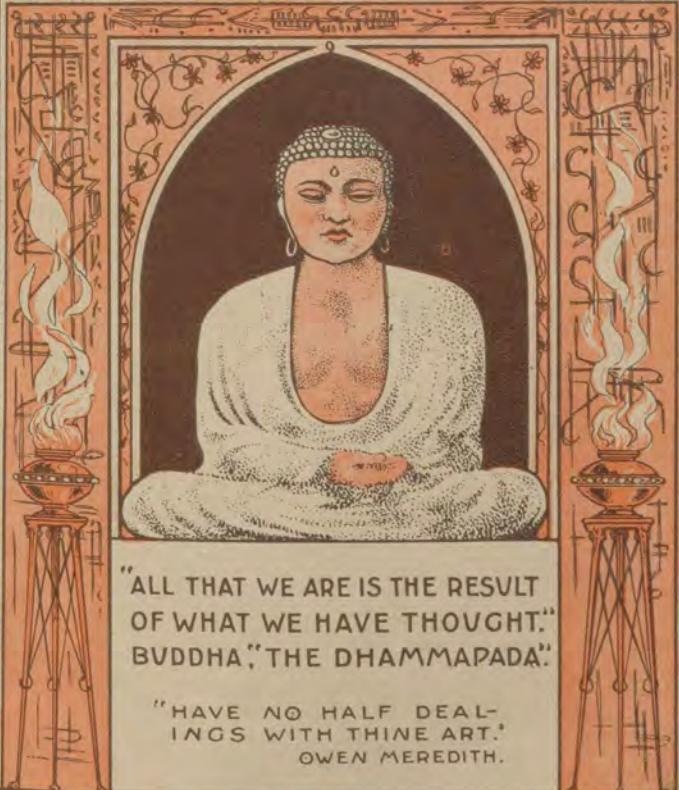


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PEACE BE UNTO ALL BEINGS.

THE  
PSYCHIC



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

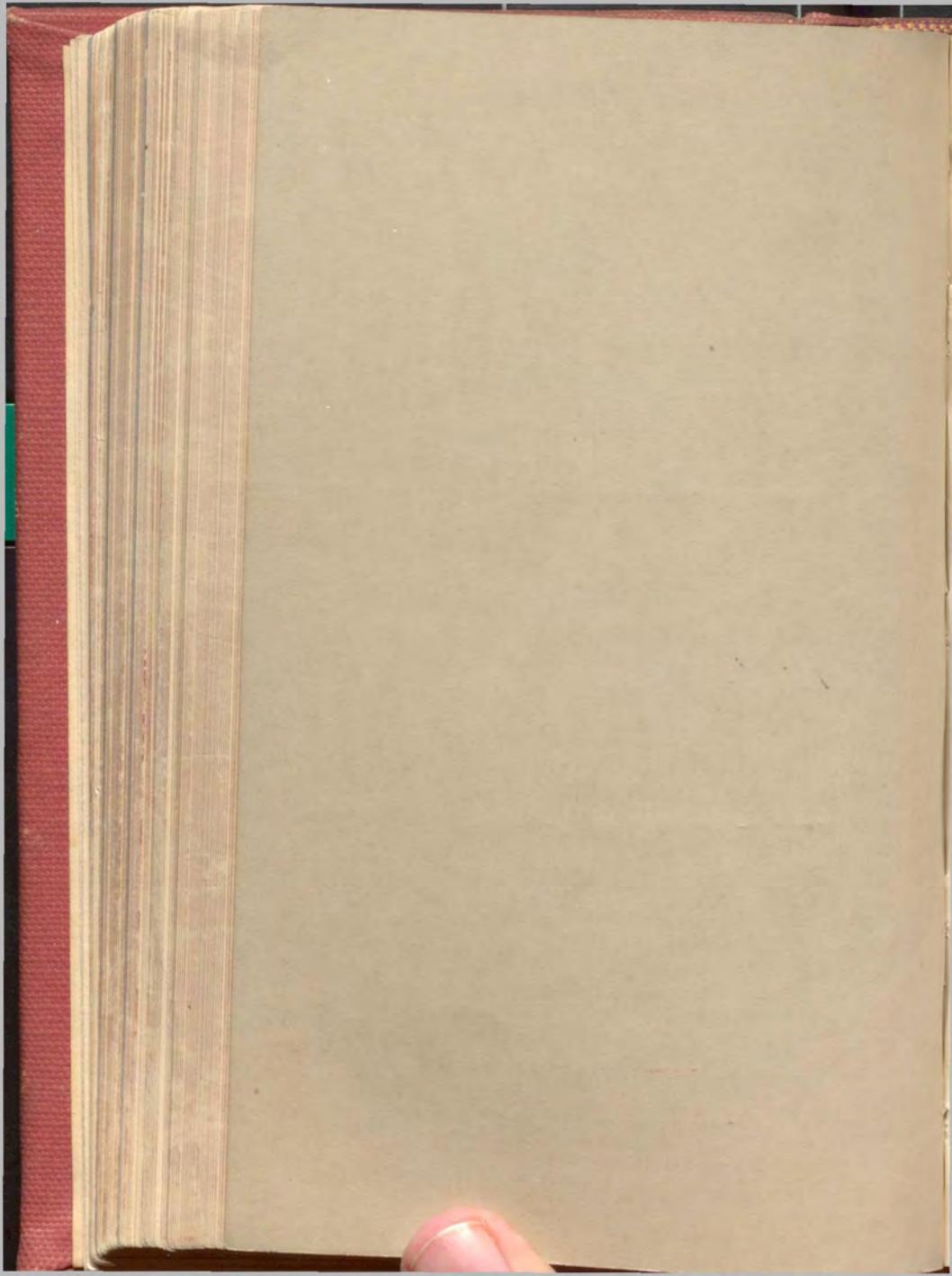
"HAVE NO HALF DEAL-  
INGS WITH THINE ART."  
OWEN MEREDITH.

WALTER WINSTON KENILWORTH.

VOL. I.

