

The New Psychology

VIBRATION
CAUSATION
EQUILIBRIUM

By
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VOLUME III

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THE NEW PSYCHOLOGY

In Seven Volumes

VOLUME THREE

We may divide thinkers into those who think for themselves and those who think through others. The latter are the rule, and the former the exception. The first are original thinkers in a double sense, and egotists in the noblest meaning of the word. It is from them only that the world learns wisdom. For only the light which we have kindled in ourselves can illuminate others.

—SCHOPENHAUER.

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Vibration

Part Eight

VIBRATION

BEFORE any environment, harmonious or otherwise, can be created, action of some kind is necessary, and before any action is possible, there must be thought of some kind, either conscious or unconscious, and as thought is a product of mind, it becomes evident that Mind is the creative center from which all activities proceed.

It is not expected that any of the inherent laws which govern the modern business world as it is at present constituted can be suspended or repealed by any force on the same plane, but it is axiomatic that a higher law may overcome a lower one. Tree life causes the

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sap to ascend, not by repealing the law of gravity, but by surmounting it.

The naturalist who spends much of his time in observing visible phenomena is constantly creating power in that portion of his brain set apart for observation. The result is that he becomes very much more expert and skillful in knowing what he sees, and grasping an infinite number of details at a glance, than does his unobserving friend. He has reached this facility by exercise of his brain. He deliberately chose to enlarge his brain power in the line of observation, so he deliberately exercised that special faculty, over and over, with increasing attention and concentration. Now we have the result—a man learned in the lore of observation far above his fellow. Or, on the other hand, one can by stolid inaction, allow the delicate

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brain matter to harden and ossify until his whole life is barren and fruitless.

Every thought tends to become a material thing. Our desires are seed thoughts that have a tendency to sprout and grow and blossom and bear fruit. We are sowing these seeds every day. What shall the harvest be? Each of us today is the result of his past thinking. Later we shall be the result of what we are now thinking. We create our own character, personality and environment by the thought which we originate, or entertain. Thought seeks its own. The law of mental attraction is an exact parallel to the law of atomic affinity. Mental currents are as real as electric, magnetic or heat currents. We attract the currents with which we are in harmony.

Lines of least resistance are formed by

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the constant action of the mind. The activity of the brain reacts upon the particular faculty of the brain employed. The latent power of the mind is developed by constant exercise. Each form of its activity becomes more perfect by practice. Exercises for the development of the mind present a variety of motives for consideration. They involve the development of the perceptive faculties, the cultivation of the emotions, the quickening of the imagination, the symmetrical unfoldment of the intuitive faculty, which without being able to give a reason frequently impels or prohibits choice, and finally the power of mind may be cultivated by the development of the moral character.

"The greatest man," said Seneca, "is he who chooses right with invincible determination." The greatest power of

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mind, then, depends upon its exercise in moral channels, and therefore requires that every conscious mental effort should involve a moral end. A developed moral consciousness modifies consideration of motives, and increases the force and continuity of action; consequently the well developed symmetrical character necessitates good physical, mental and moral health, and this combination creates initiative, power, resistless force, and necessarily success.

It will be found that Nature is constantly seeking to express Harmony in all things, is forever trying to bring about an harmonious adjustment, for every discord, every wound, every difficulty; therefore when thought is harmonious, Nature begins to create the material conditions, the possession of

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which are necessary in order to make up an harmonious environment.

When we understand that mind is the great creative power, what does not become possible? With Desire as the great creative energy, can we not see why Desire should be cultivated, controlled and directed in our lives and destinies? Men and women of strong mentality who dominate those around them, and often those far removed from them, really emanate currents charged with power which, coming in contact with the minds of others, cause the desires of the latter to be in accord with the mind of the strong individuality. Great masters of men possess this power to a marked degree. Their influence is felt far and near, and they secure compliance with their wishes by making others "want" to act in accord with

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them. In this way men of strong Desire and Imagination may and do exert powerful influence over the minds of others, leading the latter in the way desired.

No man is ever created without the inherent power in himself to help himself. The personality that understands its own intellectual and moral power of conquest will assert itself. It is this truth which an enfeebled world craves today. The possibility of asserting a slumbering intellectual courage that clearly discerns, and a moral courage that grandly undertakes is open to all. There is a divine potency in every human being.

We speak of the sun as "rising" and "setting," though we know that this is simply an appearance of motion. To our senses the earth is apparently stand-

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ing still, and yet we know it is revolving rapidly. We speak of a bell as a "sounding body," yet we know that all that the bell can do is to produce vibrations in the air. When these vibrations come at the rate of sixteen a second they cause a sound to be heard in the mind. It is possible for the mind to hear vibrations up to the rate of 38,000 a second. When the number increases beyond this all is silence again; so that we know that the sound is not in the bell; it is in our own mind.

