonable; but, however much we may admire and wish to practise it, we have surely no right to let ill alone on the specious plea that we are letting *well* alone. Ridiculous as such confusion in thought appears, it is by no



means uncommon, and it will probably continue common until the majority of persons are accustomed to reason far more closely than at present; and not only do we need logical reasoning, but what is of the first importance, reasoning from correct and ennobling premises. If you leave out of all account the power of individual will to make over personal conditions, you are all at sea in your speculative philosophy, which has neither solid base nor anchorage anywhere; whereas, if you reckon with the individual will just as you do reckon with it in many educational ways — or there could be no system of education — you will not be very long in discovering that whatever any one really desires to do he can begin to accomplish practically just as soon as he sets to work to transform disposition as earnestly as a music pupil resolves to overcome defects in piano-playing or in style of singing. We certainly grant that an embryo vocalist must possess vocal organs and that an incipient organist must have hands to work the keyboard and feet to manipulate the pedals of the instrument. Were there no hands and feet to work with there would be no useful members to train for the work. But granting the possession of untrained members, we can set to work to train them.

Some children, if left entirely to themselves, would behave sweetly, enjoy excellent health, and develop into good citizens, even though they grew up like "Topsy" in "Uncle Tom's Cabin." Others would be very defective, and even dangerous to the welfare of society, were they not taken in hand and submitted to a special discipline; and because the right kind of discipline is not administered, people go on complaining

that vicious tendencies are not eradicated, while it is the fault of their lamentably defective methods of punishment, which are in no sense corrective. When words are used aright we shall include in our vocabulary *correction*, *chastisement*, *penalty*, *reform* and many another good word sound at its root; but so barbaric an idea as *punishment* we shall have utterly discarded when an age of enlightenment has really dawned upon the earth.

As the pendulum of human thought oscillates from one extreme to another before finding equilibrium, we are to-day confronted with a milder but by no means a scientific or beneficial doctrine of inherited abnormality. The old idea of sin was in a certain sense more hopeful than much of the modern doctrine of irresponsibility. So long as you look upon a person as a wilful sinner, you can logically hold out to him a hope of deliverance based on voluntary repentance and reformation; but let the doctrine of automatism prevail, and there are no prospects of release from involuntary and irresponsible misconduct.

Such plays as Ibsen's "Ghosts" are in no sense edifying; and though the much-discussed Norwegian dramatist may have seen in Norway or elsewhere scenes precisely in accordance with what he describes in his depressing books, he certainly fails to show any way out of the pitiable dilemma in which he finds his characters.

Heredity may account for existing defects; but it is not true that because defects can be traced to hereditary origin, they are consequently invincible.

In the ancient Decalogue we read what is quite easy to reconcile with experience and reason, namely, that the iniquities of fathers are visited upon children unto

the third and fourth generations of those who continue in the hatred of goodness or in stubborn opposition to truth; while mercy is shown unto the thousandth generation or unto successive thousands of generations of those who are in the love of good and obey divine commandments. The perverted tone of modern criticism is nowhere more in evidence than when one hears the frequent garbled quotation from one of the ten commandments, "The sins of the father are visited upon the children unto the third and fourth generation" — as though a full stop occurred where there is not properly even a comma; and then, of course, hysterical pessimism must totally ignore all reference to the mercy shown to thousands of generations, as that would cut the foundation from under that foul, debasing structure of pessimism which is the greatest curse of the philosophy of the nineteenth century.

Weissman and other really learned writers on the topic of heredity, do teach that there may be a weakening of the germ plasm as a result of vice on the paternal side, but it is left entirely to the superficialists and the pessimists to argue that crimes or diseases are inherited. There is no inheritance of crime or of disease, though weaknesses often result from unfavorable pre-natal environment. Modern writers are many of them sadly in need of some such vigorous philosophy as the venerable James Martineau has embodied in his sublime hymn where he introduces the noble expression,

"How *weak* the foe that made him fall,  
How *strong* the soul to conquer all."

Profitable psychology builds upon the rock of man's

unconquerable soul ; and were all other attempts laid aside as fruitless, and the attention of professed reformers riveted upon helping people to find their own souls, it would not be long before prisons would indeed be converted into reformatories and penitentiaries into industrial schools, in nature as well as name. Environment of every sort exerts a forcible and almost irresistible influence upon sensitive persons, and particularly does it serve to induce increased development in directions to which hereditary dispositions especially incline. For that very reason it behooves us to make such practical use of improved environment that through its agency pliant natures may easily be led in upward directions.

• In the case of children who have inherited pugnacious tendencies how utterly wrong it is to surround them with pictures of battles, to read to them the most belligerent passages of history. Instead of fostering the already excited aggressive tendency, the wise parent or guardian selects peaceful scenes with which to artistically decorate the walls of home, and never misses an opportunity for inculcating pacific lessons from the pages of instructive and entertaining literature.