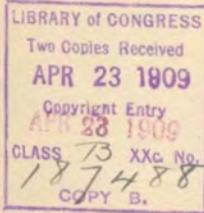
TAURUS, 1909

No. 5



# The Psychic

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



Subscription, \$1.00 annually, taken at  
THE KENILWORTH BUREAU  
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## THE MYSTERY OF THE BEAUTIFUL

¶ Establish in your soul the ideal of the Beautiful; let it permeate your thought; let it well up in the depths of emotion; let it rise with the heart's aspirations; let the eye of the mind see naught save its vision. And you shall find that the Beautiful is the soul of all things. Wherever you go it shall accompany you. It shall reflect itself in the seas and in the stars, in the warbling of birds and in the perfume of flowers, in the rolling meadows and in the snow-covered crests of mountains, in the murmurings of the rivulet, in the thunder of storms, and in the ocean's roar. It shall mirror itself in all the forms and in all the modes of life. It shall linger about you in all places and at all times—and herein shall your soul find constant ecstasy.

¶ And you ask, Where does the Beautiful dwell? Is it possibly in the action of dull forces and duller matter? No, for the splendor of a star is the splendor of the Idea of the star, and the splendor of the Idea is the splendor of the Soul of the Idea, and the splendor of the Soul of the Idea is the World-Soul—and it is all-permeating and ever-present. When your soul asks for rea-

sons, think not that it is the composition of the material atoms and material vibrations which makes you exult at the sight and sweet scent of the mountain-forest, with its dew-covered grasses, its streamlets of crystal, and its bounding cataracts. For it is one of the many images of the Beautiful. It is the soul of the forest which speaks unto the soul of you, and if the soul of you is not dead, it will hear and understand the voice of the forest—which is the Word of God.

¶ And do you think that it is the atoms forming the earthly beauty of form, or do you think that it is the simple personal element which makes you long and love and worship? No, for on the redemption of the soul you will know that the Spirit of these is the same as the All-Spirit.

¶ This, then, is the mystery of the Beautiful.

¶ Nothing but the Soul of the Beautiful, which is the Soul of God, can really bind the human heart in deepest fervor. But it is only when the beauty of the finite, the temporary and of the evanescent is relinquished, that the Spirit of the Beautiful of the Infinite will deliver unto you the Knowledge of its Mystery and impart unto you its Bliss Transcendent.

## PHILOSOPHICAL REFLECTIONS ON THE NATURE OF REALITY

¶ All knowledge, all science, is based on the order and the aggregate of human experience from the primary sense observations of uncivilized man to the complex sense intuitions of the highest developed humanity assisted by the mathematical accuracies and unerring measurements in the various departments of science. That which comes under immediate sense perception, and that which is equal at all times to the common experience of every individual of the race as a species, has always been and always will be the basis of all reality, and wherever an effort has been made to establish some new phase of reality, there has also been an appeal to past experience, so as to point out the feasibility of the new. If you want to prove some new theory it can be done only by referring to a host of old, accepted-as-reality theories, which, in turn, are founded on the earliest of sense conclusions corresponding to certain realities in nature which are invariable in their order, persistent and recurring with perpetual precision, such as the changes of the seasons, the alternations of day and night,

the phenomena of birth and growth, decay or death. Even in the animal world there is an instinctive recognition of a fundamental reality based on law-abiding and continuously repeating occurrences in the outer world, in accordance with which any number of creatures instinctively make preparations for phenomena at times happening in a comparatively distant future. This, for example, is instanced in the migration of many bird species anticipating the arrival of different seasons.

¶ In man this recognition of the persistence and recurrence of certain phenomena, constituting the reality in nature, is highly specialized, and the instinctive fore-knowledge of the season on the part of birds is eclipsed, through unthinkable æons of evolution, by the fore-knowledge of planetary motions on the part of the astronomer—and yet the latter faculty is only an extension of the degree in perception of the former. Thus the first and essential phase of reality is the perceptible reality in nature common to all beings and to which all beings agree.

¶ The complete aggregate of sense experiences and corresponding sense knowledge is, therefore, strict reality and strict truth. We have seen how the animal world has foresight of natural events and how it prepares itself accordingly. Such a process might be

provisionally termed "instinctive reasoning," for it is the adaptation, no matter how primitive, of intelligence to facts which are out of immediate sense observation, out of the immediate range of sight or touch or any of the senses—facts which are *presaged*. In man this "instinctive reasoning" has been developed to an incomparable degree. "Instinctive reasoning" is instinctive inference from certain given facts; it involves the classification of phenomena and variating attitudes of consciousness with regard to them; it is the evolutionary commencement of that which has reached its greatest possibility in human nature—reason as embodied in philosophy.

¶ Philosophy is therefore the activity of reason in associating and classifying phenomena, not in the limited sense that the animal classifies occurrences in its narrow vicinity and area of consciousness, but in a sense universal which reviews the general as well as the particular, which observes the occurrences of nature not only on the plane of the earth but in the farthest distances of space. Thus the instinctive, the instinctive and the semi-rational and the rational are intimately blended. With this latter thought in view, the argument of many materialistic schools that sense observation is the only means of knowledge and that all speculation from

sense premises is vain, is inconceivable. The very inferences of philosophy which they are condemning are the outgrowth of the immediate sense inferences involved in the simplest acts of consciousness, such as that I know if I put my hand on a heated surface I infer that it will be burned. Just as the calculations of the astronomers are elaborate sense inferences, so the highest speculations of the philosopher are similarly elaborate inferences having their ultimate basis in the realities we observe in the external world.

¶ Philosophy is accordingly the synthesized conception of human knowledge based, in turn, on the sense realities objective to consciousness. The system of thought which violates this aggregated knowledge, partializing it into the erroneous or superstitious either through ignorance or through policy, is adjudged less or more crude as it is compared with systems of thought kindred in origin. The philosophy which, to the best of its ability, exercises a rational and scientifically discriminating attitude to the entirety of human knowledge is compared in surpassing order until that system of thought is considered which most satisfactorily agrees with the aggregate of human experience and most satisfactorily answers the queries of the mind concerning the world-problems and the relation of humanity to them.

