

TEN CENTS THE COPY

PEACE BE UNTO ALL BEINGS.

THE
PSYCHIC



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

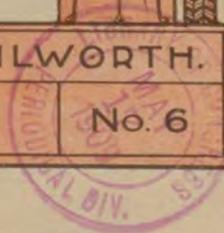
"HAVE NO HALF DEAL-
INGS WITH THINE ART."
OWEN MEREDITH.

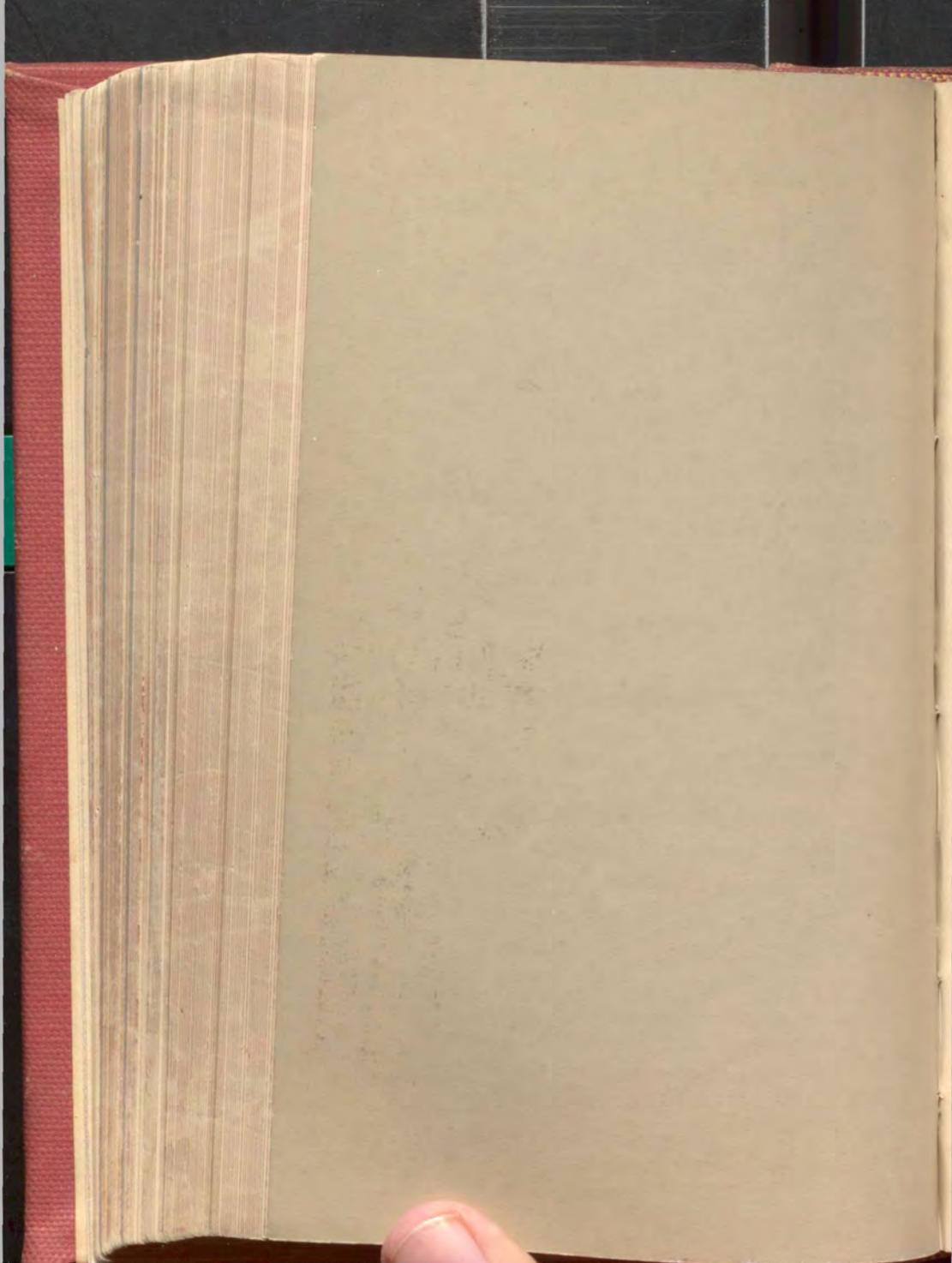
WALTER WINSTON KENILWORTH.

VOL. I.

GEMINI, 1909

No. 6





LIBRARY OF CONGRESS
MAY 15 1909
Copyright Entry
May 15, 1909.
CLASS B XXc. No.
188181
COPY B.