Through the aid of mental suggestion it is quite possible to so train those sides of character which are at present undeveloped, that those abnormal traits which show forth conspicuously will be greatly reduced because of the increased development elsewhere. If phrenology and palmistry are invoked to throw light on inherited tendencies, it is very important that educators insist on stimulating to increased activity those organs, and developing those lines which are defective,

in place of calling attention to and mourning over whatever aberrations may now appear.

But why should people dwell as they do on the dark side of heredity when its bright side is so delightful to contemplate? Simply granting the truth of the adage, "It's a poor rule that doesn't work both ways," we can see at once that our proper work at mothers' conferences—and wherever people of either sex assemble in whose hands to a large degree lies the moulding of the environment of the unborn and the newly-born—is to forcibly present the bright side of ante-natal and post-natal environment. The views which a woman secretly entertains of herself and of humanity at large must and will affect her unborn babe with a tendency in the same direction. Not only the benighted opponents of Woman's Suffrage, but also many ardent advocates of political equality, are surrounding the unborn with entirely erroneous ideas of human life and character.

The psychical environment of children and of all sensitive adults gives them a subconscious bias in one direction or another; and though all erroneous bias can be surmounted through the agency of a contrary environment, it is surely well to remember that prevention (properly forethought) is better than afterthought, for there will not be the need of changing conditions subsequently when they are harmonious from the start. Let the nations once wake up to the potency of thought for good, and realize something of how and to what extent it can influence the unborn as well as the born for good, and the day will not be far distant ere the brightest predictions of the greatest seers will be practically fulfilled on earth.

## LECTURE XXIII.

### ASTROLOGY, PALMISTRY AND PERIODICITY — THEIR BEARINGS ON PSYCHOLOGY.

AMONG the striking evidences, multiplying on every hand, that we are in this generation not disposed to let past knowledge be forgotten, no symptom is more significant than the serious interest in the old Chaldean science of Astrology and the ancient Greek science of Cheiromnomy, which, with all the so-called occult sciences, were tabooed by the multitude in times of ignorance, or else surrounded with so much of ignorant and depressing superstition as to render them dangerous rather than genuine aids to human progress. It would not be true to say that nineteenth-century enlightenment has entirely rescued palmistry and astrology from the clutches of fatalism; but it is safe to aver that there are indications now rife that unmistakably point to an ultimate severance of these remarkable sciences from all connection with either charlatanism or pessimism.

Astrology is taught in the Bible in many places; but nowhere is it so forcibly brought out as to its explicit teachings (though not by name) as in the seventh chapter of Ecclesiastes — one of the best-known chapters in the Old Testament, where the writer says there is a set time for everything, so that he who would both

sow and reap must be careful to reap when it is the proper time for harvesting the crops, not when conditions are far better adapted to sowing the seed.

This obvious illustration, so patent to all in its reference to agriculture, is interwoven with equally precise statements concerning the conduct of human affairs in all particulars; and such a doctrine carried to its legitimate conclusion fully endorses the claims of horary astrology, which teaches its devotees that a successful career is one that is planned in accordance with solar, planetary and lunar vibrations.

To grasp intelligently the fundamental principle of astrology, it may be necessary to refer to the ancient Chaldean, and doubtless pre-Chaldean, doctrine of destiny as opposed to vulgar misconceptions of *fate*. Destiny and fate are not the same, though they are often mischievously confounded. Destiny, as a word, is so closely allied to destination that the two are inseparable; while fate gives one the idea of a capricious and often hostile force which ordains that happiness should fall to the lot of one and misery be the portion of another without the slightest reference to individual deserts.

Merit and demerit have no part in the scheme of the fatalist, as they have none in the theology of the thorough-going Calvinist. Modern thought is wisely opposed, at its best, to all that savors of partiality; for favoritism is never just, and justice is essential to righteousness in every department of human activity. And to conceive of God or Nature as unjust, when we are ourselves called upon by conscience and reason to be just, is so monstrous that it called forth from the heart

and brain of the poet Whittier those memorable words concerning the Supreme Intelligence, "Nothing can be good in Him, which evil is in me."

Astrology, taught in mediæval garb, and alloyed with constant reference to evil or malific planetary influences, is a very much begrimed science, which, though sound at core, is so covered with *débris* that a great deal of cleansing of the surface is needed ere we can approach the underlying verity. The wise men of the East—of the type of Bersous, the eminent Chaldean astrologer—taught destiny, but not fate, that is, they taught that every human being had a path marked out for him, but that what we commonly call fortune and misfortune were very largely under our own control. Until the above idea is rendered clear to the public, we can hardly see how reputable astrologers can expect to draw revenue from clients; because if they are only able to predict the inevitable, business people are only wasting their time and money in consulting star-gazers and learning beforehand what is bound to occur. There is a good deal of wisdom displayed in those who assure us they do not wish to borrow trouble or to "cross bridges before they come to them," because such wise old saws contain the very essence of exhilarating teachings.