We speak and even think of the sun as "giving light," yet we know it is simply giving forth energy which produces vibrations in the ether at the rate of four hundred trillion a second, causing what are termed light waves, so that we know that what we call light is simply a mode of motion, and the only

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light existent is the sensation caused in the mind by the motion of these waves. When the number of vibrations increases, the light changes in color, each change in color being caused by shorter and more rapid vibrations; so that although we speak of the rose as being red, the grass as being green, or the sky as being blue, we know that these colors exist only in our minds, and are the sensations experienced by us as the result of the vibrations of light. When the vibrations are reduced below four hundred trillion a second, they no longer affect us as light, but we experience the sensation of heat.

So we have come to know that appearances exist for us only in our consciousness. Even time and space become annihilated, time being but the experience of succession, there being no past or

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future except as a thought relation to the present. In the last analysis, therefore, we know that one principle governs and controls all existence. Every atom is forever conserved; whatever is parted with must inevitably be received somewhere. It cannot perish and it exists only for use. It can go only where it is attracted, and therefore required. We can receive only what we give, and we may give only to those who can receive; and it remains with us to determine our rate of growth and the degree of harmony that we shall express.

The laws under which we live are designed solely for our advantage. These laws are immutable and we cannot escape from their operation. All the great eternal forces act in solemn silence, but it is within our power to place ourselves in harmony with them and

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thus express a life of comparative peace and happiness.

Difficulties, inharmonies, obstacles, indicate that we are either refusing to give out what we no longer need, or refusing to accept what we require. Growth is attained through an exchange of the old for the new, of the good for the better; it is a conditional or reciprocal action, for each of us is a complete thought entity and the completeness makes it possible for us to receive only as we give. We cannot obtain what we lack if we tenaciously cling to what we have.

The Principle of Attraction operates to bring to us only what may be to our advantage. We are able to consciously control our conditions as we come to sense the purpose of what we attract, and are able to extract from each expe-

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rience only what we require for our further growth. Our ability to do this determines the degree of harmony or happiness we attain.

The ability to appropriate what we require for our growth continually increases as we reach higher planes and broader visions, and the greater our ability to know what we require, the more certain we shall be to discern its presence, to attract it and to absorb it. Nothing may reach us except what is necessary for our growth. All conditions and experiences that come to us do so for our benefit. Difficulties and obstacles will continue to come until we absorb their wisdom and gather from them the essentials of further growth. That we reap what we sow, is mathematically exact. We gain permanent strength exactly to the extent of the

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effort required to overcome our difficulties.

The inexorable requirements of growth demand that we exert the greatest degree of attraction for what is perfectly in accord with us. Our highest happiness will be best attained through our understanding of and conscious co-operation with natural laws.

Our mind forces are often bound by the paralyzing suggestions that come to us from the crude thinking of the race, and which are accepted and acted upon without question. Impressions of fear, of worry, of disability and of inferiority are given us daily. These are sufficient reasons in themselves why men achieve so little—why the lives of multitudes are so barren of results, while all the time there are possibilities within them which need only the liberating

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touch of appreciation and wholesome ambition to expand into real greatness.

Women, perhaps even more than men, have been subject to these conditions. This is true because of their finer susceptibilities, making them more open to thought-vibrations from other minds, and because the flood of negative and repressive thoughts has been aimed more especially at them.

But it is being overcome. Florence Nightingale overcame it when she rose in the Crimea to heights of tender sympathy and executive ability previously unknown among women. Clara Barton, the head of the Red Cross, overcame it when she wrought a similar work in the armies of the Union. Jenny Lind overcame it when she showed her ability to command enormous financial rewards while at the same time gratifying the

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passionate desire of her nature and reaching the front rank of her day in musical art. And there is a long list of women singers, philanthropists, writers and actresses who have proved themselves capable of reaching the greatest literary, dramatic, artistic and sociological achievement.

Women as well as men are beginning to do their own thinking. They have awakened to some conception of their possibilities. They demand that if life holds any secrets, these shall be disclosed. At no previous time has the influence and potency of thought received such careful and discriminating investigation. While a few seers have grasped the great fact that mind is the universal substance, the basis of all things, never before has this vital truth penetrated the more general conscious-

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ness. Many minds are now striving to give this wonderful truth definite utterance. Modern science has taught us that light and sound are simply different intensities of motion, and this has led to discoveries of forces within man that could not have been conceived of until this revelation was made.

A new century has dawned, and now, standing in its light man sees something of the vastness of the meaning of life—something of its grandeur. Within that life is the germ of infinite potencies. One feels convinced that man's possibility of attainment cannot be measured, that boundary lines to his onward march are unthinkable. Standing on this height he finds that he can draw new power to himself from the Infinite energy of which he is a part.

