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PEACE BE UNTO ALL BEINGS.

THE PSYCHIC



"ALL THAT WE ARE IS THE RESULT
OF WHAT WE HAVE THOUGHT."
BUDDHA, "THE DHAMMAPADA."

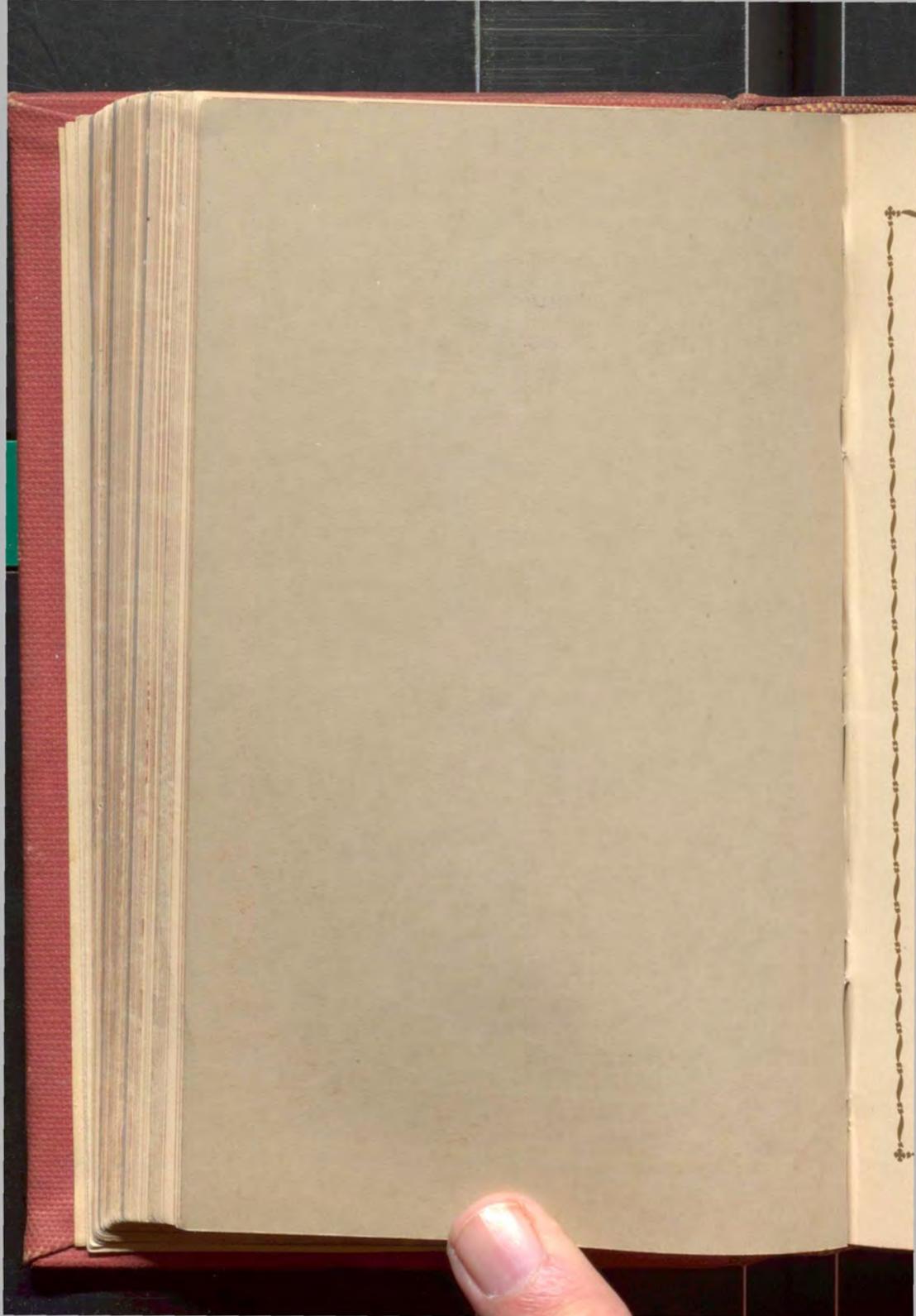
"HAVE NO HALF DEAL-
INGS WITH THINE ART."
OWEN MEREDITH.

WALTER WINSTON KENILWORTH.

VOL. I.

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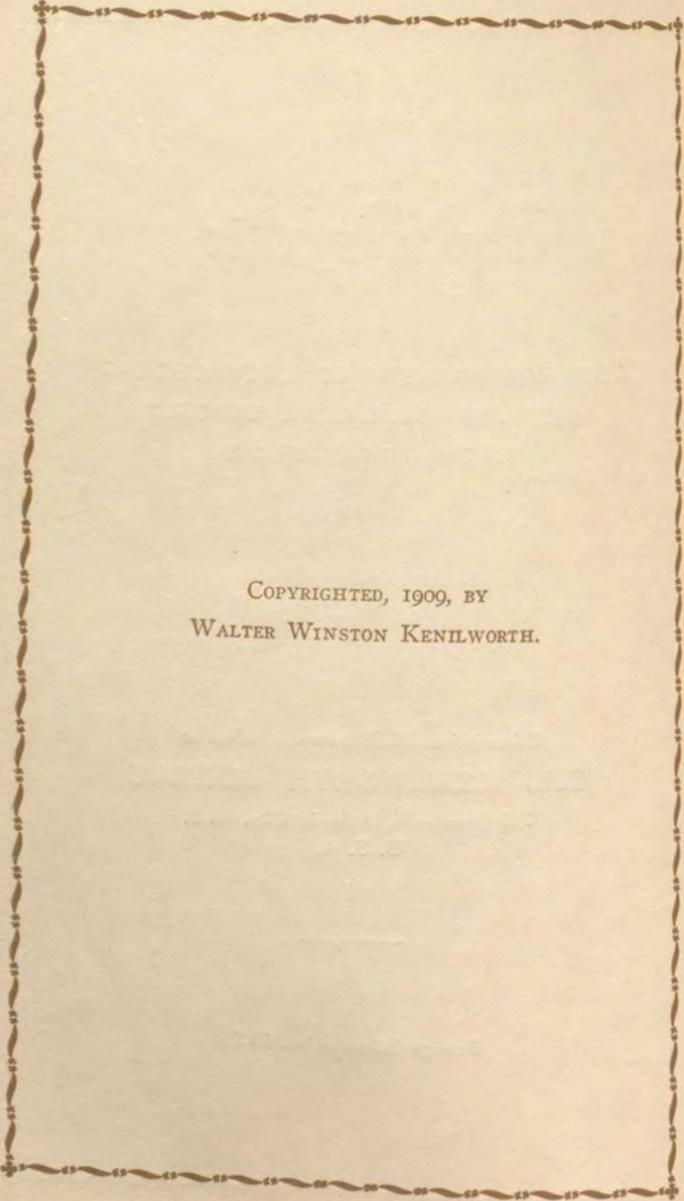
The Psychic