To dwell upon impending disaster, or to forestall a coming calamity can never be better than useless. Astrology, rightly interpreted is, however, a very different thing from what it appears to those who are disposed to confound it with superficial fatalism. There is no reason why we should not know in advance what is sure to come upon us, provided by such foreknowl-



edge we can be the better equipped to meet what is on its way so soon as it arrives at our own doors. Certain things are as inevitable as changes in the weather; and those would-be religious fanatics who object on religious grounds to peering into the future because they say God has forbidden it, are strangely inconsistent when they consult weather signals. The stupidity of religious humbug is sufficient to deter many honest people from all that passes under the name of religion in the world, as nothing repels honest people so quickly as flagrant inconsistency, which must be either stupid or consciously insincere.

We have a right beyond dispute to find out all we can possibly learn by honest means, and then to put the knowledge thus fairly gained to honorable use. The heavens are man's open book, and let all read it who can. The only caution which needs to be given to the aspiring student is to beware lest he seek to gain knowledge for his own glory alone, and not for the general good of humanity.

Modern humbug, under cover of religion, often justifies unwise action which is a barbarous disgrace to civilization by reason of its heartless cruelty, and then sanctimoniously condemns astrology, and puts people into prison, under plea of fortune-telling, if they practise palmistry. Such spurious religion is a stench in the nostrils of honest men and women the world over; and the sooner laws are passed to put a stop to cruelty and to protect decent inquiry into the mysteries of Nature, the better for every one. To observe the immense amount of bungling in business and social life to-day is enough to make any sane observer exclaim,

All hail to any science, be it astrology, palmistry, or whatever it may be, that will help people to neutralize their lives and steer clear of the manifold follies they are now in ignorance committing.

Astrology and palmistry were originally very near neighbors; they were indeed such intimate connections that the terminology of the one science seemed inseparable from the other. We must not allow ourselves, as we commence a study of astrology, to suppose that we are at the mercy of the stars, some of which are good and others evil; we must clearly understand that all are good, though there are numberless variations in all that pertains to them. To the intelligent student of astrology, therefore, if he should have first passed through some training in practical metaphysics, there are no dangers in the likelihood of his being driven either to fatalism or pessimism by a blind belief that the stars rule our destinies; which can only be true in a very subordinate sense consistently with the time-honored affirmation, "The wise man rules his stars; the foolish man obeys them."

Closely allied with astrology is the science of periodicity, which has been treated of in a very interesting manner by the veteran anthropologist, Dr. J. R. Buchanan, who divides an ordinary human life into seven days of seven years each, making forty-nine years in all. But as a great many people live very much beyond that limit, and Dr. Buchanan sees no reason why they should not attain to near the century limit, he gives a second table applicable to all long livers; this table makes the seven days extend fourteen years each, bringing the total up to ninety-eight. The first seven or fourteen

years, he calls the sun period, the second seven or fourteen years the moon period ; and so on till the Saturday period is reached in the closing seven or fourteen years. There is certainly a good deal that is interesting in such a calculation, though it can scarcely be invariably accurate. Napoleon Bonaparte is cited as an illustrious example ; and being so well known an historical character, it is by no means difficult to see the application of the idea in the checkered history of that mysterious man who has been ever called a "man of destiny," so indomitable was he in the times of his victories, and so utterly prostrated at length, when, a wretched captive on the island of St. Helena, shorn of power (but not bereft of ambition), he passed from mortal scenes. Confirming a very old superstition, Dr. Buchanan explains why Friday is usually an unlucky day, and shows, according to his tables, that the Friday period of a life is a very ticklish period, though he does wisely admit that there are exceptions in favor of those who live particularly spiritual lives. The theory of periodicity does certainly apply to the rotation of the earth and to the movement of all bodies in space which astronomy has revealed ; therefore, it is not incredible to assert that precisely the same law works in human affairs as in the march of constellations.

Astrology can easily be studied with a view to ascertaining our rightful places in the universe, without the student committing himself in the slightest degree to any other belief than that all things work together for the best, and that order requires that every one should have a special place and fill it. Unsuccessful, or so-called unlucky, people are for the most part those who

are unable to perceive in their present darkness and destitution of knowledge how best to work out the ends they desire to fulfil. That all people have a mission in life, and that every one can find his own mission, is a doctrine we are prepared stoutly to defend; and the more certain we feel that all missions are desirable and all works good in themselves, the better prepared are we to listen to astrological advice, which is only intended to help us all the more surely to find and the better to fulfil our respective destinies.

There certainly are periods when great activity is desirable, and again other periods when comparative leisure and seeming inactivity are best adapted to fulfil the ends we are best prepared to serve. Highly intuitive persons, who can mysteriously sense by inward perception whatever course at a given moment is best for them to pursue, are in no special need of an ephemeris and horoscope; but nine-tenths of the people we usually encounter are not thus spiritually unfolded, and for them astrology does make valuable provision.