Some men seem to attract success,

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power, wealth, attainment, with very little conscious effort; others conquer with great difficulty; still others fail altogether to reach their ambitions, desires and ideals. Why is this so? Why should some men realize their ambitions easily, others with difficulty, and still others not at all? The cause cannot be physical, else the most perfect men physically would be the most successful. The difference, therefore, must be mental—must be in the mind; hence mind must be the creative force, must constitute the sole difference between men. It is mind, therefore, which overcomes environment and every other obstacle in the path of man.

When the creative power of thought is fully understood, its effect will seem to be marvelous. But such results cannot be secured without proper applica-

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tion, diligence and concentration. The laws governing in the mental and spiritual world are as fixed and infallible as in the material world. To secure the desired results, then, it is necessary to know the law and to comply with it. A proper compliance with the law will be found to produce the desired result with invariable exactitude.

Scientists tell us that we live in the universal ether. This is formless, of itself, but it is pliable, and forms about us, in us and around us, according to our thought and word. We set it into activity by that which we think. Then that which manifests to us objectively is that which we have thought or said.

Thought is governed by law. The reason we have not manifested more faith is because of lack of understanding. We have not understood that every-

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thing works in exact accordance with definite law. The law of thought is as definite as the law of mathematics, or the law of electricity, or the law of gravitation. When we begin to understand that happiness, health, success, prosperity and every other condition or environment are results, and that these results are created by thinking, either consciously or unconsciously, we shall realize the importance of a working knowledge of the laws governing thought.

Those coming into a conscious realization of the power of thought find themselves in possession of the best that life can give; substantial things of a higher order become theirs, and these sublime realities are so constituted that they can be made tangible parts of daily personal life. They realize a world of

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higher power, and keep that power constantly working. This power is inexhaustible, limitless, and they are therefore carried forward from victory to victory. Obstacles that seem insurmountable are overcome. Enemies are changed to friends, conditions are overcome, elements transformed, fate is conquered.

The supply is inexhaustible, and the demand can be made along whatever lines we may desire. This is the mental law of demand and supply.

Our circumstances and environment are formed by our thoughts. We have, perhaps, been creating these conditions unconsciously. If they are unsatisfactory the remedy is to consciously alter our mental attitude and see our circumstances adjust themselves to the new mental condition. There is nothing

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strange or supernatural about this; it is simply the Law of Being. The thoughts which take root in the mind will certainly produce fruit after their kind. The greatest schemer cannot "gather grapes of thorns, or figs of thistles." To improve our conditions we must first improve ourselves. Our thoughts and desires will be the first to show improvement.

To be in ignorance of the laws of Vibration is to be like a child playing with fire, or a man manipulating powerful chemicals without a knowledge of their nature and relations. This is universally true because Mind is the one great cause which produces all conditions in the lives of men and women.

Of course, mind creates negative conditions just as readily as favorable conditions, and when we consciously or un-

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consciously visualize every kind of lack, limitation and discord, we create these conditions; this is what many are unconsciously doing all the time.

This law as well as every other law is no respecter of persons, but is in constant operation and is relentlessly bringing to each individual exactly what he has created; in other words, "Whatsoever a man soweth, that shall he also reap."

Arthur Brisbane says, "Thought and its work include all the achievements of man."

Compare spirit and thought to the genius of the musician and the sound which issues from the musical instrument.

What the instrument is to the musician the brain of the man is to the spirit that inspires thought.

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However great the musician, the genius must depend for its expression upon the instrument which gives it reality in the physical world, through sound waves produced in the material atmosphere, striking nerves that carry music to the brain.

Give Paderewski a piano out of tune and he can give you only discord and lack of harmony. Or give to Paganini, the greatest violinist that ever lived, a violin out of tune, and in spite of the genius of the musician you will hear only hideous, disagreeable sounds. The spirit of music must have the right instruments for its expression.

The spirit that inspires thought, the spirit of man, must have the right brain for its expression.

The more complicated and highly developed the instrument, the more dis-

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pleasing to the ear is the result when the instrument is out of tune.

Among human beings a highly developed brain out of tune—is infinitely more painful and shocking than in the case of a human being with a mind in comparison feeble and simple.

Our minds are so little accustomed to deal with the abstract, we live so much in the material world, inanimate objects have so much meaning for us that many human beings live and die without ever thinking at all of the spirit, yet the spirit is the only real thing in the universe.

And thought is the expression of spirit, working through a more or less imperfect human brain.

Bring yourself to think for some time earnestly of the nature and mysterious

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power of spirit. There is no thought more inspiring, fascinating, bewildering.

Consider the Falls of Niagara, with their tremendous power, the vast moving machinery, the cities that are lighted, the blazing streets, the moving cars, all due apparently to the power in Niagara. Yet not due to that power in reality so much as to the spirit expressed in the thought of man. It was spirit that harnessed Niagara. It was spirit transferred the power of the Falls to distant cities.