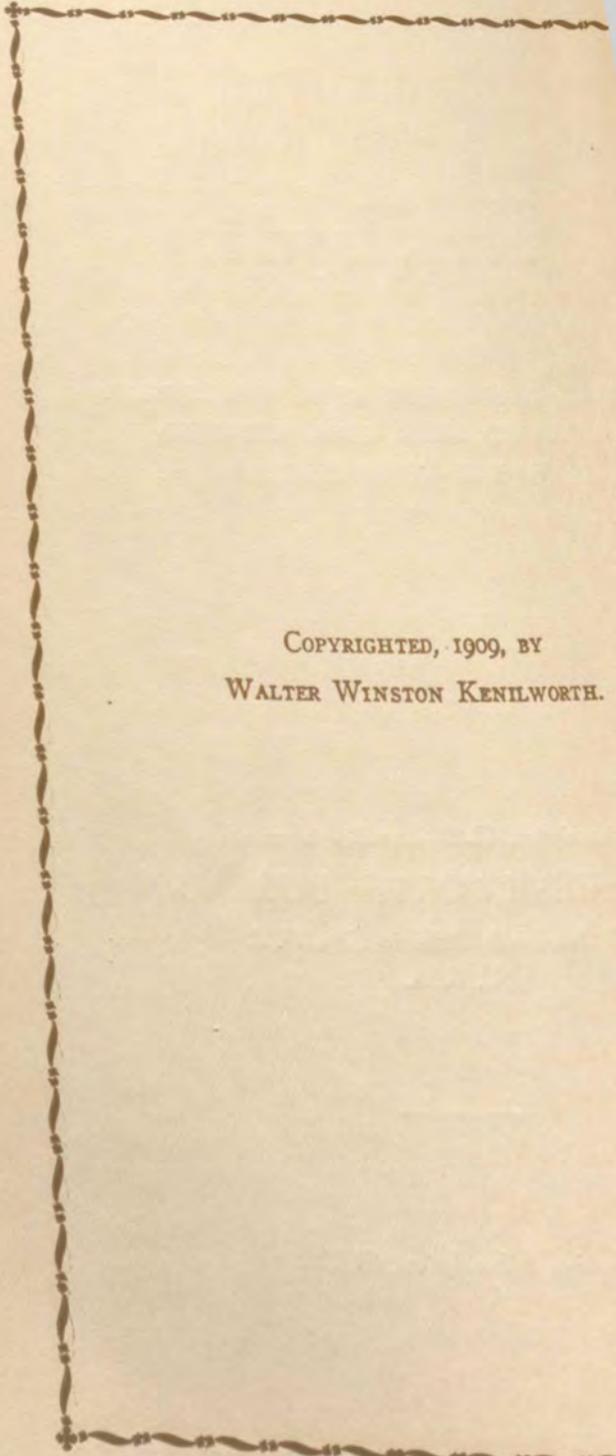
The Psychic

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



Subscription, \$1.00 annually, taken at
THE KENILWORTH BUREAU
739 Boardwalk, Atlantic City, N. J.
U. S. A.

Foreign Subscription, \$1.25



COPYRIGHTED, 1909, BY
WALTER WINSTON KENILWORTH.

OCCULTISM AND PHOTOGRAPHY

¶ Did you ever stop to think that something of the individuality of a person may be essentially blended with his photograph? Certainly some of the soul of your friend is there in that glance of the eye. Where otherwise would the seeming vitalization of the picture come from? Have you never felt an actual emotion, the sense of actual presence, when you looked at a picture?

¶ This is merely a suggestion, yet it might be the secret of the fascinating qualities of photographs. A great scientist having studied for years upon such intangible questions as the indestructibility of matter and force, has expressed a most striking statement, and this statement gave rise to the suggestion and to the subject:

¶ "There are grades of incarnation. Some of the personality of an Old Master is locked up in a painting; and whoever wilfully destroys a great picture is guilty of something akin to murder, namely, the premature and violent separation of soul and body. Some of the soul of a musician can be occluded in

a piece of manuscript to be deciphered thereafter by a perceptive mind."

¶ This is a saying of Sir Oliver Lodge. It may be the scientific hypothesis for a great spiritual truth, and may be it may explain some of those unusual and inexplicable fondnesses and intuitions of love and friendship which rise in the mind at every vision of the photograph of a friend—and at times even of one who has not yet entered our lives, but whom we instinctively love—even worship.



IMPRESSIONS AND INTUITIONS

¶ Often in life we find ourselves confronted with circumstances requiring quickness of decision, the adaptation of the entire combative qualities of our nature against the odds of circumstances; we find ourselves compelled to a spontaneity of discernment, an exceptional presence of mind; and, unfortunately and only too frequently, we find that we are unequal to the occasion; we find our rational self undecided, we find it deserting us in the hours when its vision and activities are most needed; we find ourselves in desperate need and in desperate lack of circumstantial necessities. In this black hour, in this hour when often life and fortune are at stake with little at our command to withstand the destructive influences, there has arisen in our frequent experience strange feelings and stranger impressions which we could never harbor in the area of our normal consciousness. These impressions come as answers to the wants of the soul in the turmoil of anxieties and the turmoil of need; they come as adequate and exact answers telling of the course to adopt, and the requirements to face, and give us a glimpse of the approaching triumph over the conflicting circumstances.

¶ You may notice these things in the suddenness of direction and command in the word of a general turning imminent defeat into victory; you may notice it in the suddenness of decision, where, by an intuition, calamities have been avoided in national or civic affairs. Coming to the more simple and conventional phases of life, you may notice them in occurrences when the proper thing is intuitively done in sudden illness saving life; you may notice it in the rationally unaided impressions, which, if followed, turn points of disadvantage into advantage, and so forth.

¶ In spite of our matter-of-fact, practical work-a-day, even skeptical, outlook on life; in spite of our general waiving aside of the rationally intangible and the psychically suggestive, we nevertheless have had our moments when we have come to face with the situation previously described. We may laugh at the credulous attitudes of those who are persuaded of the mystical and the psychical; we may shout our disbelief in all things occult to the clouds, and yet, if we are sincere with ourselves, we must confess to occasions when we have been persuaded by the strayest and most unintelligible impressions which seemed to fit in when we otherwise would have thrown up our hands in despair. Yet it is not of necessity that these intuitions

and impressions should invariably accompany the sadder circumstances of our experience; they do not exclusively present themselves in instances where pressure is brought to bear upon the soul, or rise when we are helplessly cornered by uninviting visitations.

¶ The stray intuitions which come into our life are suggestive of a wider range of expression from which they proceed, suggestive of a faculty of which they are but incoherent phases. Their development and the accompanying development of the faculty would lead to marvelous results, to the evolution of what, in the occult, is known as the "higher manas" in psychological terms, the subjective mind with its thousand-fold variety of faculty and superiority over the normal mind and consciousness of objective life. It would lead to the development of that higher and powerful self within each of us which meets all the trials and tribulations of the normal self with equal serenity and triumph. These intuitions may come as sporadic but definite warnings of the soul discountenancing the objective self in the practice of moral uncertainties; they may come as glimpses which, later evolved, educate the soul into higher aspects of truth; they may come as soul-instructions in the hour of soul-suicide and depressions, reminding the lower self of the immortal nature and spiritual transcendency

of the higher self over the passing calamities and indecisions which come as trials to strengthen and fortify. They may come as intuitional ties binding the soul in ardent friendship with the new personality in our experience; they may come as faintest impressions re-vibrating unto the soul something unifying in the past life of two souls, causing them either to love or hate; they may come as symbols of future occurrences, as notes of meaningless sadness and, later, this sadness evolves into the separations or losses of friends or belongings.