Palmistry and astrology are not necessarily connected in any close manner, and they are not always even remotely identified by modern practitioners of the cheiromantic art, though in ancient days the two sciences were so closely allied that one was never practised without reference to the other. Cherio, in his "Language of the Hand," enumerates seven distinct types of hand, which he designates thus: first, elementary; second, square or useful; third, spatulate or nervous — active; fourth, knotty or philosophical; fifth, conic or artistic; sixth, psychic or visionary; seventh, mixed. The first of the seven named belongs to states of society below

the average of men, the lower strata of civilized humanity; therefore, there are but six types likely to come under the notice of the fashionable modern palmist, and of these six the seventh on the list is by far the most common of all, because few people comparatively are so pronounced in characteristic type of development as to possess a hand belonging to any one of the five pronounced types mentioned in the list given.

Palmistry, like phrenology and physiognomy, can be turned to much practical account by parents, teachers and all who are working directly with children and young people, especially as it not only points out the dominant traits and special qualifications of individuals, but reveals weaknesses which need strengthening and defects which can be rectified.

In dealing with palmistry it is necessary to caution the public against taking in an oracular manner what is at best only advisory. Character can be read in the main, general adaptabilities can be marked, and weaknesses can be exposed; but, however much of accuracy may enter into a delineation, it needs to be remembered that hands as well as heads and faces are subject to incessant alteration, as their condition at the time of an examination only serves to reveal what was and is, not what is sure to come. Liabilities and tendencies are easily recognized by a skilful palmist, as they are by an experienced phrenologist or physiognomist; but when people undertake to map out a future by lines, marks and mounts in a hand, to the extent of prophesying exactly what sort of a life a person will live, and just how many years it will continue on earth, there is no validity in such prognostication so far as we are able to

judge, though to a singularly-gifted seer nothing in the line of forecasting may be absolutely impossible. It is with educative possibilities, not with arrogant predictions, that we are seeking to deal; therefore, in the reading of a horoscope, a head, a face or a hand, we always look for the information which can most readily be turned to profitable account, and the most useful of all information is clearly that which most pertains to educational and reformatory undertakings.

Coming out of the Fowler & Wells Phrenological Institute in New York, we heard two ladies conversing together on the *pros* and *cons* of phrenology, when suddenly one remarked to the other, "Well, if you don't like your head as it is at present, alter it to suit your tastes and your requirements." The speaker was a bright, energetic, little woman with beaming eyes and cheerful demeanor; but the one spoken to looked sad and depressed and had evidently put the most lachrymose interpretation possible upon the character-reading to which she had just subjected herself. Though not apparently disposed to take her friend's advice without mature deliberation, she began asking how she could change her head, as, according to her belief, if your head is cast in a certain mold by Nature, it must remain thus until death emancipates you from the body, which according to false reasoning is always made the superior of the spirit. The wiser of the two women explained how it was quite possible by changing one's mental attitudes toward life in general and distinct phases of existence in particular, to remodel a head through psycho-physical processes; and as we were slightly acquainted with both ladies, we learned afterwards that

the good advice given by the one was being slowly acted upon by the other, and not without manifest good results. We cannot alter the position of stars, nor can we necessarily change our temperament radically, nor do we need to do so, as differing temperaments are necessary for the industrial organizations of society. What we need is to know where we belong, to learn to make the best of our opportunities, and to become shining lights to others while pursuing those special vocations for which we are best adapted.

While such distinctly human sciences as palmistry, phrenology and physiognomy connect themselves immediately with human interests in the most intimate manner, and begin and end with description of the individuals, astrology deals with general interests far more fully, and enters into a consideration of the most favorable times and places for projecting and carrying forward definite public as well as private enterprises. To show how an intelligent use of astrology can be made generally beneficial, we have only to note how many an enterprise is spoiled by undertaking it at the wrong time. There are no bad times *per se*, and there are no evil planets; but there are favorable and unfavorable aspects for certain undertakings, and they alone show wisdom in the conduct of their affairs who take advantage of favorable times and situations. A man may be ever so good a tailor, but he needs to drum up trade when and where people are in need of added clothing, or, though a good workman, his success may be pitifully small. Caterers for public entertainment find that the public is not always in a concert-going or theatre-going mood; and as there is a very great deal in getting a

thing well started and selecting a favorable time for presenting whatever you have to offer, much depends on doing business at the right time and in the right way. Many industrious and even indefatigable persons enjoy but a very meagre amount of success in consequence of what the world vaguely calls bad luck, want of tact and of good judgment, and while tact and judgment are good words and stand for important qualities, it is not easy to exercise either while lacking necessary knowledge of how to proceed. There are certainly times and places where you, whoever you may be, will do better than you could elsewhere and at other times; and it is for you to use all possible diligence to acquaint yourself with these.

As a good man is not necessarily a good carpenter, so a good time is not necessarily favorable for a specific work. Borees and other disagreeable people are usually those who are utterly destitute of all knowledge of periodicity; and the result is they are always where they are not wanted, and are subjecting themselves to snubs and annoyances which sensitive natures could not endure. People who do not deserve to be classed with borees are also very unfortunate oftentimes in their choice of times and seasons, for they call on people when they are out, and never go near them when they are at liberty to entertain them and disposed to discuss matters in a friendly spirit.