A MONTHLY MAGAZINE OF PSYCHOLOGICAL
FACTS AND PHENOMENA. DEVOTED
TO THE METAPHYSICAL



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THOUGHT

¶ We are centres of thought and from our minds radiate in vibrating currents the influences of our Life for the harm or the good of others and, by reflex action of thought-force, for the harm or the good of ourselves.

¶ Thought, like all other vibrations, begins its activity from a given point, in this instance, from the individual brain; it dissipates its influence in ratio to the strength of force with which it is directed, and, finally, it completes the circle and returns to the brain with tremendous additional force, and expresses itself in the formation of good or evil mental states and correspondingly it materializes these mental conditions into good or into evil physical states and surroundings. It returns to the individual even as the boomerang of the Australian bushman returns to that archer, or, intellectually illustrated, even as a line indefinitely projected must, by mathematical reasoning, return in time to the point of commencement and complete the circle.

¶ And, in view of these things, it has been understood by the sages, and it has been said

by the Samana Gotama, by the Supreme Buddha in religious discourse that:

¶ "All that we are is the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts. If a man speak or act with an evil thought, pain follows him like the wheel follows the foot of the ox that draws the carriage.

¶ "All that we are is the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts. If a man speak or act with a pure thought, happiness follows him like a shadow that never leaves him."



PSYCHIC SUGGESTIONS

¶ The revelations of the ancient teachers of the Orient, through their modern representatives and the revelations of our present-day scientists concerning mental and psychic phenomena, have made the most profound impression on the thinking classes. Until a generation ago we had but rarely witnessed these phenomena save in unclassified, in unimportant and unnoticeable instances. They created no general impression as they now do. The time came, however, when scientists began interesting themselves in these super-normal experiences, presenting so many complex psychological problems which they could not ignore. Investigation after investigation was carried on with this and that bearing, but the ultimate consequence was that psychology has become an almost new science, so many were the discoveries and correlative inferences which altered the old ideas of the mind and its phenomena. Other branches of science, including chemistry and biology, have likewise felt the renovating influences of these discoveries.

¶ As an example of these influences we have the discovery of a subjective mind sepa-

rate in essence, activity and possibilities from the normal mentality of every-day life; we have the discovery of the submissiveness of the entire nervo-muscular and the vegetative systems to the action and direction of subjective intelligence in such phenomena as the cure of disease; we have, therefore, the discovery of a larger ego, "the real individual," of which the personal, objective consciousness is but a minor projection. We have the discovery of tremendous psychic probabilities in the manifestation of faculties overstepping by far the faculties and functions of the normal powers of the mind and normal consciousness. These discoveries alone warrant the earnest consideration of any student of psychology in its relation to religion, because their ultimate effect on that science in elaborating spiritual verities cannot be too fully appreciated. In physics we see the influence of these psychic manifestations in the discovery of what might be called "radiant matter" and of new psycho-physical forces suggestive of still more important findings; in particular biology this influence is witnessed in the discovery that the placenta in foetal development is a respiratory rather than a nutritive factor. The latter discovery evolved from the inferences of the late Dr. Jerome A. Anderson, of San Francisco, who interpreted it through investigations in em-

biology in an effort to establish an anatomical proof for belief in reincarnation. In general biology certain scientists, influenced by psychic phenomena in their researches, have furnished scientific premises for spiritual belief by confuting this particular error of materialistic monism; "the idea that the specific guiding power which we call 'life' is one of the forms of material energy," and by proving that life is not liable to the decomposition and change of material elements.

¶ These psychic manifestations express themselves either in communication with unseen intelligences, in a display of marvelous psychic powers, such as telepathy, hearing, seeing at a distance, exhibiting remarkable feats of memory, or in exercising an almost miraculous power of the mind over matter in the cure of disease, in the regulation of form and the materialization of objects by simple concentration of the mind. At first these manifestations were taken with a grain of salt and considered, in the main, as carried on under the most complex and surprising trickery. Undaunted by repeated fraudulent experiences the scientists, however, continued their work of investigation and, in time, developed such rigid scrutiny that all possibility of deception was borne aside,

and to-day there is no doubt as to the certainty of the phenomena.

¶ Before we digress at greater length, some understanding should be reached as to the nature of psychic phenomena in general. The following ideas are particularly suggestive: remembering that every plane of Being—and we must rid ourselves of the idea that the earth plane is the only plane—and remembering that every plane of dimensional space is accordingly subjective to beings below it and objective to beings inhabiting it and to the beings above it, while it, in turn, must view the latter as subjective—then all planes, in respectivity, are first of all objective and as real in conscious experience as the earth plane. Now, any casual projection of experiences of objective planes becomes psychic and supernormal to beings dwelling on planes immediately subordinate. Here is an excellent illustration: We who live in three-dimensional space are subjective to beings living in two-dimensional space, while we, in turn, are objective to ourselves and to the material relations of this plane and objective to beings living on the plane just above up. Any natural objective experience of this earth plane, if projected upon bi-dimensional space, will at once create a psychic, supernormal and subjective manifestation to the beings inhabiting it, while

we, who produce the phenomenon, readily understand its operations. Take a string and pull it lengthwise through a wax tablet, then, while we would see a string bisecting the tablet, the insect, or worm, with no understanding of height, would be conscious only of a moving point. Again, should the string be moved up and down in a stationary point in the tablet, the two-dimensional creature would see constantly changing particles of string, while we would see the entire string in all its height-measurements moving up and down.