¶ All these variations of intuitional manifestations have certain attributes giving them a common origin, a common significance of soul and a common working order whereby an understanding may be reached of their generic nature. In the first they are never witnessed in the commonplace or unimportant by-ways of our life; they do not appear in the trivial and the ordinary. They manifest in the solemn and the silent, in the important and the exceptional, in the dangerous circumstance and the undecided moments of soul. They come when there is *need* only, when a condition arises when the soul is unequal to occasions and where its defeat may mean retardation or perhaps retrogression. They are particularly unique in that they shine forth in suddenness and almost con-

stantly when the mind has been paralyzed into inaction and exhaustion through hours of persistent and brain-racking effort to break down barriers of opposition, of uncertainty, and so forth. When the mind has turned over its last thought, when it has weakened into absolute despair, then it is receptive, and in these moments of receptivity and objective silence of mind, the higher self with its intuitions and impressions, enters the threshold of normal consciousness and resuscitates the lower with the higher poise of the greater self. They bring it quietness and patience, and then suddenly flash the especial intuition of the circumstance across the brain. Yet these intuitions do not occur to the mind and soul alone. They may affect the body. Frequently, and in the experience of most of us, there have been cases where an intuition saved life. The daily journals cite any number of them. Only recently in the city of Trenton, N. J., a man was saved from a falling building by following a sudden impulse to cross the street. Then there are specific instances where by following intuitions the right thing has been done at the right time in the burning of houses, in burglarious attack, and so forth. Intuitions of a lower class may be found advising the normal consciousness in serious business transactions where a feeling, seemingly irrational and

antagonizing the promising side of a circumstance, may result in success and increased material fortune.

¶ The nature of intuition defies reason in the explanation. It partakes of something intangible and imperceptible to objective consciousness, something which in the accuracies of rational consciousness is not to be found, for it is beyond reason. It is something suggestive of a faculty more in the immediate keeping with Truth, truer in its expression and more direct in its perception. It partakes of that larger method of discernment which does not stop at every immediate turning of thought as does reason; it reaches conclusions by flashes. Those who have experienced these things in life are aware of the truth of the assertion. They have seen that obedience to an impulse, to an intuition, to an impression is associated with happy findings, and that when they have discountenanced these psychic meanings they have accordingly suffered.

¶ Intuition, it must be observed, is a faculty not solely enjoyed by human beings. It is to a greater or less degree enjoyed by the lower creatures. It might be safely stated that the majority of vertebrated animals, particularly the domesticated species, live intuitive lives in the completeness. They form their likes and dislikes, their sympathies and

their antipathies with a remarkable intuitive-ness that we frequently notice in the house pets. They intuitively sense danger, separation, coming death, and so forth. Their intuitions are often the means whereby serious trouble is averted to their owners. The relationships, for instance, between the dog and its master is intuitive in the extreme. Its intuitive faculty is in many cases so developed that it readily understands the plans of the master when he is discussing them. He cannot rationally understand; it is simple intuition.

¶ Intuition, according to the occultists, is a faculty of the subjective mind, of the larger ego with its higher discernment, its wider view, its more unselfish view, its more accurate and unbiased attitudes. It is never false. Its flashes are criterions of certainty, of moral seership, of deep vision in the practical values of even work-a-day life. We should never discredit its expression.

¶ Affiliated, as it is, with the higher self, the development of the intuitional faculties and their consequent assistance in life, will depend in every particular upon the development of those elements of our objective consciousness which are more intimately blended with the higher self. And these links between the subjective and the objective are the moral side of our nature, the higher ra-

tional side, the possibilities of concentration of the mind along the nobler ways, the spirit of unselfishness. The larger ego within us is the more spiritual, and by the development of the spiritual elements in the objective self a bond is established which will be strengthened in a ratio of continuous relationship, until, finally, as the objective self becomes entirely spiritualized, it becomes absorbed within the greater self. Then intuition will be the guiding star in every way of life. Reason will have been set aside for direct perception. For there is a spiritual phase of intuition, not only that which concerns itself with the mortal needs of man. There is that phase which seeks the path of the soul, the untrammelled path which leads to the realization of spiritual truths and spiritual vision, the path which, if trodden, leads the soul into the understanding of its inner glories and powers, its infinite variable-ness of expression, its divine essence, its imperishable identity with the sublime spiritual power back of nature and consciousness itself. When this higher mode of intuition is persistently sought, when the effort becomes a permanent activity of the soul, greater and greater vistas of soul possibilities and soul heights open, and the glory of the consummation of these things is such "of which no eye hath ever seen or of which no ear hath heard."

PSYCHIC DEVELOPMENT.

¶ The literature concerning the occult is saturated with ideas of psychic development, particularly these days when so much attention is directed to the psychic element in human nature. With one or two exceptions, however, the variously presented systems are unintelligible in the light of the higher occultism and the new psychology, and those who are persuaded of these systems are actuated more by a belief than by any direct occult perception. There are many phases of psychic development which, if scientifically furthered, require a deep understanding of the latest developed scientific conclusions, and without this understanding the practitioner of psychic methods is liable to ramifications of psycho-physical disorder, for if the development is undertaken in any uncertainty, there is most imminent danger of mental eccentricities, if not insanities.

¶ Psychic development, as it is modernly interpreted, is an effort on the part of an individual to widen the area of consciousness and to develop the faculties and intuitions of the subjective mind with its suggestions of indefinite unfoldment of the nature and power and divinity of the soul. The modes by which this development is accomplished

are both physical and psychical. They involve the immediate development of those elements in the human body which, when aroused into special activity and into a higher condition, are suitable physical conduits for the expression of the psychic faculties potential even in the most primitive type. Among these elements are included the nervous and respiratory systems, especially as by these two almost the entire activities of the human body are carried on, either in a principal or secondary fashion. The psychical modes involved in the development are the increased specialization of the faculties of normal consciousness, such as the will and the concentrative faculty, which in turn evolve themselves into the higher activities of the supernormal consciousness with its possibilities of intuition and their manifestation. These have been the fundamental requisites of all systems and cults which emphasize the theory of psychic development.