Some astrologers have seemingly drifted into puerility in their attempts to be precise in the giving of minute directions based on the careful reading of a horoscope; but we had better hesitate before we pronounce anything positively trivial until we have looked at it in all



its bearings. A business man of our acquaintance went to an astrologer, and was told when not to have his hair cut. The man of affairs was disposed to ridicule so unimportant a direction, and thinking it could only refer to the effect upon the hair at the utmost, resolved to go to the hair-cutter's on the very afternoon when the astrologer told him to be sure and not go. Though he never saw that his hair was injuriously affected by being cut at the wrong time, something far more serious occurred in relation to his business life; for while he was in the hands of the hairdresser he lost a most important business deal he might otherwise have made. In consequence of that mortifying experience, he went next day to the astrologer (to whom he confided what had occurred), and asked for an explanation, which the astrologer gave by asking the following reasonable question: "Have you ever thought, my good friend, that, not being ubiquitous, when you are not where you should be, and likewise when you are doing what at a given time you should not be doing, you are leaving undone something you ought to be engaged in?" The business man, after a moment's reflection, said: "Well, I can see how you can be right; and as there certainly may be a best occupation for a given moment, it would be good for us if we could only know it and stick to it."

Things are often far better than at first they seem; and as it is the province of psychology to inquire into every thing that relates to the psychical or unseen side of human existence, we will ask our readers to reflect upon the following propositions, not only as they bear exclusively on astrology, palmistry, or any other special sci-

ence, but as they are related to human life in general: First, every human being is in the world with a definite work to do, and special qualifications for that work, be it what it may. Second, there is a time and a place for every undertaking; and the science of harmonious living is to know one's place and observe the time for every specific action. Third, as welfare depends on order, and all disorder is hostile to success and happiness, it being the proper synonym of disease, it behooves us to use all means in our power to study indications within and without ourselves, to the end that we may become enlightened as to the sphere of our rightful action and the conditions best fitted for its performance.

The above three leading propositions are by no means all that could easily and profitably be stated; but they may suffice to clear the way for an impartial inquiry into whatever promises to render practical assistance in the way of helping us to find our path and steadfastly to walk in it.

Always acknowledge the good of all there is, but never forget that to express good relatively, order must be manifested, and that every one, as well as every thing, must have a proper place and keep it.

## LECTURE XXIV.

### INDIVIDUALITY VS. ECCENTRICITY.

"NOTHING more exposes us to madness than distinguishing ourselves from others; and nothing more contributes to our common-sense than living in the universal way with multitudes of men." The above words of Goethe are suggestive of many-sided thought; they seem at once a challenge to all who are in any way attempting fearlessly to assert themselves to strengthen faith in the power of a noble individuality, and to conquer the many weaknesses and vices which at present sadly depress the human race.

So great and original a man as Goethe, one of Europe's foremost philosophers, can scarcely with fairness be accused of undue submission to accepted standards of thought and practice. It is, therefore, not impossible that the author of these words may have intended to provoke thought, rather than to affirm a dogma. Certainly nothing more readily exposes one to a charge of insanity than any marked departure from the customary habits of those with whom he mingles; but it may well be asked where we can point to a single great and noble teacher and inspirer of humanity who has not been charged with madness by his contemporaries. The self-vindicating words of St. Paul, "I am not mad, most noble Festus, but speak words of truth and sober-

ness," have well found echo through the lips of countless sages and reformers before and since that great apostle's day.

Dr. Forbes Winslow, and other physicians who are regarded in the light of eminent specialists on the subject of insanity, do not hesitate to connect genius with madness in the most inclusive manner. To give emphasis to their statements, the eccentricities of some of the greatest prose authors as well as romantic poets are exposed to public gaze as striking illustrations of the "thinness of the partition" which divides insanity from genius. Thanks to the Psychical Research Society and other learned bodies of truth-seekers, we are beginning to adopt the excellent word *supernormal*, when referring to unusual mental phenomena, as more scientific than *supernatural* or *abnormal*.

Common-sense is without doubt a valuable intellectual commodity; but who would be content with it if a super-common sense were offered him? A plain distinction between the supernormal quality of genius and the abnormal characteristic of insanity is that the former, although astonishing, is usually regarded as eccentric by reason of its undoubted elevation above the ordinary mental level; while the latter, equally peculiar, is decidedly so because of its aberration from the path of health and orderliness. If "living in the usual way with multitudes of men" is upheld as the *ultima Thule* of individual attainment, then progress must cease and reformers of all sorts be imprisoned in the madhouse, or quietly regarded as harmless examples of *non compos mentis*.

There are clearly two ways of looking at this subject:

and, unless the two sides are pretty closely examined, erroneous views of individuality and the blessings accruing from it are sure to be entertained. To discriminate between real individuality and the meretricious counterfeit thereof, which may well be called eccentricity, is not always an easy task, for the one often melts into the other; still, there is an ethical distinction which, theoretically at least, can always be well applied. Individuality is entirely consistent with an amiable determination to live with others in such a manner as to produce the smallest possible amount of friction between individuals that will be compatible with a declaration of individual liberty and equal rights. Eccentricity seems to be guided by caprice rather than by principle, and cannot therefore be fairly regarded as the outcome of an ethical conviction.