¶ Similarly all psychic phenomena which affect us are respective in essence. Just as the amazed two-dimensional creature could not understand the phenomenon we projected into its sphere of consciousness, so we at first were startled and could not explain certain experiences which, until the present, were mysterious and dreaded; and just as the two-dimensional creature could not see the operators and operations of the phenomenon, being separated by the veils of dimension and material relationships, so we, likewise, at first fail to understand the operators and operations of psychic and subjective phenomena where we are concerned. Now, herein lies the entire essence and explanation of Spiritualism. In Spiritualism, providing of course that scientific scrutiny is observed,

we witness any number of supernormal experiences—experiences which are suggestive of intelligent operations and intelligent operators who claim to live on planes immediately above us and who likewise claim to be disincarnate human beings who, by the transition of death, have been relegated to the plane immediately above us, the plane which is subjective to us just as we, who live in three-dimensional space, are subjective to bi-dimensional creatures. The phenomena recorded are, of course, subjective to us, but owing to the persistent investigation on our part and owing to the persistent endeavors of the psychic beings above to *make us understand*, and to come into communication with us, these mysteries are gradually unravelling until, in a short time, we shall come face to face with those beings who claim to be the friends and relations in our earth-experience, and who try, with desperate energy, to show their survival of bodily dissolution and who try to impress on our consciousness the greater existence of Spiritual Verities in contradistinction to the passing relationships of mortal life. Now, in regard to phenomena other than spiritualistic, in what is known as occult phenomena, in regard to supernormal experiences effected by enlightened persons on the earth-plane in processes akin to operations effected by psychic beings in the

manifestation of spiritualistic phenomena, they are due to the fact that these persons have become psychically evolved to that point where they can individually employ the methods of the beings living in the psychic plane above us. They are simply acquainted with the interactions of the material atoms and vibrations interblending our plane and the psychic plane above us, and with this knowledge they are enabled to produce these supernormal phenomena as readily as they effect the natural physical phenomena of daily experience.

¶ So far we have explained the nature of external psychic phenomena; now we must reach some conclusion concerning the nature of psychic phenomena of inner consciousness from simple telepathy and kindred experiences to the soul trance-ecstasies, visions and spiritual intuitions of the prophets and of the world's greatest mystics and of the world's sublimest sages, such as Jesus the Christ, Gotoma the Buddha, and Sri Ramakrishna of Calcutta. All these phenomena, from the minor psychic to the supreme soul-realizations, are to be ascribed to the workings of subjective consciousness, either in its merest personal aspects or in that particular Aspect where the personal merges with the Impersonal and Universal, of a subjective consciousness unimpaired by physical impedi-

ment, and which, therefore, as is scientifically known, is capable of seeing, hearing, feeling, and otherwise cognizing sense impressions, experiences and relationships indefinitely placed either in time or in distance.

¶ When the scientists declared the authenticity of the phenomena, dissensions arose as to the explanatory physical causes which effected them. As is usual at the finding of new physical forces and manifestations there were as many explanations and hypotheses as there were scientists. Every imaginable, possible and impossible theory was set forth. Some ascribed them to unknown electrical influences, some to undiscovered undulations of vibratory force, some to inherent animal magnetism, and some to peculiar relations between the mind and the finest conceivable parts of matter. All but the most simple and the most plausible explanations were given, but more recent inquiry has placed them to one side and relegated the cause to the very borders of spiritualism and occultism, so that to-day both stand upon a scientific basis and support their arguments from scientific principles and discoveries. Many of the investigators, who now incline toward the spiritualistic and occult explanations, a decade or two ago had no conception that their scientific pursuit would lead them as far as it has. They

expected some few physical discoveries, but almost with one effort they unearthed the scientific foundation of the soul's immortality. Science stood uncovered before the great spiritual probabilities with which it had come face to face, and now its exponents are laboring with reverence where once they discriminated with all the scrupulousness and caution with which science considers every new phenomenon.

¶ Naturally the greatest psychological changes followed and continued to follow in the wake of these things. To discredit them is now scientific folly or the exhibition of an ignorance which rises against everything it fails to comprehend, stigmatizing it with a wholesale and meaningless denial or attempted ridicule. But there is that within all things affiliated with Truth which crushes the greatest opposing force and asserts its position in the face of seemingly impossible obstacles. The development of scientific tenets from occult and psychological phenomena was fought inch by inch with all desperateness, as it involved the most important religious alterations. The two combatting forces in this struggle were the dogmatic religions and their constituents backed by the dogmatic scientists on one side, while on the other were the advanced philosophers, religious teachers, and a large number of

the foremost men of science. The outcome of the struggle is self-evident. Evolution will assert its way.

¶ The changes that these influences necessitated were first visible in a tremendous increase in the following of Spiritualism. They were again visible in a tendency of the general public to follow psychological religions teaching the possibility of psychological and occult phenomena. Among these religions are Theosophy, different Oriental religions, variations of New Thought, and the scores of present-day cults. The greater interest, however, consequent upon psychological phenomena, was the claim of individual development along psychic lines, giving various soul-powers and soul-consciousness in different planes of existence according to the development attained. The preaching of these things by Raja Yoga exponents created the wildest sensation in this country. Raja Yoga, in various forms, became the one thing which drew the thousands who thought that the redemption of religion and of theological facts lay along this line. Together with Raja Yoga were dispersed the metaphysical speculations concerning the reincarnation of the soul and similar doctrines.

¶ Now, if Life, like the omnipresent ether, is a cosmic fundamentalism which cannot be

reduced into the categories of material energies; if it is antecedent and unsubjected to the dissipations of motion and the integrations of inorganic matter; if Life is an essence of quantitative and qualitative constancy; if it is no unimportant, casual, momentary arrangement associated with certain relationships of matter, but utilizing these relationships in variation with evolutionary experience; if Life is something stable, unmodified by molecular changes—and these hypotheses are the latest deductions of science—then the claims of Raja Yoga are true, then the necessary corollary of the soul's immortality follows and the corollary that the manifestation of Life in personalized consciousness must, *at will and development*, transcend the limitations of time, space, and other casual relationships to which the instrument of the soul—the body—is subjected by reason of its primary elemental, chemical and vegetal elemental composition. It also follows that, for these reasons, and that, with known methods, consciousness, independent of material impediments, is able to express itself in different phases and planes of Being and in different phases of conscious experience. Here is the scientific basis upon which the possibility of psychic development and the otherwise seemingly wildest fancies of occult possibilities rest. It is neces-

sary to be technical, for without a technical, scientific interpretation, the story of psychiatry would seem a story of improbabilities.