The Nervous System

¶ The cardinal principle, according to the occultists, in the development of the psychic consciousness is the expansion of the nervous system in susceptibility to vibration. They assert that as all of the physical motions, such as light and heat, are conveyed to the mind through the action of the nervous sys-

tem, so psychic vibrations, which are physical vibrations only acting beyond the normal sensitiveness, can likewise be translated through the nervous system if it be developed and its impressionableness heightened. Then they claim the possibilities of sense perception would be increased, allowing us to see and hear and feel beyond the point of normal sight, hearing and feeling. They term this development accordingly clairvoyance, clair-audience and the clair-intuitional senses. In this light much of the dreamy, vague and imperfect attitudes of occultism are dispensed with, and we understand psychic development to be a scientific conception of the specialization and the indefiniteness of specialization of the normal senses. It might be provisionally added that, in the terminology of the occult sciences, the essence of all sense consciousness is psychic. Our normal sense faculties are really psychic faculties retarded in more perfect expression by the inhibitions of the gross material body. Thus clairvoyance is not something essentially different from ordinary sight; it is simply an elaboration of it, simply a development in the degree. By confusing clairvoyance and ordinary sight as two separate conditions has arisen most of the misunderstanding. If we should do away with the occult expressions and, in their stead, speak of "increased

sight," or "psychic sight," it might be preferable.

¶ The nervous system, therefore, being the practical, tangible, concrete, physical working basis for the development of potential psychic faculties, every special attention should be given it. In the light of recent scientific speculation the nervous system is a highly complex structure of minor systems of nerve parts. It is a complexity of complex nerve tissues of the most delicate fiber and sensitiveness. Its development has taken unthinkable aeons. In far-distant periods of time, at the very dawn of the evolutionary tendencies toward the formation of the human body, the nervous system was indefinitely simpler, even different in the extreme from what it is at present. The reason for this was that the subconscious mind of the species was still in potential development, and that the automatic activities now definitely carried on by the nervous system in an unconscious manner were for the greater part carried on consciously. In other words, our primordial ancestors were as aware of what was going on at their centers as at their periphery. But in the struggle for existence and in the attack and in self-defence, in its methods of procuring subsistence, and so forth, the consciousness of the animal was gradually and more and more fixedly centered at

what was occurring at the outermost tangents of its physical life. In the ages of evolution this condition became more and more decided. Meanwhile the digestive, reproductive, respiratory and circulatory activities which were previously carried on consciously by ancestral life were gradually given over to an automatic development which performed the central duties with as active a diligence as was performed by the animal in full consciousness when, as previously stated, it was equally aware of what was going on both at its periphery and at its center. This automatic development in the unfoldment became what in the higher species is the nervous system. Herein lies the peculiar truth which shall be reviewed in a later article—the fact that psychic development, though not often considered in that sense, has also to do with the projection of normal consciousness into that phase of mind known as the subconscious which regulates the major portion of our body. The Raja and Hatha Yogis of the Orient claim that this can be readily accomplished, and that when once it is accomplished the entire "I" is conscious in the completeness, and that bodily and psychic distresses are forever banished. Mind, body and subjective self are in equal vision before the all-evolved consciousness.

¶ As the development of the nervous system

proceeded through the various stages of inferior human forms, greater and greater coherency and heterogeneity of life became visible. Yet the distinction between ourselves and man of the tertiary period is incomparable, so accomplished has been the unfolding of the activity of the nerves. And the neolithic man, the crude savage, unimpaired by the thousand fold nerve pressure of our heightened civilization, our acquired necessities, stimulated desires and their satieties, possessed only a semi-complex system limiting the sphere of consciousness to the narrower and more primitive forms of living, of thought and of feeling. Gradually in long lapses of time and in increased intricacy of life, the nervous system developed its potentialities into their present state. Each fiber, each nerve part of the system represents a link in the concrete consciousness of the sense and reflex mental experiences of the race's ancestry, whether immediate or in the remote beginnings of life, and in every genesis the totality of these subconscious experiences are hereditarily evolved in a manner as equally mysterious as paternal and ante-paternal characteristics and tendencies are transmitted to immediate descendants. Thus from incipient evolutionary conditions where muscular and structural development were in greater need, the nervous system has

gradually unfolded to the present unimaginable delicacy of feeling which we find in the healthy-minded hyper-sensitives. But it has also developed with corresponding abnormalities in modes of particular hysteria and neurosis of which the primitive man knew relatively little, if anything. Its receptivity is almost appalling. It may be slightly comprehended in the diagnosis of several psychic diseases, some of which affect the senses in such a method that the scratching of a pencil in the same room sounds to the sufferer like the rumbling of a powerful engine, while the striking of a match seems more dazzling than a flash of lightning. Of course this is the abnormal, the degenerated sensitiveness resultant from physical disorder. But yet this exceptional, misdirected delicacy only strongly suggests that the nervous system can be as favorably developed and to as great an extreme along evolutionary lines as it is possible of unfavorable development in these certain forms of neurasthenia and insanity. Abnormality of any description is simply retrogression or retardation; normality, the standard of evolution, at any given time, while supernormality is only the anticipated appearance of evolutionary forms and faculties. All that the nervous system accomplishes is in the subconscious mind of the race as former conscious, functional experience in

times antedating the evolution of quadrupeds, and in times stretching beyond the imagination. The present state of the nerves, though in the normal, operative without the aid of consciousness, is still affected by our consciousness in processes of mental, psychic and bodily relationships, but when psychic progression has taken place, when the supersensorial has been attained, then we can *consciously* perform what evolution is now doing unconscious to direct sense perception. We will then be able to take up nerve development after a conscious fashion similarly as we did in a conscious though undoubtedly in a more instinctive manner when the race inhabited inferior forms. The same statements are equal of the automatic action which the sympathetic and cerebro-spinal systems carry on. Every automatic action of the body, every automatic reflex motion operating without personal will or consciousness, is builded on masses of sense experiences, inferences and perceptions gained in the infinite past of evolution which have subsided and by innumerable rectilinear repetitions have become self-operative and self-functioning. It can be readily understood that, if the normal consciousness could enter the threshold of the subconscious mind, the automatic actions of the body could be directed and consciously supervised. We could then regu-

late the beatings of our heart, the degree of respiration and, generally speaking, turn the currents of the body along the line of continuous health and development.