¶ All human experience is based on the relation of consciousness through the senses with the external world, the relation of consciousness with what is not consciousness. This is the primary truth, the specific origin and common element in all philosophy; but at the same time it is their point of divergence, for in the different interpretation of this primary truth, in the difference of viewpoint of this reality, are engendered such extremely separated attitudes as materialistic monism, qualified aspects of materialistic monism, variations of idealism ranging from the vagaries of the distorted metaphysics we see about us even at present unto more possible and definite idealistic conceptions, until at length we come to the sublime spiritual monism embodied in the teachings of the early Christian mystics, of the Buddhists and the Brahmins, of the Eleusinian, Mithraic and Samothracian mystics of antiquity, and of the followers of the new psychology and the later science of to-day. But the primary truth—the relation of consciousness to what is external to it, to what is not consciousness—is present in every philosophy as a necessary fundamentalism. Even deniers of the existence of matter and sense experience affirm the existence, even though in a negative sense, of something extraneous to "spiritual" consciousness which stands in relationship to

it and is called "mortal mind" or some kindred mental abortion. Yet in the extreme they are not to be criticised, for in the end they are right—not in their final attitude, but in their respective sectarian attitude, in which light even materialism is correct. All partial views of the universe are true in a *partial* light; it is only when the supporters of this and that partial view universalize it as the final expression of truth that they are guilty of the absurd and merit the contempt of the true philosopher. Truth is final and universal. It is a fixed principle and voices itself to the human mind in continuously developing aspects until finally, according to the receptivity of the most evolved group of the race, it indelibly blends itself with the mind and voice of man. As truth is one and final, therefore, in the end, all partial views must merge into the highest conception of truth. Partial views are bred of ignorance, of sectarianism, of the personal and the selfish. When these are removed, the partial evolves into the unsectarian and the universal. Truth knows itself in all forms, and, even as the bee sips only the honey of the flower, the disciple of truth only selects truth, leaving the form to the dispensations of the temporary.

¶ Reality and truth, then, are inseparable. One is the complement of the other; one in-

fers the other; where one is found the other must be. Reality, as has been previously stated, is the sum-total of human experience; truth, in its objective sense, the highest synthesized inference from that sum-total. Reality is the perfect symbol of the knowable universe, and, understanding its generic nature, we understand the infinitesimal number of problems and truths and principles which it embraces—all subordinate to the solution of the essence of reality itself. Therefore in the dim Aryan forests, ages upon ages ago, the sage, leaving particulars to the scrutiny of our present century with its microscopic and telescopic measurements—centering his mind on generalizations and the ultimate, universal reality, asked: "What is that, knowing which, this entire universe shall be known?" Or, again, even as the Zoroastrian youth of old asked of Ahuramazda: "What, O Ahura, is the nature of the permutations of life and death; what is the nature of reality; what, O Ahura, am I who ask this of Thee?" In these queries of the sages of the ancient days we observe the same mental attitude which has characterized humanity ever since the dawn of the rational instinct and has persisted throughout the ages until the present time and will persist as long as man thinks. There is the same question: What is the external world

and what is the world of consciousness and what constitutes reality? An ultimate criterion of truth regarding these queries can alone give an establishing principle whereon to found a consistent system of thought and a correspondingly consistent system of ethics—a criterion of truth which in its invariableness and everlasting certainty will equal the invariableness and everlasting certainty of that principle which has shadowed its truth in the unerring laws of the universe.

¶ In the attempt to solve the nature of reality as far as that is possible to human intelligence, two things are to be taken into consideration—external nature and the inner consciousness manifest everywhere, which is asleep in the chemical, mineral and vegetal element, which dreams in the animal, which has awakened in man, and which is gradually and gradually more evolved in the range of intelligence above man. The two questions present themselves—what reality do we find in the objective world of phenomena? what reality in the subjective world of consciousness? Or does, perhaps, the nature of reality transcend both the objective and the subjective; is, perhaps, whatever reality in these two only a finite, evanescent reflection of a deeper and vaster reality which fathers their expression, which interpenetrates them in

every centre of their life, and, constituting their sole existence, constitutes likewise the sole existence, the sole truth, the sole reality throughout illimitable space and illimitable mind. The materialists say that reality exists alone in the objective world of our senses and sense surroundings, that reality is comprised in the real things we feel, see, hear and so forth; the idealists say that it exists solely as Mind Universal—that everything tangible and concrete is but an evolved symbol of a more permanent idea; absolute spiritual monists say that it is neither the objective nor the subjective which embodies reality; that reality implies the changeless, the eternal, the unconditioned, and that therefore we cannot find it either in the dominion of matter or mind, both of which are subject to change, to modification, both of which have a beginning in the relative, the temporary, and must therefore disintegrate at the disintegration of the causal principles which have projected the phenomenal universe; that both are the outcome of evolution, and therefore that both will have their ending in the workings of dissolution.

¶ In this last position we have the assertion of a reality which does not deny whatever reality there is in the temporary arrangements of things either subjective or objective, which, in fact, includes them, while at the

same time nullifying them into an ultimate reality above all limitations which is their true manifesting cause, and, therefore, alone worth the final attentions of the philosopher. As this attitude is most all-inclusive and most possible, it is best to proceed accordingly.

¶ An examination into the external world will lead us to some very interesting conclusions. We shall see that while the phenomenal world is real, it is so only in a relative sense. Observations of consciousness will terminate in a similar finding. The existence of both consciousness and the world will be seen to be naught in comparison with a larger existence which includes them—which is them.

¶ We hear so much about sense realities and the imperative necessity of remembering at all times that concrete objects exist. Now let us see just in how far reality does exist in objective life. What do we know of the universe external to consciousness? Only the *sensations* resulting from the interactions of the outside world with consciousness, and the *rational inferences* evolved through associating and classifying these sensations at first into simple, semi-complex, then into complex, general and finally into universal truths regarding the operations of that which is the “not-self” of consciousness. How real, though, and how all-inclusive are our sensa-

tions from which we draw our philosophies? The latter have been continually modified by the better understanding of sense experiences. At first the thunder, the lightning and other phenomena were interpreted crudely as being the work of agents back of nature, and the philosophy and theology of those times was according. Later, natural events were more properly interpreted, and we had the philosophy of the seventeenth, eighteenth and nineteenth centuries. Now when science tells us that all we know of nature is the sensations we receive, psychology takes the advance of the sciences and philosophy assumes the position that phenomenal reality exists only as modes of consciousness—the position which the Buddha avowed five centuries before the advent of the Christian era.