¶ Again, the entire system of Raja Yoga and all psychological phenomena have a common scientific foundation. They are immediately associated with the scientific conceptions of the sensitiveness of the nervous system and its power of transmitting sense-impressions. It was discovered that the nervous system was the chief operative factor in the manifestation of psychic facts, and that the nervous system responded with greater or less accuracy and greater or less sensitiveness in exact ratio to its normal condition or to its acquired development. There is the widest difference between the nervous system of one person and that of another. To illustrate, five persons feel a certain sensation. They each feel it in a different degree of sensitiveness. The most highly strung, whose nerves are more definitely evolved, feels most intensely. He knows more of the emotion and its essence because his nerves are more highly strung, while the others feel the emotion in declining proportion, so that the last may only slightly feel what the first feels with intense sensitiveness. Again, a sensation may be experienced by a thousand persons, yet each of these persons will experience the sensation in a thousand-

fold, individually diverse variation of definiteness, of intensity, of difference in sense-understanding and of other divergencies, so that the lowest evolved of the number may interpret in a diametrically different manner and with an entirely different activity of the mind the same sense-relation which might contemporaneously affect the highest evolved of the number. To the one the same sensation might afford intense pleasure, while to the other the same sensation would be painful in the extreme; in the one case the same condition might produce an indifferent state of the mind, while in the other the mental state would be decidedly happy and inspired. This difference is visible in tastes for music—one class cannot understand even in the slightest degree or appreciate grand opera, while popular strains arouse their greatest enthusiasm, and *vice versa*. Now, of course, all emotions are simply the reflex condition of the mind in response to sense-vibrations having, therefore, a nerve origin; in fact every activity of consciousness is accompanied by nerve changes and discharges of nerve parts in nerve systems, and to the differences in structure, condition and activity of various personal nervous systems, whether animal or human, are to be attributed the attractions and repulsions, the love and the hatred and

the other complexities of life between beings and the differences of their instinctive, emotional or mental capacities.

¶ Where humanity is concerned it is the aim of evolution to develop the psychic life and psychic element and, for this reason, to render the nervous system more and more complex in structure, for it is by the increased delicacy of the nervous system—the medium through which sense-impressions are received—that we, who live on the earth plane, can hope to sense the experiences which obtain on the psychic, subjective plane above us. As matters now stand it is impossible with the majority of human beings to receive these impressions because the average human nervous system is not yet so adapted, and because it is in closer proximity to the world of instinct rather than to the world of intellect and intuition.

¶ But the secret of occultism is, that the nervous system lies entirely within control, just as muscular and structural development lie within the control of the athlete, so that there is no reason why we should be barred from coming into individual contact with the psychic plane if there is a desire to further inquiry into the occult. We can increase or decrease its susceptibilities beyond or beneath the normal state, thus rendering it possible for the mind to perceive what is going

on beyond or beneath this limited normal condition and plane of consciousness. The line of psychic development strengthens the nervous system, and at the same time heightens its delicacy and sensitiveness to sense-impressions in proportion to the success attained. There is no limitation to the possibilities of this development. It is simply the anticipation of evolution and of its processes of adjustment, for, in a not far distant period of time, the first stages of psycho-physiological progression will manifest themselves in the human form with a greater complexity of its functions and organs. The ear will have become so delicate in structure that it will respond to vibrations which, at the present state of its development, is impossible, save in the rare cases of psychics from the ordinary medium to the enlightened sage, adept and saint. Vibrations of sound and light, and associations of matter, of which we are now unconscious from a sense point of view, but which the X-ray and instruments even more delicate prove exist, will then be transmitted by the nervous system. The normal state of the human nervous system renders us clairvoyant and clairaudient on this plane of existence; therefore we can understand that its more complex development would make us clairvoyant and clairaudient on the plane just above us even as

the intelligences living immediately below our plane could see and hear us by the development of the transmitting organ of their sense and perceptive faculties. Increased development of the nervous system with increased powers of mental concentration and introspection would enable us to see and hear and even be fully conscious on planes of existence of which the loftiest imagination could but dream. This is the whole secret of occult development.

¶ In this universe everything is a matter of vibration. The various manifestations of this vibration go under different names and forms, therefore we should remember that darkness and light are only words, for where we leave off seeing on one end of a vibration of light, where it is darkness for us, there the mole, the bat, the owl, and many other creatures begin to see. Similarly the eagle and other beings of superior development of vision have only a normal light where we are blinded by an intense light even as our light of day is a blinding light to the owl. Light and darkness have, in themselves, no reality; they are simply modes of intensity of vibration. The same is true of all material arrangements from the grossest to the finest; they are simply modes of vibration, having no reality only as they are variously interpreted in accordance with the varying con-

consciousness of beings living in varying phases and planes and in various time-relations and space-dimensions of the cosmos. Now, could we psychologically attune the nervous system to varied vibrations, we could see and feel what is at present unseen and unfelt because of inferiority of nerve development. This room would be full of new objects and new beings, and in that state of consciousness our sense of vision would likewise recognize new characteristics of our every-day surroundings, for we would sense them in the novelty of new dimensions and vibrations. We must get rid of the idea that on our side of life is activity of Being and on the invisible a void and non-existence. Science tells us that a void is impossible; that every atom is a center of sentiency, and higher spiritual teaching informs us that this diversified sentiency is an expression of a Cosmic, Infinite Sentiency of which Knowledge and Bliss are the essence.