¶ Upon the nervous system is based the entire physical man with his sensations and their possibility of responsiveness, with his personality and mental expression. The nervous system, in respectivity, is, therefore, either the limiting or expanding medium by which an *Individual's* personality is determined in each incarnation, the particular nervous system being the sum-total effect of causes existing in a past life when the soul expressed itself either well or badly. For every variation of experience at the time of death becomes potential in subjectivity until it finds expression in the life following. For if our nervous system, as we daily witness, be modified, developed or degraded by our mental relationship with it, certainly the sum total of a life of such blending must have an important meaning; it will determine just how a future personality of an *Individual* will find itself. You must remember that in this universe nothing is lost, not an atom of individuality, no matter whether that individuality be greater than human, human, animal, floral, mineral, or simply chemical. The individuality may clothe itself in a new expression just as we change our wearing ap-

parel, but that change is not a change of essence, but of form, of mode, of degree, of qualitateness.

¶ The importance of the nervous system as the first essential in psychic development may be seen from the foregoing. It is also recognized by the psychologist as the primary requisite and working factor in psychopathic treatment and in psycho-physiological relationships of all character. And in this same light is it also recognized by the psychic adept, the initial steps of whose development is found in the control and purification of the nerve currents. Thus the seeker after psychic progression will find himself advised to direct the entire area of consciousness toward rendering the body a fit conduit for psychic unfoldment by adapting the bundle of nerves upon which the body's wholeness depends, to the immediate dispensation and regulation of the conscious will. If we have once acquired that delicate adjustment of the physical motions of the body, then the most significant step has been taken.

¶ The nervous system is the fundamental, biological factor, the most important of all operations in the vertebrate body. All health and disease, all mental and psychic well-being, all individual progression and retrogression of being is developed from its condition. By it we see, hear, feel, taste, smell and are

conscious of sense perceptions, sense inferences and their ultimate emotional and intellectual synthesis. It comprises the complete expression of physical consciousness. Now as all psychic development, as has been previously stated, is simply an anticipation of evolution in heightening the sense possibilities and delicacy of nerve structure, the immediate and initiatory step to take is to familiarize the mind with the physiology of the nervous system and its operations and influences on the mental, emotional and psychic element in human nature. When this is performed, the second condition is to learn the methods and the psycho-physiological variations by which nerve development is brought about. Of course these things require a competent teacher, one who is master of psychology, one who has experienced psychic development, one who does not talk high-sounding phrases, but knows and imparts his knowledge according to the need. The misfortune is that in this country so many alleged practitioners of psychic development, psychopathic treatment and teachers of these things have been allowed to inflict their ignorance upon sensitive persons, eager and sincere to further their spiritual progress, but who have become semi-hysterics by following the uncertain methods of self-styled interpreters. The development of consciousness,

the development of concentration and the other intricate phases of psychic development involve too serious uncertainties in the way of possible psychic disorder to be indiscriminately tampered with. Too much stress cannot be laid upon this point. The final necessity with regard to the development of nerve susceptibility is a constant practice of the known methods with the fullest intellectual awareness, with the fullest attitude of consciousness, for otherwise instead of development there will be the genesis of abnormal tendencies with all the variety of evils. A special word is suggested to those who practice concentration. Remembering that every thought is accompanied by a change in nerve parts we can readily understand how sporadic and indefinite concentration would lead to the complete undoing of the nerves. They should examine themselves with reference to their concentrative practices and see if in this respect they are included.

Interaction of Mind and Nerves

¶ In all sense perceptions there is an afferent and efferent action of the nervous system. This double activity comprises an attitude of consciousness. When I see any object the primary impress is received by the retina of the eye, thence carried by the sensory nerves to the brain and, as this activity arouses a

state of consciousness, we have a sensation. The eye, however, is not the real center of vision, and, in this respect, the outward appearance deceives, for were the sensory nerves absent, though one had a thousand eyes, he would not see. This is equally true of the sense affections and the sense organs of the other senses. The sensory nerves are the basic necessity of all sense perceptions, hence it can be readily seen that a method which would purify and evolve them would lead to a supernormal sensitiveness which, in the occult, is called psychic perception.

¶ We have dwelt on the importance of the sensory nerves, yet we shall now consider something of even more particular importance. When the sensory nerves carry physical impressions to the brain, the action of the latter uses the nerves to express the manner and intensity by which such sense impressions were received. Here we come to the double activity of the nerves. First, they serve as vehicles through which physical motions are transmitted to consciousness; secondly, they serve as modes of the expression of consciousness in response to sense impressions. The nerves are very important, it is true; yet the brain, the ultimate goal of all nerve action and responsiveness, is by far more important, for, at occasions, though all processes of sense impressions and nerve ac-

tivity have been duly transmitted to the brain, yet the latter gives no response. This is because the brain is the determining factor in all sense perception, and in this sense is incomparably more significant than the nerves. We shall later see how the mind has to be purified and brought under control just as the nerves, but the processes are far more difficult and of a more psychological significance. The purification of the nerves is a condition which does necessarily imply psychic development. Of course it is the physical basis for it. But there are numbers of schools of physical culture, especially the Delsarte system, which insist on the purification of the nerves as a *sine qua non* of physical development. In the Orient there is a similar system known as Hatha Yoga, by which the body and the nerves are rendered almost of gigantic power. But the control of the mind is a different matter. In the far East the system by which this is accomplished is known as Raja Yoga. The exponents of this system have reached the very acme of psychic development. But to return from this digression to the importance of the brain in sense correlations: the brain is the physical mechanism for that particular phase of consciousness known as mind. If the mind is present, if it is concentrated on that which sensory nerves report to it, then it is aware of the ob-

ject and the sensation, otherwise not. Therefore, as the mind employs the nerves and the organs of the body in its various blendings with them it becomes essentially necessary to make the body in every sense a powerful medium, so, that when the mind has become aware of psychic methods, the body will be in a fit position to adapt itself to them. In using the expression "powerful," there is no allusion to muscular and structural largeness, simply to the specialization of that indescribable something which is manifested in the breath and life force of all beings, and which is modulated by the condition of the nerves. It requires an article in itself to explain the nature of this vital force which keeps the body alive. In India this force is called *Prana*. It is not breath, but that which manifests itself as breath. The nervous system, particularly the spinal cord, is the storehouse and distributor of this force. When it is under control we become masters of our own bodies and of all things which live and move through it—therefore of the entire universe. We become merged in Omnipotence, and this union is Raja Yoga. But this force is the second consideration in psychic development and shall be treated later.