It is not too much to claim that, wherever a conviction is at stake, it should always be followed, regardless of the opinions of others, even if he who lives up to his convictions becomes a martyr to them. Convictions, however, do not, as a rule, concern trifles, but great moral issues, though trifles are often so closely connected with moral principle that it is extremely difficult, if not impossible, at times to separate them. Conviction may ordain that a strong temperance stand be taken in a community where the prevailing custom is to partake freely of intoxicating beverages. The moral sense of the honest advocate of total abstinence cries out loudly against drinking wine in France and Italy, or beer in England and Germany, as table beverages; therefore, in order to be true to his conviction, he must refuse to drink the ale or claret which all his compan-

ions take as a matter of course. Now, without stopping to argue whether the total-abstinence position is incontestable or not, we cannot advocate the truckling policy of the coward or hypocrite who will cloak his real sentiments and allow himself to be blindly led by the conventional habits of those who sit at table with him. The subject of women's dress is another prominent question of the times; and in this connection also it is not difficult to discriminate between mere love of singularity in attire and a steady conviction that the true freedom of the female sex is hampered by conventional costume. The woman who affects peculiarity of costume in order to draw attention to herself may be only vain and eccentric, but she who honors conviction by departure from adopted standards is a witness to the truth.

If the foregoing reflections be accepted as in any way truly defining the actual difference which must ever exist between a noble individuality and a vulgar eccentricity, we may be able, by following in the track laid down, to arrive at some practical and salutary conclusions concerning the vitalizing effects of individuality, as opposed to the devitalizing results of convictionless conformity to accepted usages. In the prose and poetical works of Goethe we find many striking departures from the average thought of the Germany of his day; and fully as much may be said of the writings of his brilliant contemporary, Schiller, between whom and himself there existed the purest friendship — entirely unspoiled by any of that miserable professional jealousy which so often divides lesser minds when engaged in similar employments. Goethe and Schiller are them-

selves vivid examples of dissimilarity, but in no case of disunion. Goethe is the more robust, Schiller the more wistful and pathetic. The individuality of each is highly pronounced — so much so that it is possible to sympathize with the style of the one and not appreciate that of the other, though the broad-minded reviewer will certainly accord unrestricted praise to both.

The hall-mark of individuality is fearless sincerity, without which it is not too much to say that moral purity, mental health, and physical soundness are not long retainable. So pernicious are many of the accepted customs of our times that every teacher and practitioner of mental science is frequently called upon to protest against many of them in the interests of virtue and improved sanitation — not superficially, by merely lopping off a branch here and there, but by striking at the very root of the ancient tree of established precedent.

Two false ideas, tending in opposite directions, are very prevalent. The first is that things are good because they are old; the second, which is no more reasonable, is that things are desirable because they are novel. If we would be wise, we must equally avoid both these absurdities, and take the lesson well to heart that the good or ill of any practice can only be determined by careful observation of its fruit. The singular eccentricity of genius, which is always being commented upon, is due in part to the fact that geniuses are not ordinary mortals; and because of the rarity of their distinctive temperaments they perforce exhibit modes of life which are uncommon and not adapted to the re-

quirements of ninety-nine out of every hundred inhabitants of the locality where they reside.

The reader is requested to observe that no reference is here made to the aberrations to which peculiarly sensitive persons are specially subject, but only to the singular traits which belong normally to such as are gifted with unusual proclivities, in one or more specific directions, toward higher than average attainment. In every large concourse of persons we are likely to observe two or three who strike us as peculiarly unlike the rest; they seem moulded on a different plan from the majority, and though they may be ever so natural and unassuming in their behavior there is a subtle something about them which compels attention. We may admire them, or their peculiarities may annoy us; we may worship instinctively at their shrine, or turn away from them in ridicule; but in either case we have been impressed and affected by them. These are the people who simply cannot pass unnoticed through a crowd, because of their individuality. Intense individuality always prevents its possessor from going through the world unnoticed. Whether the attention unconsciously drawn to one's self contributes to the pain or pleasure of the one who has attracted it, depends, of course, very largely upon the kind of feeling that is aroused, and also on the character of one's own sensitiveness. Geniuses, even among the greatest, are by no means alike; therefore the notice which is pleasing to one may be highly displeasing to another. Still, it is usually safe to decide that kind, appreciative notice is never very distasteful. It matters not how brave a front one may assume, there is no one that enjoys hostile criti-



cism, though it is quite possible for highly individualized natures to rise so superior to it as to treat it with a sublime and haughty indifference.