¶ All that has been stated is unquestionably scientific, and greater scientific progress will discover greater psychological and spiritual truths. These things are forcibly suggestive, yet they are only the first principles of Raja Yoga, the science which unearths the foundation of the mind and nervous system, showing their interblending and the methods by which an ultimate *conscious*

control of the entire body and mind may be possible. It explains methods by which the mind can turn into its very depths, as it were, and, by a process akin to what we unconsciously exercise in ordinary memorizing, stir every experience the brain has recorded—even the slightest—into active, conscious vibration. The interpreters of this teaching assert that the mind can perform even a still more wonderful feat, that by a process of extreme introspection it can disclose soul-memories stretching far beyond our present experiences into past incarnations. Belief in reincarnation is good, but a conscious knowledge of past life is better. The sages say that there are processes by which we can remember past existences and their experiences if we once arouse the depths of our minds. Memory is only a vibration; a recurrence of the vibration which previously had a more concrete form of expression, but which has become fine in potential existence. If enough of mental force is directed we can recall the faintest experience of our lives. This is seen in the vision of great numbers of the dying before whom every event of their passing life is revealed. At the moment of death, however, they have begun the psychic life, which enables them to perform a psychological feat which, for our normal consciousness to do, would require long peri-

ods of psychic development. As memory, therefore, is only a recurrent vibration, that person who has attained the great heights of psychic development can cross the border-land of this life's limitations and become aware of the life, the relationships, the experiences, the merit and the demerit of the Past of his soul, and is thus enabled to exercise adjustment for its Future.

¶ The higher forms of psychological and occult phenomena embrace the miracles of the world's Saints, of their mystic experiences and their remarkable soul faculties and intuitions. The developed in the practice of Raja Yoga claim almost unlimited power and unlimited possibilities. The great tasks which they say they can perform touch the uninformed hearer at first as being the most absurd superstition, but a little careful consideration and a knowledge of the latest scientific discoveries concerning matter and force explain their extreme probability. The wildest dream of Oriental imagination has its basis in a range of scientific facts which would startle the average reader. Max Müller uttered a spiritual verity when he stated that imagination could not exist only as it had a tremendous foundation in the facts of the universe. The revelations of science and its conclusions savor of the romance of the "Arabian Nights," yet we know that they

are true. What, for instance, is the occult declaration of the soul's immortality or the possibility of psychological phenomena in comparison with the statements of science as to the unthinkable distances in space; that a pebble thrown into the ocean necessitates an entire readjustment of its unthinkable myriads of particles; that certain magnetic needles on this earth cause a vibration in the sun, millions upon millions of miles away; that the vibrations of light travel with the inconceivable rapidity of about one hundred and eighty-six thousand miles a second; that we live at the bottom of an ocean of ether which presses against the surface of the earth billions of pounds to the square inch, or that what appears to the eye a solid concrete object is composed of minutest particles constantly in flowing motion.

¶ These psychological truths and these semi-occult, semi-scientific discoveries, have impressed the greatest meaning on thousands of people whose religious beliefs were tottering when they were suddenly revived by the new psychology and the religions which represented it. The Oriental teachers, whose religion comprises these forms of religio-psychic beliefs, were sought out for assistance along the lines of psychic development. They were idolized by an enthusiastic following. Everyone wanted to hear what they

had to say, and at first the audiences which attended their lectures crowded the largest assembly places in the country. Books treating of psychological development were circulated broadcast throughout the land. Societies were established to pursue researches of the occult. Correspondingly hundreds of *soi-disant* psychologists and teachers of the Higher Truth, seeing the opportunity to profit financially by the popular enthusiasm, rose up in every third-rate city. They do not know one word of Sanskrit nor Pali, yet they willingly interpret the Vedas and Buddhist texts with so many dollars an hour fluency, and discourse on final metaphysical speculations without having heard the first principles of Vedanta or Buddhist logic. This is likewise true of our modern interpreters of ancient Egyptian and Persian mysteries.

¶ For a considerable time this enthusiasm for the occult held the widest sway and attention—suddenly, however, it abated. It went as readily as it came, but this was of no surprise to the teachers; they apparently understood. It was one of those frequent spasmodic waves of public enthusiasm which rise with portentous meaning and subside after the shortest-lived period. There was nothing stable about it. It was simply an American phenomenon. When the Oriental

philosophers came to this land, the majorities who welcomed them expected a miracle and a discourse on the occult for every courtesy offered. They expected to witness the greatest psychic phenomena, and when none were displayed they grew impatient. The consequence was, that the admiring thousands gave way to the small remnant composed of earnest, devoted followers. The Oriental teachers did not come to this land to perform miracles or to hold and dupe the masses. The message of a teacher is not to attract the mob, but to voice Truth. The Eastern philosophers came as the apostles of a new dispensation for which they were willing to undergo the uncertainty and possible danger attendant upon the task. They knew, from the first, that their success with the public was but temporary. They understood the psychological conditions which are always associated with innovating beliefs and their characteristics upon the superstitiously-inclined and novelty-seeking masses, and they foresaw that their temporary success would be followed by years of tedious, discouraging labor, with only minor results.

¶ From the very start the exponents of the higher teaching counselled their hearers to suppress their desire for occult manifestation, stating that all power would be theirs when the soul had awakened from its long dream

of sense-life and the pursuit of desire. They stated that knowledge of any esoteric truth, or that mere psychic development did not mean religion in the higher sense. Naturally the interest waned. Those who came to witness occult phenomena and to learn the methods of occult development were dissatisfied when their curiosities were not appeased.

¶ In the mind of man there is stored up ghosts of ancestral superstitions which are resurrected at every new suggestion of the hidden and of the supernatural. There is an old proverb to the effect that the public in general readily falls prey to wholesale trickery and that it is willing and impatient to freely disburse at these occasions, and it appears that the most bitter experiences serve only to feed the fire of credulous curiosity. Madame Blavatsky and Colonel Olcott, respectively, founder and president of the Theosophical Society, openly confessed that at different instances they had fraudulently performed some of their most striking phenomena, yet this society has spread its branches into every important city. Similarly, in spite of numerous expositions of trickery in the cases of several prominent mediums and hundreds of others, less important, their following has only been multiplied many times over. The cause of their success, however, in the face of these conditions,

is to be attributed to the inherent truth of the philosophy and the possibility of the phenomena, which readily assert themselves, when their following is imperilled. Another reason for the decline in enthusiasm for the occult was the hard work before the student who desired even the slightest psychological development. Strict dieting, renunciation of this pleasure and that, earnest study, the stupendous task of attaining proper concentration and control of the mind, were thorns on the path and, for many, it was by far too narrow, but fortunately, by reason of these difficulties, it will never be desecrated. Only lovers of truth, only the persevering and courageous of soul, will be able to master the obstacles and achieve the desired development.