The Mind

¶ The synthesizing, correlating faculty by which sense impressions are recognized and

classed through subject sense faculties is the mind. From the moment of birth until the last lease of life in the death sigh, the nervous system, *as a whole*, is in constant activity, receiving and transmitting sense relations, but the awareness of this transmission is performed by the mind. When I am looking at any object, my mind is in concentrated attention to the particular sensation which a particular portion of the nervous system is recording, but in the meantime the system, as a whole, is transmitting other impressions of sound or light, and so forth, which the mind, owing to its fixedness of attention, fails to recognize. But let the vibration of sound or light affect the nerves in any particular intensity, the correspondence is of such impressiveness that it disturbs the fixed attention and makes it conscious of the innovating sensations. You must never forget that the entire nervous system is in operation at all times and that therefore every activity of thought is indirectly telling in effect on every nerve particle. To illustrate this more clearly: You are at the opera, with the mind concentrated on an intermezzo; the mind is aware only of a sum-total of sound vibrations, yet, at the same instance, the nervous system is at work registering every note in perfect order, intensity, delicacy, or fullness, as the case may be. Every particle of

the sum of the sound vibrations, even to the slightest conceivable measurements, are properly transmitted to the brain—to the mind. At the same time the senses are sending impressions of light, of color, of form and properly expressing the reflex mental states in emotion. If the mind were so remarkably developed that it could be aware in the same moment of all these recorded impressions, the area of its sense life and susceptibilities would be immeasurably broadened. And yet there is a subconscious instinctive recognition of all these impressions. The idea is to replace the instinctive by the attentive consciousness. All depends upon the possibility of fixedness of mind and the determination to become conscious of as many sense impressions as possible. Of course the ultimum of any such effort passes the imagination. For the sake of such development many parents instruct their children to remember as much as they can of what they saw on passing a certain shop window—in other words, to recall as many sight impressions as were transmitted. In this way they develop the attentive faculty, the memmonic faculty, the perceptive faculty, and in general develop the entire consciousness into a greater width and scope. ¶ That the mind is the chief factor in all sense operations is again witnessed in sleep when it is temporarily separated from the

earth plane and consequently remains unaware of sense impressions and physical contact with the exception of such subjective impressions as rise from the storehouse of memory and express themselves in thought and emotion in the dream state. It is here asserted that the true seat of sensation is the mind, because it lends the mental meaning and color and form to all sense vibrations, because it is the receiving point of all sense perceptions, and because, as has been said, were it not for its activity the senses could transmit impression after impression with no recognition by consciousness. The fact that the mind comprises the faculties of sensation, explains psychic and after death states when personality is completely severed from the earth plane and the body lies as a lump of clay while the person is still able to witness all the phenomena of sense life, as Psychic Research societies have conclusively shown. Were this not true, life at the physical dissolution would be impossible, for all forms of consciousness are infallibly associated with sense experiences or what is equal thereto. Some may object that at bodily disintegration the nervous system is destroyed and that the problem arises of how sensation can be experienced without nerve transmission. In reply it may be asked that how do we know that nature in her infinite variableness ha

limited sense experience and the expressions of consciousness solely to physical brains and nervous systems? Moreover, our mental therapeuticians, practitioners of hypnotism and similar psychic methods and our psychologists have discovered certain forms of consciousness unallied and, in cases, diametrically opposed to the normal forms of consciousness associated with nerve and brain activity—and yet the newly discovered forms of consciousness and the normal form comprise the same individual. In support of this position Professor William James has repeatedly asserted that there are other modes of consciousness separated from the normal by the thinnest veils. Again the life that we lead here on this plane and the psychic life led on the planes immediately above where death will place us are different in the extreme. The one psychology calls objective, the other, subjective. It is almost impossible to definitely explain to the uninformed reader the exact conditions which obtain on the psychic plane. It would be as difficult as an attempt to explain the conditions of civilized cities to life-inhabitants of the wildernesses. The sensations experienced in the mortal casement of spirit, the body, are more concrete, possess greater objectivity, while psychic sensations, although the comparison is somewhat inadequate, are analo-

gous to dream sensations, only that the former possess as unfailing an accuracy as the sensations recorded in the waking state of physical life. It is impossible in a condensed article of this kind to properly explain subjective sensation, yet a few suggestions are *à propos*. In a preceding article it has been said that on every plane of being the lives that inhabit it are possessed of a medium of transmission of the sense and objective experiences which obtain there, corresponding in faculty and functions to our nervous system. To us the plane just above is the psychic, the subjective and when we reach it, either through personal effort in this life or by the death process, we at once commence to use this new sense correlating medium. We will accordingly find that the psychic plane is as real as the earth plane and that our experiences are equal in consciousness to our experiences here. Psychic development will enable us to observe this plane by anticipating the death process. Thus death, though it disintegrates our bodily nerve system, yet it does not do away with the possibility of sense perception. Again, the mind is the ultimate and determining factor in all sense activities, and similarly as death destroys the physical brain, the mere mechanism of mind, yet it does not affect the latter itself, which, owing to its rarer material composition, sur-

vives the decay of the grosser, material, physical, composite body.

¶ Herein we have the blendings of the mind and of the nerves and the blendings of the nerves and the mind. We have seen how the sensory nerves convey material objects and sense impressions to the brain and how, therefore, the mind is the aim to which all sense faculties and physical relationships tend. Now the mind in its turn performs as remarkable an operation in responding to sense vibrations recorded by the nervous system as the latter does in its field of action. All the senses, in fact, all what nature labors for, is to present opportunities to the mind to gain higher and higher experiences, and the mind, after it has synthesized these experiences, uses them in determining greater sense and physical truths, which, in time, lead to greater emotional and mental criterions. Thus the race in periods of inferior evolution employed its limited sense knowledge in connection with innovating sense experiences until, finally, we have arrived at the present state, using as our ancestors past racial knowledge to determine the essence and classification of new phenomena. All that we are and know today is linked bit by bit to all that the race has been and known in every moment of its indefinite past. The highest mathematical concept is evolved by gradual transitions

from the most primitive methods of the perception of quantities by the first manifestation of sense life, as example in the polyp. And any psychic development will be linked bit by bit to the highest knowledge of the normal objective consciousness. There is no suddenness or jump. It is all a matter of linear progression.