¶ What do we know of any object? Only what the limited number of five senses report to the brain, or, even more accurately stated, only the resultant action in the form of knowledge of the operations of external pressure. The external vibration has wrought an impression in the brain and called forth a state of consciousness, and this state of consciousness, this reflex activity of the mind in responding to sense vibrations, is the *only* knowledge we possess of the external condition which has shadowed itself on the retina of the eye or on the receptacle of any of the

senses, and which has been carried to the mind through the activities of the sensory nerves and conterminous molecular changes in the brain. The only reality so far is the mental consciousness. But, it is objected, the object itself has any number of real-objective aspects and vibrations of which we cannot become conscious owing to the limitations of our nervous system. Remembering that all that we know of any object is simply the resultant sensation, then any increased number of aspects and vibrations of an object would only be so many increased degrees in the possibility of sense perception and states of consciousness. For the sake of illustration: Supposing we were possessed of four additional senses with respective organs, their functions and with respective nerve operations, then any of the objects we see every day would be presented to our minds from nine rather than five points of view—the area of consciousness and the possibility of sensation would be added to by four degrees. Or, considering the matter in a different light, supposing we were limited to but four or two senses, then we could become conscious of an object only in a double or treble fashion—in other words, the area of consciousness and sensation would be limited in ratio. Creation presents itself in myriads of expressions

according to the nature and limitations and expansions in the area of consciousness. Although we have given previous instances, take the case of a man blind from birth gaining his sight in later life, the undeveloped condition of the new faculty would make him at first see things in an exactly opposite view from ourselves. To him spheres would be cubes and other dimensions of form would correspondingly appear different. His eyes, as yet unaccustomed to assistance by the muscular and tactal senses, would be unaware either of distance, shape or solidity, as the only impressions of which the retina would take cognizance would be those of color and indirectly of superficial extension. For this reason, like the child, he might stretch forth his hand for the moon.

¶ All knowledge of the outer world, therefore, is founded on the quality of sensation which arises in the area of consciousness at external physical contact. This is the extreme of science. As Professor Ziehen puts it: "These facts reveal the obvious error of former centuries, first refuted by Locke, though still shared by naïve thought to-day, that the objects we see about us themselves are colored, warm, cold, etc. As external to consciousness, we can only assume matter, vibrating with molecular motion and permeated by vibrating particles of ether." The

ideas of space and the perception of qualities such as color, heat, form, dimension, etc., are all educated conceptions of consciousness, for the baby, if in pain, has no idea of the locality of pain. Likewise it is only by the development of consciousness that it becomes aware of its body as distinguishable from other objects. And the life of the baby is a compendium of the indefinite conscious experience of the race as a whole which it underwent in its primary life and when it inhabited inferior forms.

¶ Further examination into the nature of external pressure will support the view that sensations are all that we know of the phenomena about us. In what does this external pressure consist which has produced a state of consciousness? Merely in modes of motion and the intensities of these modes. Given a certain intensity of vibration of air and you have sound, another intensity in the undulations of ether and you have light and color variations. The modifications of motion as they affect consciousness ultimately give rise to the perception of the entire phenomena of the external world. The external world consists of simple motions—the inner, psychic world of sensations and their associative operations; and, through the evolution of these sensations into complex sensations, percepts and concepts, qualities are superimposed on

these external motions. Thus the delicate green of the trees, the azure of the skies, the songs of the birds, the perfume of flowers, the forms of mountains, dales, rivers and stars, is the echo in the soul of soundless, colorless, formless motions without. Our sense experience rebels at the relegation of the beautiful in nature to motion, but what is sense experience other than the mother of deception? Unassisted sense experience tells us that the moon is, of itself, light-imparting, that the sun moves, that the horizon kisses the flat surface of perspectives, that the stars are small points of light, that the earth is flat, and the list of deceptions could continue to the indefinite. Reason has corrected these notions, and science and psychology have likewise proven that external phenomena are not what they appear—that they are only exciting causes of effects which appear in our conscious life as *sensations*. Thus the seeming reality of objects and the entire objective world fade into nothingness, leaving only *sensation* and the exciting causes of sensation, *waves of motion*. This we know, but how certain motions are translated into sensations is inexplicable. This is the great gap in the science of life which, up to the present, remains insolvable. We have reached the point where we realize that, in its undeveloped state, or rather, as unaffected by con-

sciousness, nature is simply motion. It is only by consciousness that the variations of matter and motion are interpreted as objects and qualities of objects. And for this reason an eminent authority has said: "Matter is simply the permanent possibility of sensation." Therefore the phenomenal world has but two permanently real aspects—the one of exciting causes in the form of motions; the other, states of consciousness. Ultimately we shall see how even these blend into a higher subjective unity. For the medium by which external physical contact is modulated into sensation—on our plane of being, the nervous system—is also the product of motion, and as this medium in every atom of its composition is the concrete results of changes in consciousness, we get a partial glimpse of the unity of consciousness, with its medium of relationship in various planes of the universe, and finally, of the unity of consciousness with all forms and forces, all vibrations of motion, which alone exist in the area of its perception. This latest thought is the argument for the hypothesis of science that every atom of the universe is a particle of sentiency, and that the sum-total of this sentiency is the Absolute Existence, the Absolute Reality we call God.