¶ It was believed that occult power could be had at the slightest effort, and those who think no farther than the purchase price, thought that money could secure them entrée in the circles of the truly spiritual and occult who, in turn, would be glad to impart the greatest psychological and soul teachings. Their surprise was great when they were informed that no money could buy the teaching, for it is a matter not of buying and selling, but of individual progression. The student has to familiarize himself with the methods and then labor with almost infinite

patience, with courage and painstaking ardor. The seeker after the *real* must be actuated by the same spirit as the scientific investigator. He must not be too credulous or too skeptical, but, adhering to his methods and practices, serve not a hair's breadth to the right or to the left. He must strike mental blow after blow until the task is solved and the wall of ignorance scattered, revealing the newer knowledge and the greater light.

¶ Mere curiosity will never achieve these things. Curiosity did not impel the great Giordano Bruno to further and declare his great scientific discoveries in the face of the combined opposition of his time, in the face of the narrowest dogmatism, and of condemnation and death. Curiosity cannot stand such tests. If the spirit of inquiry which guides the majority into occult investigation were put to the test of martyrdom and social ostracism, their number would be rarer. When your desire to know is so sincere, so unselfish that you are willing to give up all, even life and happiness, then spiritual truth will flow to you from the four quarters of space, and the Master will come to teach. Otherwise time is wasted. The trouble in America is, that people are curious, not sincerely desirous of knowledge; they desire entertainment, not hard work,

earnest persistence in searching after higher things which involve self-sacrifice, extreme purity of conduct and patience and faith in the very teeth of failure and ridicule. Psychic development is not a matter of twenty-four hours or twenty-four months; it is a matter of work, work and work regardless of time, success or sacrifice, for it is a part of soul-development; and, if we depend upon individual efforts to reach the goal, it takes not only long periods of time, but incarnations upon incarnations. All is in ratio to our desire and perseverance. Some attain the goal only after hundreds of lives of effort, while others reach the same height within a short period.

¶ As we are discussing occult phenomena many, unfamiliar with "occultism," will desire to know what it sets forth. Occultism is in no sense anything hidden, secret, or non-divulgable. Under this atmosphere it has unfortunately labored through the insinuations of mystery-mongers and would-be exponents. This knowledge has nothing in common with what might be inferred from the meaning of the word. It is only hidden or, rather, remains unmanifested, simply because the time with regard to the most of us has not yet arrived when we can realize these things through normal consciousness. But all knowledge and all power are in

the depths of the soul, and when it is once aroused from its self-hypnotization of weakness, death, sin, and relativity, there is nothing it does not know, nothing it cannot perform, nothing of which it is not conscious. This knowledge has been transmitted by the few to the few; but now, with religious tolerance and broadmindedness of spirit, it will be spread over the entire earth. Then alone can we hope for the great panacea of all evil, whether racial or individual. In this knowledge is embodied a *consciousness* and a *conscious* activity of the subjective mind.

¶ Science is now recognizing two minds, or, better said, two aspects of the same mind, the former giving us material consciousness of the surroundings and relationships of this plane of life, for it is aware only of the present and remains subject to all the changes and limitations of bodily life and environment. The subjective mind is the larger aspect; it is free from material conditions and is not bound by material conceptions of time; but, above all, it is the receptacle of soul-experiences, soul-power, and the true seat of sensation. Now, all occult phenomena are traceable to the workings of this higher mind. This mind has a consciousness of its own, so to speak, and its knowledge transcends the ordinary methods of

perception and inference. This knowledge is truly soul-knowledge, and it manifests when reason has reached its highest climax. This is the mystic religion when we are *conscious* of the things we formerly believed and intellectually recognized. The operations of the subjective mind are visible in states of hypnosis and kindred psychic states, when the material mind and bodily organs are to a greater or less extent silenced into inactivity, thus giving the soul, the reincarnating subjective mentality an opportunity to display its intuitive faculties, its ramifications of personality, its ability to penetrate the thoughts of others, its powers of presaging the future, and its wide knowledge which the patient, in normal consciousness, could not possibly comprehend. This is the tale of occultism—the revelations and mysteries of the subjective mind. We want no modes of psychistry which are not scientifically founded, for what is scientifically false is spiritually false, and our duty is to avoid and condemn. Any truth which has to be hidden or which cannot face the broad daylight of intellectual criticism and investigation is not occultism, but falseness. The day of concealed knowledge is past, for the race has psychologically advanced where it can partially understand. According to the psychic development is the spirituality, the

splendor of soul progress and possibilities. The soul, in its flight, comes in touch with greater and greater souls and reveals its true nature to itself so that continued research may even lead to the ultimate Eternal Truth.

¶ This higher ideal of occultism assuredly failed of practical interpretation in this country. We have a general chase after the unusual with temporary practices of breathing and concentration, consequently, instead of having development, we have undevelopment and, only too frequently, neurasthenia. For the methods of psychological development, if employed spasmodically, with indiscrimination or under other improper conditions, will lead to hallucination and even insanity. The sages counsel against these dangers and say that, because of misdirected development and incoherent practice, we have been burdened by the revelations, hallucinations and superstitions of religious reformers who have stumbled into psychic states and brought forth half-truths. Psychic practices should not be undertaken save under the direction of a teacher who has travelled the path, and is thoroughly familiar with the numerous and intricate psychological problems which are involved in Yoga, fixed concentration with deep breathing and other psychic conditions.

¶ The inquiry into the occult has the widest

separated motives. Many there are who follow every new interpreter of things occult and then, when interest pales, chase the latest fad. Some there are who believe that occultism alone resides in the unfrequented regions of India or in the farthest recesses of Thibetan mountains. They should learn that occultism is not a matter of outward form, of respective places, of turbans and Oriental robes; they should remember that some of its greatest exponents may be found among the humblest followers of Christian teaching, and that the miracles and psychological phenomena, recorded by the Christian churches, have the same occult significance as those performed in the remote regions of the East. The visions of St. Catherine of Sienna, St. Anthony of Padua, and the miracles of the Apostles and the many saints of the church are as soul-inspiring and as spiritual in their origin as the visions and miracles of Oriental sages. "Mahatmas" can be found in the West as well as the East. Another class of occult devotees are those who seek a knowledge of spiritual and psychic power from motives of personal vanity, selfishness, and the "I want to know and to be more than you" spirit. These will never be privileged with this knowledge, for the reason that their selfish nature would employ it for personal, selfish purposes, not

for spiritual progress, and rarely, if ever, for the benefit of their fellow-creatures. It is not that they are personally denied this knowledge; it is that the law of evolution does not reveal the new knowledge, the new experience, the new form and the new force until everything is adjusted and no error is possible.