¶ One of the great psychological principles in psychic development which has received prominent attention is that the mind is most intricately systematized just as the parts of the nerve system whose activities correspond with it are intricately systematized. Somewhere in mental potentiality are the life experiences of this life and of the lives which, since the beginning of time, have labored for the development of our present existence. Psychic development lays claim to unearthing this potentiality and bringing back before the vision of consciousness the experiences of the Past of the soul. Though potential, all mental vibrations continue to exert their influence, for nothing becomes motionless or inoperative, and thus beyond or beneath the attentive consciousness their influence manifests itself. With every mental change, with every variation of consciousness there corresponds a nerve change. If a mental change is promotive the alternation in neural activity will be promotive and pleasing; if the men

change be discordant in any manner it arouses inefficient neural activity productive of pain. In the one case there is health—physical emotional, mental and psychic—and, in the other case, there is the opposite.

¶ The complex aggregate of promotive mental changes of our life therefore determines the normality of the nervous system and health; the complex aggregate of discordant mental changes, the abnormal drift of the system, together with depletion of vitality and liability to functional disorders. Here is the explanation of all the relativities of life comprising all the physical, mental and emotional states perceptible in connection with the blendings of the mind and the body.

¶ From this it may be inferred that optimism is an essential element in psychic development, because with optimistic attitudes the activity of the body will be in harmony, the mental and emotional states will correspond in happiness of character and the entire man will be in greater receptivity for the dawn of the psychic faculties.

¶ Psychic development is a subject which includes a number of important minor subjects, among which are "concentration," "life-force," "studies of psychic perception," and others. They will be separately treated, the subject in each instance receiving all possible elaboration and insight.

SELF-RELIANCE

¶ Weakness is the most miserable thing that can befall the soul of man. It renders the soul appallingly little; it clouds it like a great night; it enfeebles every noble effort; it dwarfs every latent possibility. Weakness is the cry of the uninstructed. It is the excuse of all the dark shadows which hound the footsteps; it steals every bit of strength; it robs you of your Self. Weakness is born through a lack of Self-reliance, or rather through a lack of understanding of what Self really is.

¶ Know that Self is inherent in all things. It breathes in all beings; it is one with Omnipotence; it vitalizes nature; it is all natural beauty. It is all-knowing, infinite and divine. It is the essence of this passing self which weakness enshrouds in a veil of ignorance of Birthright.

¶ Pass into the great silence of your nature. Learn of the great and silent subtle forces which are at the disposal of the soul, forces which are slow in their processes but unflinching in their fruitage. Stand up; cast aside all weakness. Let the light and the glory

of the Self radiate its beauty, its power and its bliss about you. Avoid weakness as you would the most vicious of things. Stamp out of your mind any suggestion which would speak a word of weakness to you. No matter what tribulation comes, no matter what sorrow, rest within the great Self and you will not be disturbed. Nothing can harm You, You who are one with the Immensities, You whose birthright is divinity, You of the Great Spaces and the Great Stars, You whose nature is the All-Powerful and the All-Glorious, You the Ever Perfect, You the Ever Free.



TEMPERAMENTALISM

¶ We are all susceptible to a certain sensitiveness manifest at every turning of our daily experience. We find ourselves, that is some of us who are more susceptible, flaring away off seemingly impossible tangents both of joy and pain, both of wisdom and unwisdom. We are the frequent victims of unmistakable and variable tantrums. And all this in the face of reason and our better knowledge. This sensitiveness may be an outpouring of health or physical disorder; it may be the expression of the extreme in emotional certainty or uncertainty. And it is all significant of a tremendous elasticity of soul. The occasions of sensitiveness may be suggestive of neurasthenia or hysteria, and they may just as well be suggestive of overabundance of neural ebollution. It may be suggestive of depletion of vitality or of intensity of vitality, of marvellously expanded conditions of temperament or of conditions most desperately contracted. Yet it is easy in the instance to determine just to the exactness of the person in consideration is a fit subject for a sanitarium or a fit subject for some great emotional rôle in life requiring

fullness of temperament and a correspondingly unimaginable delicacy and expansion of nerve possibilities.

¶ Every one of our lives has been crossed by personalities of either description, and accordingly have we been bored to tears or reveled in a friendship whose depth has blended with the very depth of our souls. These personalities are ordinarily called eccentric, and yet their eccentricity is the essence of their soul, so that there is either a complete dispensing with them or a completely admiring devotion to them. They are to be found in every rank and possible corner of life. They are even in such cold-blooded countries as Iceland and Siberia, and for their surroundings they have the faculty of making it as torrid as the sun in the most interior Africa. They have the hold on our memory, for, though the circumstances be unpleasant, these characters stand out in bold prominence and in relief against the background of the many ordinary, plain, simple personalities of the world of business or professional transactions, the world of social boredom and the world of circumstantial acquaintance.

¶ Frequently we ask and the psychologists also ask whether these personalities are tolerable and safe from a psychological point of view. We know directly concerning the eccentric bores, the neurasthenic, and relegate

them without hesitancy under the proper psychological heading. But as to the temperamentalist with otherwise particular health, mentality and psychological well-being—how will they be classed? You cannot call them unbalanced, because they are balanced in the extreme. From an emotional point you may call them uncertain quantities, but it is in that very uncertainty that their personality is so exceptionally pleasing. They are simply unclassifiable. You will find these people in the career of the stage, in the circle of the literary, in your acquaintance with psychics.

¶ Of course to the average person these characters are absolutely unintelligible. They avoid them with a certain suggestive discredit. But the temperamentalists, equal to the occasion, discredit the plain person with a certain suggestive shrinking of the ordinary.

¶ It lies within each of us to become a member of this exceptional class of personality. In fact there are occasions in life when we are forced to become such. And when the respective experience touches our soul we quiver with a certain delight we have not known in the ordinary walks of life. For the moment we can sympathize with the temperamentalist. But these things are said of the desirable type.

¶ One advantage of these temperaments lies in that it widens the possibility of feeling. The slightest variation of surrounding will affect the soul with intensity and the emotions corresponding will be intense in the extreme. There is a telling psychic significance in the nature of temperamentalism for, if properly handled, it may be the steps to the proper conception of feeling, feeling deep and vital, but yet under full control in the expression.