¶ In another phase in the examination into the external world we observe the previously

mentioned medium by which consciousness and the external vibrations come in contact. We find that the most important feature in the morphology of any organism, whether of the earth-plane or of any plane of the universe, is, without question, the transmitting medium of sense perceptions whereby sense impressions and reflex sensations are coherently synthesized and correlated. This medium is the means by which the spirit of any form can come into vibration and sense contact with respective plane relationships and their experiences—by which, in other words, it can live. By the qualitative development of this medium is measured the standard of its physical, emotional and psychical probabilities. In every dimension and vibration of life there is a kindred medium for the transmission of sense experiences and their parallelisms, and, on planes respectively lower or higher, this medium, in a greater or less susceptibility, similarly serves as an instrument through which the universe's myriads of spirits can evidence consciousness and gain evolutionary experiences. Though apart from the subject, it might be suggested that according as this medium in its susceptibility overlaps the normal faculties of consciousness on its respective plane of operation either to the plane above or the plane below, we have the phenomena of spirit communica-

tion, whether the communication be between entities resident on the earth-plane and the plane of the departed or between entities resident on Mars and its psychic, subjective plane, or entities in any other space dimension. Without this medium no relative life were possible. It is through it that the qualities of any object, including color, size, form and so forth, are interpreted to consciousness, so that, according as this medium is serviceable in different vibrations of life, and according to its respective condition and activity, the same object will appear in an extremely manifold variety. As an instance of this take any of the hundreds of objects surrounding us and let it be perceived by beings living in bi-dimensional space or by beings with different conceptions of length, breadth or of thickness, or by beings living in different aspects of matter and force, or, again, by beings with even higher developed understanding of form and the qualities of form and of dimension than is possessed by human beings—and who will limit the possibilities under which matter and force present themselves and the endless variety of perception—then such an ordinary object as a stone would radiate in an almost infinite variableness of aspects so that the mind pauses in wonder at the idea. A two-space creature would see it as a flat object;

we would see it in its height, length and breadth; a fish would see it as exaggeratedly elongated with more or less depreciation of thickness; beings living on the plane above us, in fourth-dimensional space, although to us the stone is opaque, to them it would be transparent and possess only the barest appearance of solidity. Thus the various aspects would continue as long as beings with a different medium of transmission of sense objects would observe the stone. And here it might be stated that even the most commonplace object is immortal. What right have we to say that when we shatter a glass vessel we have destroyed *that* which is the essence or even *that* which was its physical cause? What have we destroyed? Only the appearance of that object in tri-dimensional space. And, if we remember that any object is but a sense consciousness of an exciting cause, a physical motion, what right have we to say that we have destroyed the possibility of the perception of that motion in other modes of life? Destroy it in this mode, and, were you clairvoyant, you could discern it on the plane immediately above. When we have destroyed anything it is only the *effect* of a certain cause, which is beyond our grasp, and this cause remains and vibrates as a certain effect in some other aspect of matter and

force. We have destroyed the form, the phenomenal appearance of *that* which has manifested itself on our plane as a glass, but we have not annihilated the *spirit*, so to speak, of that object. Again, that very glass vessel must at some time appear in the same shape and other qualities which it possessed previous to its shattering. Take a pair of dice and throw them. They fall in a certain order. Continue and you find that order changing, yet the time must come, though it may be after immense intervals, when the initial order will again appear. Thus with the entire world and its phenomena. These bodies we have, these surroundings, these same conditions, will renew themselves—with the only difference that other consciousnesses will be affected, while by the processes of nature we shall have been placed in different states of life. Science has demonstrated the mathematical truth of the absolute indestructibility of matter and force. Place certain chemicals on certain substances and they change their appearance from solids to liquids, from liquids to gaseous substances, from gases to ethers—here is where the present measurements of science, but not of nature, cease—from ethers to the next finer state of state and thus continuously. Now all the while the *essence*, the *soul* of the object has

remained associated with the variating form, manifesting itself alternately in different aspects of matter as different chemicals were used to change its form. Again, take certain chemical preparations, and the object returns from ethereal vibrations to the gases, from the gases to the fluids, from the fluids to the solids, completing the circle, and finally presenting the same *essence* and the same *form* that was previously subjected to chemi-calization. On this idea is founded the physical basis of immortality. Of course we cannot conceive immortality without the possession by immortal consciousness of a body and a medium of sense relations corresponding in faculty and function to the faculty and function of the nervous system. By the experience of death, which is nothing else than the complete dechemicalization of the body into its causal elements, in other words, into those rarer states of matter adaptable to ethereal vibrations, but which require grosser evolution to manifest themselves on the physical earth plane—we have, by the persistence of matter and force, the necessary hypothesis of a body accompanying the departing spirit into the realms of the invisible. We have seen how by chemical processes the essence of objects are accompanied by variating form—from the solid into the liquid, from the liquid into the gaseous, from

the gaseous into the ethereal, from the ethereal into the next higher association. Similarly at death the useless gross body, subject to putrefaction, is discarded by the spirit for an ethereal counterpart of the body which is frequently seen hovering over newly made graves. As the spirit progresses, this ethereal body, by reason of its proximate connection with the physical body, is also subject to disintegration, leaving the spirit possessed finally of what is known in occult sciences as the astral body—the body of the subjective mind which evolves itself into the gross body at reincarnation. The astral body is visible in psychic experiences from those of the ordinary medium to the experiences of a Joan of Arc or the experiences cited in Biblical instances.

In the preceding paragraphs we have observed the nature of objects and the objective world at large and found them to be, in so far as we know, simply states of consciousness resulting from the pressure of extraneous physical contact. What this physical contact is we do not know, but as all the processes of the universe tend toward ultimate unity, it is certain that in some way the objective and subjective world blend into a unity—even if that unity is the state of latency which obtains before the disturbance of the cosmic equilibrium, when all forms and

forces, all causal laws and cosmic principles have become static. We have observed the existence of the medium, in our case the nervous system, by which consciousness and the external vibrations are related, and have seen that this medium, in every bit of its structure, is the composite of states of consciousness just as in the case of the nervous system each nerve particle represents a mental impression of racial experience in the ancestry, so that, could evolution undo its work, the disintegration of nerve particles would be accompanied by the reappearance of past states of sense consciousness from the earliest sensations of earliest forms unto the present moment. We have seen how this medium and the solid form of the body melt into rarer states according to the changes which consciousness experiences at death. And occult teaching states that, as the soul progresses into the highest spheres and that as the states of consciousness become more and more advanced, more and more separated from the gross expression of sense desires and their indulgence, more and more separated, even, from the merely intellectual and psychic, when they become more and more spiritual until the acme of spiritual consciousness, intelligence and bliss is realized, the body which encases the soul becomes more and more rare in the composition of its elements, rarer than ether,

rarer than the finest conceivable or existing states of matter, until at length it fades entirely from existence, leaving the liberated soul formless, bodiless, leaving it as it was before the foundation of the universe—one with the Illimitable and the Imperishable which it eternally was, but which it failed to perceive because of veils of illusion.