¶ Until recently the world has either gaped in wonder at psychic and occult manifestations, or else violently persecuted those who practiced them. The former is true of the East, the latter of the West. There is also this difference, that the thinkers of the East were the *scientific* practitioners of psychic phenomena; they understand the psychology involved, and by long periods of racial and climatic convolutions, by individual concentration and constant psychic effort, they have developed such a sensitive, complex nerve structure that they are able to peer into the super-sensorial and witness the relationships between mind and body. The extreme opposite is true of Western occultism, barring, of course, religio-psychological phenomena, which occur, not at the instance of individual power, but at the invocation of the omnipotence of Spirit. There are a host of other phenomena, open to study, taking place in the early history of our own country as well as in European history, which were discon-

nected, spasmodic, haphazard and beyond the control of the individual. Those, so affected, were social outcasts, accused of witch-craft and doomed to death. Rarely was science or philosophy brought to bear on these things, and exceptions, such as Nostradamus, Cagliostro, Paracelsus, and others, only confirmed the normal condition. Happily, however, these conditions have, for once and for all, passed, and now, through advanced religious attitudes and rapid scientific progress, we are at the threshold of an era foreshadowing the greatest psychological discoveries and consequent removal of many important distresses which affect the mind and otherwise hinder the development of the soul. Where the mind is concerned there is a particular reference to insanity and other mental and psychic disorders, of which so little is comparatively known at the present time.

¶ Like all other national demonstrations, the mania for the occult has outlived its enthusiasm, so that now little attention is given to its claims and possibilities. Of small importance, however, is a knowledge of the principles, practices and tenets of occultism to the general public, for what they must know will be transmitted to them by the investigations and discoveries of the scientists. The only important thing is, that

we should never return to ancestral superstitions and the limitations of dead beliefs, but it is without doubt that the awakened intelligence of the people, as a whole, has forever rendered this impossible. Science and intelligence are, at the present time, the teachers of the people, while once they were instructed under the influence of superstition and intellectual blindness. In the instance of occultism, as in all others, the people must be taught and believe, but as long as science develops higher forms of truth, and so long as their influence is felt, little does it matter whether the public knows or does not know the occult or psychological origin.



THE MYSTERY OF LOVE

¶ It is because of Hari, the Supreme Existence, the Source of all Beauty, the Source of all Lovableness, who, unknown to the sense-enthralled, but known to the spiritually-enlightened, is the Beloved of All, that there is meaning and beauty, yea, divinity in Love.

¶ The activity of the Supreme Being in the projection and keeping of the universe is an activity of Love—and the essence of Hari is Love, Boundless and Ineffable. The name of Hari is most appropriate; it is a Sanskrit word meaning: "One who steals the hearts and reason of all by His beauty."

¶ For as He is omnipresent, for as He is omnixistent, it is He who is the wife, He, the husband, He, the child; it is He who is all learning, all wealth, all enjoyment; for as He is all in all, it is He who is all heavens, He, all gods, He, all natural beauty, He, all breathing beings, He, everything which is the object and aspiration of the heart of creatures. It is because of the Supreme Being that Love is and that all things and beings are merged in Love, that they love and are loved.

¶ "None, O Beloved, ever loved anything for the sake of anything; it is because of the Self, the Supreme Lord, that anything is loved," say the Upanishads.

¶ Even as the old love in human relations naturally fades before the birth of a new love, and even as all Love implies the unity with the object of Love, so before, the love of the soul for the Supreme, all lesser, all finite, all diversified loves fade into that Oneness of Being and Ecstasy of Bliss, which is Soul-liberation—which is the Peace of Nirvana.



SCIENCE AND BUDDHISM

¶ "It must have struck you, if you have studied Buddhism, how the tenets of that great faith are convertible into scientific truths in the transforming crucible of the new philosophy. The consequence of the crime or the sacrifice in the forming of the future personality; the heights attainable by discipline, by indifference to external things; the duty and holiness of the extinction of the (phantom) self; the monstrous allegory of the physical metempsychosis which is the shadow of a tremendous truth; the supreme Buddhahood which is the melting into the infinite life, light, knowledge and peace of the immensities: science gives an harmonious commentary upon all these, which it refuses to the more barbarous faiths of the Occident. All that is noble in the (surface-orthodox) Christianity, too much boasted of, belongs also to the nobler and vaster dream of the East—is perchance a dim reflection of it; the possibility of the invasion of the Oriental philosophy into the Occident seems to me worthy of consideration."—*Lafcadio Hearn*.

THE CURSE OF SUPERSTITION

¶ In the opening year of this twentieth century died a man whose influence on human thought is not yet appreciated because of the closeness of his personality to the immediate years—a man whom the future will estimate in truest worth because of his masterful reasonings in his great battle with certain ancestralisms and benighted superstitions which, even unto the present time, have retarded racial progress in a manner most burdenable and crushing. This man was Friedrich Nietzsche, in unison with Schopenhauer the unparalleled philosopher who speaks with that power and iconoclasm of voice that, though you deafen your mind to his words, it reverberates with additional force. He was a man undaunted by popular censure and who clamored in loudest criticism against such popular customs and religious beliefs which he deemed most deep-rooted and objectionable in the extreme—preventive of the expression of the Super-Man. Though he has over-topped our philosophies and run riot with our Christian ethics, the only flaw in his exceptional philosophy is, that his synthetic attitude is es-

entially materialistic in its monism, which is, of course, in the latest scientific terms, unpardonably obsolete. In a larger view, however, this must be overlooked, because a philosopher is to be regarded, not so much for the presentation of ideas as the influence such presentation exercises, and, with this in mind, the greatest understanding with Nietzsche is, that his service to humanity is unequalled by reason of the birth of a philosophy which, in its future bearings, will eliminate "The Curse of Superstition." This preliminary is by way of tribute to one of the greatest exponents of the subject under consideration.