¶ As with particular emotion, so the aggregate of temperament is founded on the system of the nerves. And it is in proportion to their condition that the divergencies of temperament are to be attributed. If they are in proper activity the temperament, though wide in expression, will be healthy in mental and emotional expression. But should any degeneracy of neural activity be accompanied by excess of temperament there is danger of innovating psychic disorders. In truth the existential conditions of the neurasthenic are expressed in the very personalities whose temperaments are psychologically questionable.

¶ In the case of the temperamentalist there is without doubt need of conservation of forces, or, even better, the transformation of surplus forces into higher forces. Physiologists say that surplus energy of the system

can be transformed as example into additional power of brain or into that certain something we call personality. The healthy temperamentalists cannot be criticised, for there is nothing criticisable. But they may be cautioned to develop the unusual energies expressive in exceptional neural and corresponding emotional activity into more serviceable expressions, into the strengthening of the psychic element, for it is of the surplus energy of the nervous system that the psychic element vitalizes and revitalizes itself.

¶ With the great majority, however, a certain extenuation in capacity of feeling would be desirable, for in most cases the possibilities of the emotional element are exceedingly limited. It is with the growth of the feelings that there is growth of soul, and at certain stages of soul development the ordinary stolid, stupid character may be changed from his characterless, material perceptions of life into perceptions idealistic, soul-inspiring and full of evolutionary possibilities.



THE OCCULT ELEMENT IN HEALTH AND MORALITY

¶ It is singular how ethics and health, though seemingly widely separated in our experience, are nevertheless most intimately dependent. Every great religion in laying down its system of morals has invariably associated them with sanitary regulations. In fact some of the moral requisitions are pure and simple health prescriptions. Health and morality are co-existent, involving each other in practice and result. Possibly the Mosaic laws give a clearer understanding of this than do others, for it is the Mosaic laws Christianized that constitute the ethical system which we follow. In reviewing the commandments we always find physical reward or physical affliction attendant upon their obedience or transgression. There is the curse of the blessing following in the wake of generations to the third and fourth upon the virtues or vices of ancestors. There are no spiritual promises, simply such as involve physical well-being or illness.

¶ We also find the physical relationships between health and morality in the religions of the Orient. There the results of the good

or evil action are determined in the operation of the law of Karma, the Hindu expression of the law of cause and effect, carried into the realm of ethics. Here we have the logical sequences that moral or immoral practices, regarded in the light of purely physical motions, necessitate the correspondence between evil acts and pain, and between good acts and good results. These philosophers regard an act and its consequence as one whole symbol. They frequently compare it to a sphere the one side of which is bright, the other dark as the act is evil, or if the act be good as both of the hemispheres equally bright. As all evil presents at first the desirable side, so at the revolution of the sphere of an act of evil we have the bright side—but later the dark side follows. As all good is in the beginning good and equally good in the end, so the revolution of the sphere of righteousness bears exact brightness of aspect in both hemispheres. Considering a Shakesperian quotation, an evil act "is like a goodly apple rotten at the heart." Correspondingly a virtuous act would be a goodly apple sound and whole throughout.

¶ Wherever you find religion you constantly find that a system of ethics is conterminous with good or evil physical conditions. Even the most barbaric and primitive of faiths contain these relations. The crudest savage,

with his medicine man or fetish priest, is warned that he invites pain and unpleasant fortune when he disobeys the will of his gods, and he is assured that if he carries out the wishes of his gods he shall be blessed with every physical joy.

¶ The occult signification in these things was well known to the ancient mystics whose wisdom discerned the expression of Spirit in the commandments and in the various systems of ethics. They knew that virtue, that good blending intimately with the nature of Spirit, partook of the essential bliss of Spirit as expressed in the joys of life; they knew that evil, that unrighteousness associating intimately with the grosser elements in nature, the elements that veil the Spirit from the spiritual vision, similarly partook of the element of unrest, of inharmony which the soul experiences in forgetting its nature, and that these conditions mirror themselves in the discords and the physical uncertainties and inequalities of life.



SELFISHNESS

¶ Of all sins the capital and primary is selfishness. For it is of selfishness that all variations of wrong and injustice are composed. Were selfishness abolished in the nature of things, there would be no disharmony, no clashing of interests of self, no hatred, no envy, no seeking after pleasure which would cause pain to another. Were selfishness eliminated there would be no envy, no covetousness, no lust, no haughtiness, no snubbing, no bitterness. Murder would be abolished; the grasping spirit of our day would be substituted by true humanitarianism; war and the tyrannies of our social system be removed.

¶ Peace would reign throughout the land, and the Christ-spirit be renewed. Unselfishness, the greatest virtue, would take the place of selfishness, the greatest evil.

SEPARATION

¶ Those who have an understanding of the spiritual relationships and unity of soul between friends and beloved ones are never disturbed by separation, whether by distance in space or by the transition of Death. The more the spiritual life, the closer the inner, psychic, spiritual union and knowledge of union. The more distant the attitude of soul from the spiritual, the greater the grief, for in this instance the material emblem of soul has a deeper reality than the soul of the emblem. And the physical separation of the physical, or the destruction of the physical form to the unenlightened is the death and the death of the former relationship. But the wise, knowing the evanescence of the physical and the definiteness and permanency of the spiritual reach out their souls beyond the bars of space and time and death and commune with the Beloved as though in actual presence.

LOVE

¶ Love is greater than Life; Love is deeper than Death. Love is greater than Space; Love is more everlasting than Time. It blends souls for eternities in the clasp of a union as mysterious as the mysteries of God. It is the adjustment of all the inharmonies of individual life. It is the other self of man or woman. It is the equalizer and the evener of sorrow and difficulty because it distributes them unto the sympathies of two who understand and, what is more, who feel. Love in its essence is spiritual because it is the most progressive of principles. In lower forms of expression it has aided the evolutionary processes of the physical. In intermediate forms it has developed the emotional elements. In higher forms it manifests in self-sacrifice and self-effacement, in the devotion of the disciple to the Master, in the devotion of man to God who is the Light and the Perfection of Love.

TEN CENTS THE COPY

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.

CANCER, 1909

No. 7