¶ Not in the objective world is reality—not in the sphere of relative consciousness, with its sensations of the ordinary doings of life, the sensations of its struggles for existence, of its weal or its woe, its sins or its virtues.

¶ It is not force which is reality, but that which manifests itself as force; it is not matter which is reality, but that which manifests itself as matter; it is not sensation, life or consciousness which form reality, but that which expresses itself through them. It is the background, the white canvas, along which this picture show of the universe is moving with its myriad expressions and personalities, which is reality, not the shifting phenomena on the canvas.

¶ All these variations of sense perception and the inferences therefrom should teach us that in their final bearings all objects are embodied in a divine reality. For the essence of all things remains the same—the

form through which it expresses itself alone changes. The essence is the eternal subject in all phenomena; the form, the variating symbol which changes with the less or greater manifestation of the essence. What is this essence, eternal in its nature, which permeates all objects? In the terms of reason, Herbert Spencer has proved its utter unknowableness. In the terms of spiritual philosophy, it is the All-Spirit which manifests itself ever-present and in strange variableness of beauty, no matter what form it assumes. It accompanies the changes of form, and is the guiding Intelligence which develops the minutest atom as well as the mightiest central suns. All forms are its habitations, and in all modes of life it proves its equal supremacy by reason of the fact that *it is*.

¶ Though we had a million senses, there would still remain something unperceived, something of which we could not be conscious, something which would be perpetually subjective. Ultimately, therefore, even as with our own consciousness, objects in their entirety are unanalyzable. Like our own states of consciousness, we may analyze the material states of objects, but, in reality, those very material states are our own mental states rising in reaction to something we believe to be external to ourselves. But as, in truth, our mental states are identical with

our consciousness—being only modes of its expression—so, in like manner, all associations of matter and force are only material symbols of that special Unknowable Subjectivity in which our consciousness also blends and which religion perceives as “That” or Supreme Being, or Personalized God, and which science conceives as that Abstract Unknowableness. And in support of this position the famous statement of Spencer might be given, which embodies the idea that the energy which is manifested throughout the knowable universe and the external pressure which calls forth sensation is the same energy which wells up in us as consciousness, thus ascribing to the universal principle the same condition of being and intelligence, only infinitely extended and purified, as is witnessed in the consciousness of Man. And herein lies the material, matter-of-fact background of such spiritual verities as “Thou art That,” the dogma of omnipresence, the dogma of the intrinsic unity of all forms and all forces, all states of consciousness, and all phenomenal and objective reality in Something which transcends everything and yet is everything, Something which antedates, by eternity, the projection of universes, and Something which outlives, by eternity, their dissolution, Something which, for lack of better expression, we feebly call

Spirit, Unconditioned, Absolute, World-Soul, and so forth. This is the Supreme, and, in fact, the only Truth; this is Silence and True Peace which underlies the immensities, the realization of which is the attainment of the Christ-Spirit, the liberation of the soul from the bondage of finalities and the relative, the falling from the eyes of the soul of all conceptions of the changeable universe and the consciousness only and absolute of the existence of Spirit. This is Nirvana.



## THE REALIZATION OF POWER

¶ Place the mind in any of the four quarters of space, and on every side and in every immediate center you find Omnipotence. You rest in the arms of Infinite Strength—in the highest truth, you are one with that Strength. You are a conduit for its dispensations. In you are the wants and desires, in you, likewise, the power of supply. Meditate with deep concentration on this thought, and with its development your soul will gradually cast off every shadow of weakness. And with this before you, to experience weakness in any form is most miserable. Everything is a matter of persistence by repetition, and when the mind has grown accustomed to think and act with power it will smile in the face of the greatest burdens and of the greatest trying conditions. It will overcome all obstructions on the path.

¶ You are the imperishable rock in this ocean of life. At times you forget this and your soul becomes hideously small. Though the billows of life and change beat against you with all possible violence, remember that in the Essence of you resides, calm and un-

disturbed, the Eternal, the Unchangeable and Immovable Spirit. Amid the wreck of worlds you may smile and remain fearless —for what can come to pass unto You Whose Nature antedates the Birth and survives the Death of Worlds?

In the day of tribulation, the weakness and ignorance which accompany the unenlightened soul force it to the verge of despair and soul suicide. In this deplorable state it accepts the theological abortions of sin and endless punishment, inherent liability of sin and predestination and similar dogmas by reason of its failure to understand the everlasting *identity* of Man with God.

¶ When weakness, when sorrow and misery visit the soul, then is the time for retirement into the Silences. Then is the time for persistent remembrance of the Supreme Power which annihilates all the darknesses of life, and which, in its benign and mysterious workings, changes the evil into the good, the destructive into the serviceable—of the Supreme Power which unfastens the net of ignorance and imparts that heroism of soul and that mindfulness of the divinity of all things which makes man walk with spiritual self-possession even into the mouth of Death —for unto the wise Death hath lost its terrors, and where the unawakened of soul see Death, the wise see Immortality.

## AN IMPORTANT CRITICISM

¶ Under the title "What Is Thought-Transference?" there appears an article in the March number of the Strand Magazine which, owing to the erroneous conceptions of the nature of spirit-communication presented, necessitates the serious criticism of all who are interested in the psychology of phenomena, either spiritualistic, psychological or, in general, occult.

¶ With one simple assertion all these phenomena are relegated to "thought-transference," to the "subconscious mind," or, even more positively, to "hallucinations" of the brain. Of course, anyone familiar with the latest inductions of psychology and with the latest findings of the Psychical Research Society understands the impossibility of the truth of this assertion and immediately classifies it as being particularly unwarranted, particularly presumptuous and particularly unscientific.