¶ The unprejudiced, humanitarian philosopher, whose ideal is Truth in relation to the interest of the masses, is most bitter in opposition to anything which tends to produce abnormal states whether in the individual mind or in the mind of the race. These abnormal states are of the kind that germinate racial fears, racial worries and other racial insanities having their specific origin in racial beliefs in superstition-bred, in philosophically impossible and falsehood-infected creeds and systems of thought. For, just as in individual cases, such abnormalities have a powerful destructive physical influence in brain and nerve derangement, so likewise in the physical constitution of the race, we

find racial degeneracies and racial eccentricities of emotion invariably associated with belief in superstitions, particularly those religious in character, on the part of the great masses. We must remember that even as the individual brain is liable to mental divergencies and forms of insanity, so the race, considered in the aggregate as one great individual, is similarly liable to variations of mental states and activities from the most desirable to the most undesirable.

¶ As an example of these things we need only to turn the pages of history a few centuries back and, when we come to the Middle Ages, we pause in horror at the tide of abnormal mental states and corresponding emotional states and activities of the race in these epochs. In these periods we find the belief in hell—the greatest nightmare ever impressed on the human brain—prevälent in its deepest hold. We find an unwholesome asceticism which estimated women as incarnate and avoidable temptations; we find a sombre undertone of thought which was rationally starved while, on the the contrary, it was gorged with unhappy imaginative forms. We accordingly find the mind of man in a delirium, as it were, rearing strangely grotesque edifices suggestive of the awesome and of such forms of mental unbalance-ment as are indicated in religious melan-

cholia; we notice edifices marred by gargoyles, in fantastic ugliness perched upon the upper capitals of cathedrals, representing the most ill-formed demons of the inferno; we find edifices built incommodely and unsanitarily, imagining in outward fashion the distorted mental condition. This delirium is again visible in the rigidity of adherence on the part of the masses to an emotional state—in this instance, a degenerative religious state—which resulted in the filling of the monasteries and the affirmation of celibacy indifferent to liabilities of individual life and fitness. This adherence naturally enfeebled the mind to the entertaining of other states, such as the artistic and the rational. We see the workings of this deplorable mental condition in the birth of a music which foreclosed the expression of any, save the religious, and which was constituted in the main in the monotony and dolefulness of the spirit of Gregorian chants; we see it again in the literary tendencies of these epochs which culminated in the morbid delineation of the inferno, its populace, its tortures, its everlastingness, by the master-poet, Dante Alighieri. All these things are suggestive, so to speak, of a periodical melancholia of the race, which had unfortunately contracted mental states preventive of any better expression.

¶ Taking into consideration the activity of these times we see the workings of these abnormalities in the feverish excitement and lack of popular poise which make the pages of mediaeval history seethe with war and bloodshed; we see them in the unreasonable and unwarranted attack of Europe upon Asia in the Crusades; we especially see them in the unthinkable motives and sad conditions which led to the Children's Crusade when thousands upon thousands of European children were permitted by parents and by the various governments to walk into the very mouth of Mohammedan sensualism and slavery; we see them again in the activities of the Inquisition which thwarted the scientific findings of a Galileo and a Bruno, which threatened the one with death and burned the other at the stake; we see them in the dethronement of reason, the undesirable pronouncement of an undesirable racial imagination and the dreadful subjection of the masses to the power of the few who, by inculcating morbid belief into the psychic element of man, damned the race to physical misery, to rational blindness and to abnormal emotional forms.

¶ The redemption of the race from these circumstances by the Protestant reformation and, in a later period, by the French Revolution and its philosophers was, from a psy-

chological viewpoint, the happiest event in the annals of human relations, for, with this religious and with this sociological upheaval came the liberation of the mind of the race into self-dependence, the expansion of mental inquiry and resultant scientific gain, the relaxation of the mind of the race from a paralysis along one psychological phase of ramified expression—the religious phase—into wider phases productive of the Renaissance in architecture, in music, in art, in governmental reforms and in psychological and sociological betterment. Naturally there are other periods in which the masses were governed by superstitions and were cursed by their consequent dire influences, but the Middle Ages have been considered because of the especial morbidness of superstitions and the especial disastrous results of these superstitions in their psychic and otherwise general meaning. As it is sometimes by contrast that a better view of any situation may be had, it might be well to suggest instances in the evolution of the race when it was, to a greater or less extent, free from the tyranny of superstitions and when it enjoyed the highest intellectual opportunities.

¶ Compare, for instance, the era of Pericles, the most flourishing in the history of ancient Greece, when those municipal and religious edifices were built which, even unto

the present, are significant of the glory and splendor of that period; compare that era of artistic and literary achievements, of physical and emotional development with the irrational architecture, the intellectual darkness, artistic oblivion of the ages following the decline of the Roman empire, when Christianity, with its morbid theological conceptions, held sway over the public mind. The comparison is pointed in the extreme.

¶ From these statements, which, owing to limited space, must be but a partial view of the influence and curse of superstition, some comprehension may be had of the distorted conditions which obtain from the associations of the mind with morbid forms of belief. It follows that anything which makes men fear, which makes men weak, which makes men lacking in self-confidence, should be purged from the mind of Man by the purgatorial fires of science and reason. In the name of human progress we are all individually bound to crush out superstition wherever it may be found. The liability of the human mind to superstition should be radically nullified as the progress of human thought continues; it should be eliminated by the selective processes of evolution, just as in the lapse of time evolution has atrophied certain ancestral structural, muscular and organic phenomena of the human body by selective processes.

¶ In the close it is well to recall the warning of a great spiritual teacher: “. . . Whosoever, therefore, asks anyone to believe blindly, or drags mankind behind him through controlling it by his superior will, is an injurer to humanity. . . . They (fanatic sects) exercise a singular control for the time being over sensitive persons, alas, often, in the long run to degenerate whole races. . . . Little do these ignorant, deluded persons dream that, whilst they are congratulating themselves upon their miraculous power to transform human hearts, they are sowing the seeds of future decay, of crime, of lunacy and of death. Therefore, beware of everything that takes away your freedom. Know that it is dangerous and avoid it by all the means in your power.”