Several considerations naturally grow out of a contemplation of this subject. Chief among them may be placed the foremost thought, in the mind of a truly individualized reformer, that he is called upon, in fulfilment of his mission, to be a martyr (witness) to the truth which he has espoused and feels himself appointed by heaven to proclaim. The prophets of all ages and religions have been strange, solitary figures on the pages of history, and their tendency has ever been to pride themselves upon their loneliness in some of its aspects, while they have suffered keenly from a sense of isolation in other moods. Such proverbs as "there is always room at the top" have a twofold application, and at once convey the dual thought of sublimity and loneliness as the portion of all who have reached a more than average altitude. There is a glorious passage in the book of Amos, often abominably travestied to the fear of children, which exactly expresses the genuine prophet's attitude: "Thou God seest me." It rings out with a note of triumphant exultation, and when the circumstances which led to the ejaculation are taken into account, they raise it to the height of moral grandeur. The prophet is standing out against idolatry and tyranny; he will not bow to the edicts of sensual rulers; neither will he stoop to the level of compromise and concession to which time-serving priests are always bending. The common voice of compromise is heard in such notes as, "We must live," and "Anything for peace and a quiet life." Such sentences sound well

enough until they are analyzed, but they will never bear analysis ; for no sooner do we attempt to trace them to their source than we find that their root lies in spiritless conformity to detested bondage only for the sake of ulterior advantages.

The whole strength of the moral nature, if not cruelly repressed, must cry out against this with a loud and indignant protest. We must all live, it is true ; but what is meant by life ? If the definition of life given by Fichte is correct, namely, blessedness, then surely they who sacrifice everything to merely animal existence are self-cursed rather than divinely blessed. In such a condition they are well described in the strong language of the New Testament, which declares that they are "dead while they live." If James Russell Lowell is right when he affirms that "He's a slave who dare not be in the right with two or three," then the test of greatness and of liberty must be, to a large extent, in conscientious non-conformity to prevailing customs.

What more fruitful cause can be assigned for modern religious deflection than the cold, formal ceremonialism which has so long held sway, and which by its utter lack of reason and correct feeling repels the spirit which might readily comprehend a religious principle ? Take the average habits of an alleged pious community, and what do you find to be the rule of conduct in those country households where the letter of religion is most rigorously upheld ? The place of worship with which the family is connected is periodically visited ; everything pertaining to religion is regulated by the clock. Prayers, psalms, readings, sermons are all gone through with at prescribed intervals, in a most perfunctory man-

ner, and at home the service of family prayer is exactly on a par with the public ritual. Children are led to feel that God is an exacting overseer with whom they must keep on good terms, or they will be punished here and hereafter. In consequence of the joylessness of such a stereotyped religious life, young men and women are very apt on leaving these strict homes to find themselves without rudder or compass on the voyage of life; for they have not learned to know their own souls, and they have reacted against the soulless formalities of a loveless religion with all the force of ardent, youthful rebellion. To urge upon such young people a formal compliance with the religious practices of their conventional neighbors is to exact the degrading lip-service of hypocrisy, the outcome of which must be to undermine rather than to upbuild moral character. For such minds the regulation services of church or temple have no attraction, but for them the eccentricities of the independent preacher may have very decided charms. While the sensational pulpit mountebank may draw a gaping crowd, such an actor in the pulpit is not a prophet in any sense; and he certainly has no title to genius, which is original in its nature, and not dependent upon platitudes.

Though endeavoring to draw the sharpest line between prophetic teaching and vulgar straining after curious effects, we cannot blind ourselves to the fact that even the most conservative prophets, in modern as well as in ancient times, have been distinguished by marked though not ungracious peculiarities. Those two wonderful American preachers, Henry Ward Beecher and Phillips Brooks, were characterized by peculiarities

of manner and expression which separated them distinctly from all other clergymen. The same can be truly said of Frederick Robertson and many other eminent Englishmen, whose published sermons are standard classics to this day. Then if we turn to the great literary lights of the century, Thomas Carlyle, Charles Dickens and others, we shall find in every instance some clearly marked peculiarity exhibiting itself in daily life as well as in the direct course of literary expression.

Genius must be peculiar, or it would be indistinguishable from mere talent; and talent, no matter how great is never genius. Talented people can move along in beaten tracks, pursuing the even tenor of their ways without ever winning a reputation for eccentricity. Those who are merely talented are nothing more than imitators of the geniuses who have preceded them and whose works are their models. A painter of talent may copy Raphael's "Transfiguration," but nothing short of genius could produce an original picture that would be its equal. Genius alone could produce the works of the great musical masters — Mendelssohn, Handel, Mozart, Beethoven and Wagner. They may have many imitators; but those who seek to copy their style, and succeed in imitating it cleverly, cannot be compared with any one of the true masters of harmony. It is obvious that they who imitate and duplicate, though they may serve a useful purpose in spreading art and extending the sphere of culture, can add nothing to the variety of artistic creations.

The eccentricity of genius differs widely from that which savors of insanity; for instead of simply erratic

habits, which are characteristic of lack or loss of mental balance, the genius lives in a domain governed by its own laws, and is in very truth a citizen of a realm the very existence of which is unknown to all outside its hallowed precincts. In the study of the science of health, on the part of all who are metaphysically inclined, the following consideration often appeals with great force, and it has a decided claim to plausibility.