¶ In the language of science, mental relationships between persons occurring irrespective of time or distance come under the heading of telepathy. Telepathy, however, is only a name given to certain psychic phe-

nomena so as to distinguish them from others. We should remember that a *name* does not necessarily explain a *fact*, any more than "the law of substance" satisfactorily explains the universal solvent of all forms and forces, or just as the word "electricity" is indicative of the existence of a certain force whose action we partially know, but the *nature* of which is as yet unknown. Now, applying these thoughts to the statement of the author, when relegating psychic activities to "thought-transference," apart from the name given to a certain psychic activity, what is specifically meant? Does the mere name, "thought-transference," *explain the nature, condition and essence* of "thought-transference" and the processes involved in "thought-transference," or does it explain the nature of such divergent phenomena as telepathy and the tippings and movings of objects placed at a comparative distance from the investigators, or the tippings and movings of objects by the simple imposition of the hand upon their surface? If the author waves these experiences aside as impossible, he might be referred to the investigations of Flammarion or Lombroso, who admit their occurrence. It is so easy for the inexperienced reader to be misled by authors who attempt to explain phenomena by saying: "Oh, well, it is simply the workings of so

and so, or of this and that." It is only by individual investigation and experience that one can assure himself of the *causes* of these things, and in investigating the mind should be unbiased, with a desire not to satisfy pre-conceived opinions, but with a desire to learn the Truth irrespective of the considerations of opinion or of bias in either direction. Another requisite is to investigate not in a haphazard fashion or only a given number of times, but to investigate with a persistence and scientific criticism that will lead to some definite and final results. The trouble with our contemporary critics of the occult is that they come in contact with a few psychic experiences, several of which might be fraudulent, when they immediately denounce every possible phenomenon as impossible and fraudulent. They might gain experience and a clearer light concerning the nature of spiritualistic and other phenomena if they investigated with the candid and sincere spirit that characterized Mr. Hamlin Garland, the author of "The Shadow World," which appeared in separate articles in recent issues of *Everybody's Magazine*.

¶ Again, in suggesting "subconscious mind," what does the author quoted in "What Is Thought-Transference?" specifically mean? Presumably "superconscious mind," "supraliminal mind" or "subjective

mind." Had either of these three terms been employed, no mistake would have been made. But anyone acquainted with the psychology of the sympathetic nervous system knows that the "subconscious mind" is the term employed in science for that particular phase of consciousness, beneath the normal, attentive consciousness, which directs the automatic action of the circulatory, the vaso-motor, the reproductive, the respiratory and digestive systems, and which, in common with the animal creation, possesses only the *instinctive* faculties of the mind. On the other hand, the "superconscious mind" is manifest in the diseases classified as psychasthenia, or is again, and in a favorable sense, manifest in such psychological states as trance, yoga, in certain forms of hypnosis, and in the phenomena of spiritualism. The "subconscious mind" is, so to speak, automatically intelligent, while the "superconscious mind" is a conscious, intelligent agent. Unfortunately, these things were overlooked by the author. Again, to call any psychic phenomenon, whether spiritualistic or otherwise, a brain hallucination is unpardonably presumptuous. How can anything be suggested as an hallucination which has a basis in fact? If the mother in England, referring to the instance quoted, saw her son standing before her, and if the vision

was suggestive of the death of her son, and if at the moment of the mother's psychic experience the son was actually killed, would not this coincidental experience be as real as though he were dying from the wound in her *actual* presence?

¶ The nature of the superconscious mind, as it is understood by science, and as it has been revealed in states of hypnosis and kindred psychological conditions, acts independent of time, of space and other material impediments, and therefore constitutes the real individual, independent of death, and for these reasons its activities, hitherto known as occult and in spiritualistic relationships, have an unquestionable scientific foundation, proving the soul's immortality and the assertions of Spiritualism.

¶ For the benefit of those whose limited knowledge of psychology renders them inappreciative of this triple conception of consciousness, let them draw a horizontal line, then, at given distances on this line, let them draw two vertical lines. The result is that there is a given space enclosed by the two vertical lines which represents the normal, waking, attentive consciousness, with the faculties of will, intellect, etc.; to the right of this space, the extension of the horizontal line will represent the subjective, supraliminal, superconscious mind where is stored

the subjective memory of life experiences, the intuitional and psychic faculties and the true seat of sensation; to the left of this space, the extension of the horizontal line will represent the instinctive intelligence and memory, which, by repetition, have been automatized into subconscious activity even as the conscious intelligence which is associated with the first piano lessons later becomes automatic, so that the performer can distract the waking consciousness to other activities while at the same time playing the most difficult selections. The subconscious mind is also the seat of habit. First things are done with great labor and concentration, which later on are accomplished with comparative facility by the subconscious mind, which has gradually absorbed the particular states of waking consciousness with which the habit was first carried out in separate act, translating them into its respective consciousness and employing them in its own field of activity.

¶ What is more important, however, in this criticism is that, if spirit-communication and corresponding psychic phenomena are classed as brain hallucinations, then the psychic experiences, the visions, the miraculous and spiritual experiences and ecstasies of the world's greatest spiritual leaders, upon whose words and revelations religion and, to a large

extent, the various ethical systems, are based, must be similarly classified. And it would assuredly be almost blasphemous to style individuals of the type of Christ, of the Prophets, of the Buddha, "self-deluded visionaries."

¶ All critics of spiritualistic or any other psychic phenomena would do well to follow in the footsteps of scientists such as Lodge and Wallace and Crookes, who make no exaggerated or imaginative statements concerning their psychic investigations and findings, but, with the attitude of Science—which is that of Truth—are doing their best to unravel psychic mysteries and the mysteries of the mind, and, until the present time, have made discoveries which lead them to believe in those very truths which so many contemporary critics of the occult treat in such a hypothetical fashion.



## AURAS AND INFLUENCES

¶ There lingers about each person, about each creature or object even, a peculiar condition, an "atmosphere," so to speak, charged with the many, multiple expressions of thought, feeling and other individual characteristics which crowd our lives. It is ever present, ever vibrating the personalisms of us unto others, radiating various impressions which attract or repel according as the susceptibilities of persons, circumstances or things blend or do not blend with our own. Though intangible and imperceptible to the senses, its influence is tremendous in deciding sympathies or antipathies. You may notice its workings in almost every activity of daily life. You are introduced to a new acquaintance and find that instantaneously you are drawn or repelled according as your experience varies. No words other than those of formal courtesy have been exchanged; no ideas or idiosyncrasies of character have been exchanged or revealed; there is absolutely nothing which you can rationally perceive as a cause for the spontaneity of affection or lack of sympathy as the case may be.