We are probably all agreed in these days, that is, if we are thinkers in any sense, that we are subject to a changeless order; therefore there can be, in the absolute sense, no miracles. This rejection of the old supernatural hypothesis does not, however, cause us to reject phenomena usually called miraculous; on the other hand, it calls upon us to consider them as taking place through the agency of a law not generally comprehended in its power. It goes without saying that the present average health of civilized communities the world over is far from satisfactory, and it is impossible to shut our eyes to the fact that the prevailing modes of life are largely responsible for our sicknesses. Reason steps in and says, "If you would improve your health you must alter your way of living"; but to do this lays one open to the charge of eccentricity, for it is always eccentricity in the eyes of the crowd to vary from popular habit.

While deprecating all unnecessary non-conformity to the ways and customs of those around us, all reformers are compelled to advocate and practise a fearless assertion of individuality which subjects them to adverse criticism, even to condemnation, at the hands of extreme conservatives; while it gives them a power and

influence they could never possess were they to bow in abject submission to the prevailing modes of life. At the same time they feel it to be their special mission to change and raise the standard of popular living. The Gospel narratives record instances of persons who had continuously suffered for twelve and even thirty-eight years from grievous infirmities. These poor unfortunates had spent all their pecuniary substance on physicians and attempted methods of relief, but in spite of all their efforts to get well they grew steadily worse. When they were eventually healed it was by a purely spiritual process into which nothing entered that in any way resembled the ineffectual methods which these sufferers had tried so long in vain.

There are many causes which can readily be assigned for recoveries that result from mental methods, which are utterly at variance with the previous customs and beliefs of those who are healed. In the first place, it strikes a reasonable man or woman as quite probable that an entirely different course of procedure from that hitherto pursued may produce entirely new results, and so deeply grounded is our instinctive faith that like causes produce like effects, and *vice versa*, that we all cling to the hope that even in the worst cases a change of some kind will produce beneficial results. History abundantly testifies to the fact that people who have lived differently from others have enjoyed amazing immunity from prevalent disorders. The health of the Jews in Europe, in the Middle Ages, when the plague decimated the Gentile population, is a striking instance, and it is susceptible of a purely metaphysical as well as a physiological interpretation.

Waiving the question of the value of the Mosaic dietary law, so punctiliously observed by the Israelites in European Ghettos, we cannot forget that they stood out for conviction's sake for every detail of ceremonial observance. It was this consciousness that they were honoring God and keeping a divine commandment which upheld them morally to such an extent that they were physically exempt from the inroads of pestilence. It would be impossible to dissociate mental states from physical practice, as the latter proceeds inevitably from the former; consequently, a metaphysical query of the first moment is just how far we can think new thoughts and allow ourselves to be outwardly held in the trammels of conventional usages, for such usages are clearly the outcome of old ways of thinking which have been discarded, and against which we are forced to protest as we know them to be erroneous.

True individuality is never needlessly aggressive; it never demands that others should conform to it; but it is manly, womanly and courageous enough to establish good principles rather than follow bad fashions. Whoever knows more than his neighbor is in honor bound to show his neighbor the highest light which he himself enjoys. In so doing two great advantages are at once secured; he who sheds the light is not only a blessing to others, but he himself will enjoy superior health, joy and freedom by asking of the soul within, rather than of the world without, "What wilt thou have me to do?"

In thus bringing to a close our twenty-four lectures we take leave of the reader by requesting that the foregoing pages may be studied simply as an introduction

to much fuller elaborations of the great themes upon which they often only lightly touch; and as a fitting close to our own words on the need of an optimistic *versus* a pessimistic philosophy of existence, we do not think we can do better than let the conclusion of this volume be in the form of the following exquisite tribute to the good that can be encountered everywhere if we do but permit ourselves to see and feel its omnipresent power :

### IT IS ALWAYS SO.

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BY SARAH P. LEDGER.

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Across the meadow with clover sweet,  
I wandered one evening with weary feet;  
For my heart was heavy with untold woe;  
For everything seemed to go wrong, you know.  
'Twas one of those days whose cares and strife  
Quite overshadow the good in life.

So, lone and sad, 'neath the twilight stars,  
I wandered down to the pasture bars —  
To the pasture bars, 'neath the hillside steep,  
Where patiently waited a flock of sheep  
For the happy boy, with whistle and shout,  
Who was even now coming to turn them out.

"Good evening!" said he, with boyish grace;  
And a smile lit up his handsome face.  
He let down the bars; then we both stepped back,  
And I said, "You have more white sheep than black."  
"Why, yes," he replied, "and didn't you know?  
More white than black; why, 'tis always so."



He soon passed on with his flock round the hill;  
But down by the pasture I lingered still,  
Pondering well on the words of the lad —  
"More white than black," more good than bad,  
More joy than sorrow, more bliss than woe,  
"More white than black," and "'Tis always so."

And since that hour, when troubles rife  
Gather, and threaten to shroud my life,  
Or I see some soul on the downward track,  
I cry, There are more white sheep than black;  
And I thank my God that I learned to know  
The blessed fact, "It is always so."