You have made a new friend or have become exceedingly indifferent to the new person in your life, and if asked why you have taken this or that attitude, you could not under any circumstance explain yourself. What is the working factor in the suddenness of your emotions? Again, you may come upon some new scene or enter some strange house and without any intelligence in the matter you like or dislike the newness of your surrounding. There is no rational answer you could make to a query concerning your feelings, yet you have them and they are as decided in your consciousness as that fire burns or flowers bloom. Your sense in these things is purely intuitional. It is as much a psychic characterization as the disclosure of your name or the events of your life by a psychiatrist—for it is from the stuff of intuition that all psychic knowledge proceeds. Again in the case of persons you have known for lengths of time, persons with whose natures your associations have sensitized you—you may walk in the room and without any understanding in words or specific glances, and so forth, you will find yourself knowing just how they feel. You will sense if something has gone wrong, or find yourself without cause elated by the mere presence.

¶ The possibilities of these "atmospheres" may be seen in the conditions of place

Some places have soft, harmonizing influences, some sombre and awe-inspiring, some places have exhilarating influences, some forcibly repellent and nauseating. You have your churches, your cemeteries, your historic ruins, your theatres and places of amusement, your asylums, your places of filth and moral discrepancies. There is no language, no immediate sense relations that these places convey. They are purely associative with the nature and essence of places. They are simple influences which accustom themselves in harmony with different types of character.

¶ These influences may be compared to the magnetic motions of loadstones; they may be compared to the vibrations of odor or heat. They are composed of fine fibres of matter and move with the finest vibrations of force. They cannot be touched or seen yet, though silent and obscure, they make themselves felt with binding and controlling force. These comparisons are only suggestive, for the nature of influences is something indescribable. Like all hidden forces they modulate in similar and dissimilar quantities responding or antagonizing each other, just as the tangible concrete elements of the chemist vibrate in harmony or inharmony. And as our whole natures are surrounded and radiate these influences there is a correspond-

ence between our likes and dislikes of people and surroundings as between the attraction and repulsions of chemical compounds.

¶ Influences proceed from individual centers and bear certain relations to centers external to themselves. Just as the magnet controls certain particles of matter with which it bears relation, so the magnetic currents, the influences we emit range out of our personal environment and affect the lives and thoughts of others, and even the conditions of the places and objects about us. If the influences are powerful enough they can change and direct conditions. If the influences are weak and ill-directed, they fall before stronger and direct influences. In this connection rises the idea of personal magnetism and the exercise of the control of one mind over another.

¶ Personal magnetism is the synonym for forcible influences, and hypnotism and control of others, synonyms for power of stronger over weaker and undeveloped influences.

¶ In the opening paragraph it was stated that the atmospheres or auras and the influences of which they are composed are the expression of thoughts and feelings and of other personalisms. The thought that immediately presents itself for concentration is the tremendous necessity of rendering our-

selves positive in thought, positive in emotion, positive and well-governed in will, for in this manner we become centers of power, of personal magnetism; in this manner we become less susceptible to stray, uncontrolled influences, less susceptible to vibrations of evil, of pessimism, and of undesirable personal qualities of others which are taken on by sensitive persons unable to contain their feelings in a self-poised fashion. There is the admonition to train our wills to such definiteness and invariableness of decision that no person or condition can vampirize on the life-forces of the aura which envelopes us, on its delicacy of condition or on its personal qualities. Thereby we become self-dependent and original; we become forces of good, and our influences, though never expressed in language, will make the world better and more evolved. Time and distance have no effect on the working of influences, for they operate as deep and as far as the very gravitational force which binds in sympathy the farthest suns with our own. Should you retire to a cave remote as possible from human life, the influences of your thought and life would reach out and mirage themselves in a thousand-fold distance and in a thousand-fold manner.

¶ In conclusion, every thought of good, every good emotion, every divine aspiration,

every glorious hope, every kind intention shall find its way through the influence you radiate, and though the world never crown your efforts or your life, your obscure work has in many places and in many seasons uplifted the world. For similarly as a pebble cast into the ocean displaces and readjusts each individual particle of the great sea, so every noble thought and influence shadowed by the soul in the great ocean of Life modulates the whole into a better expression.



ONE ESSENCE, ONE LAW,  
ONE AIM

¶ And the Buddha addressed the venerable monk, Kashyapa, to dispel the uncertainty and doubt of his mind, and he said:

¶ "All things are made of one essence, yet things are different according to the forms which they assume under different impressions. As they form themselves so they act, and as they act so they are.

¶ "It is, Kashyapa, as if a potter made different vessels out of the same clay. Some of these pots are to contain sugar, others rice, others curds and milk; others still are vessels of impurity. There is no diversity in the clay used; the diversity is only due to the moulding hands of the potter who shapes them for the various uses that circumstances may require.

¶ "And as all things originate from one essence, so they are developing according to one law and they are destined to one aim, which is Nirvana.

¶ "Nirvana comes to you, Kashyapa, if you thoroughly understand, and if you live ac-

cording to your understanding, that all things are of one essence and that there is but one law. Hence, there is but one Nirvana as there is but one truth, not two or three.

¶ "And the Tathagata, the Supreme Lord, is the same unto all beings, differing in His attitude only in so far as all beings are different.

¶ "The Supreme Lord recreates the whole world like a cloud shedding its waters without distinction. He has the same sentiments for the high as for the low, for the wise as for the ignorant, for the noble-minded as for the immoral.

¶ ". . . The Supreme Lord, however, O Kashyapa, knows the law whose essence is salvation, and whose end is the peace of Nirvana. He is the same to all, and yet, knowing the requirements of every single being, he does not reveal himself to all alike. He does not impart to them at once the fulness of omniscience, but pays attention to the disposition of various beings."