Yet that spirit has neither shape nor weight, size nor color, taste nor smell. You ask a man "What is the Spirit?" and he must answer that it is nothing, since it occupies no space, and cannot be seen or felt. And yet he must answer also that the spirit is everything. The world only exists as it is because we see

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it in the eyes of the spirit. The optic nerve takes a picture, sends it to the brain and the spirit sees the picture.

It was the spirit acting on the brain of Columbus, and through him upon others, that brought the first ship to America.

It is the spirit working and expressing itself through the thought of brains more and more highly developed that has gradually brought man from his former condition of savagery to his present comparative degree of civilization. And that same spirit, working in future ages through brains infinitely superior to any that we can now conceive, will establish real harmony on this planet.

Yet you know that spirit exists, and that it is you, and that except for that spirit which animates you, picks you up when you fall, inspires you in success

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and comforts you in failure and misfortune, there would be nothing at all in this life, and you would not be different from one of the stones in the field, or some of the dummies that the tailor sets in front of his store.

Compare the spirit and the material world as you see it with the genius that dwells in the brain of the great painter and the works which the painter has to do.

Every statue, painting and church that Michael Angelo created already existed in his spirit. But the spirit could not be content with that existence. It had to visualize itself; it had to see itself created.

The spirit really lives completely only when it sees itself reflected in the material world. All the mother love is in the spirit of woman. But it has com-

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plete existence only when the mother holds the child in her arms and sees in reality, in flesh and blood, the being that she loves and has created.

The achievements of the greatest men are all locked up within them from the first, but the spirit of such men can reach full realization only when the spirit, acting through the brain and expressing itself through thought, creates the work.

We know that all useful work is the result of sound thought. If we realize that thought itself is the expression of the spirit, we are moved by a sense of duty to give to that spirit the best possible expression of which we are capable, the best chance that it can have, dwelling in imperfect bodies and speaking through imperfect minds such as those we possess.

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It is an inspiration to realize that men here on earth, gradually improving, becoming less animal and more spiritual as the centuries pass, are destined to develop in their own physical bodies instruments capable of interpreting properly the spirit that animates us.

Human beings improve from generation to generation—that we know. The improvement is due to the affection of fathers and mothers for each other and for their children.

This race of ours one hundred thousand years ago was made up of animal-like creatures, with huge, projecting jaws, enormous teeth, small foreheads and hideously shaped bodies. Gradually through the centuries we have changed, the brute has gradually disappeared, the prognathous face of man has become fatter. The jaw has gone in, the fore-

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head has come out, and behind the forehead, gradually, thanks to the devotion and patient labor of women, we are developing a brain that will ultimately give decent and adequate expression to spirit.

Spirit and thought are identical in the sense that the genius of the musician and the sound that you hear when his music is played are identical. In music the sound represents and interprets the musician's spirit. And the interpretation and the accuracy of that interpretation depend upon the orchestra, the violin or the piano. When the instruments are out of tune it is not the genius of the musician but a misinterpretation that you hear.

And with our human brains, most of them out of tune, most of them incapable of expressing anything but the

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merest, faintest reflection of true spiritual life, there is as yet very little harmony.

Through the perfected brain of man, the cosmic spirit, in which each of us is a conscious atom, will speak clearly, and then this earth, our little corner in the universe, will be truly harmonious, governed by the spirit distinctly expressed and instantly obeyed.

This cosmic spirit can, and frequently does, operate through the brain of another. Many a man seems to be doing something very wonderful when in reality another man—another mind, not visible in the work, but actually at the work—does the heavy pulling.

You may see the salesman, the editor, the floor walker, the engineer, the architect—any kind of a man engaged in any

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kind of work—apparently doing something wonderful.

Yet he is not doing it all. An unseen power—another man, another brain, perhaps some little man with a small body and a big head, who keeps out of sight—is doing the work.

Every one of us without exception is pulled along or pushed ahead by some force unseen. It may be the man in the inside office, usually invisible. It may be the woman at home setting a good example, giving to the man at work the inspiration and the power that no one else could give. It may be paternal affection, enabling a man to do for a child what he could not possibly do for himself.

Very often the power is one that has long disappeared from the earth, a father or a mother whose energy and

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inspiration persists and does in the life of the son at work what the man could never have accomplished of his own accord.

Cause and effect is as absolute and undeviating in the hidden realm of thought as in the world of visible and material things. Mind is the master weaver, both of the inner garment of character and the outer garment of circumstance.

—James Allen.

Causation

Part Nine

CAUSATION

UNIVERSAL intelligence leaves its source to become embodied in material forms through which it returns to its source. Mineral life animated by electro-magnetism is the first step of intelligence upward, toward its universal source. Universal energy is intelligent, and this involuntary process by which matter is built up, is an intelligent process of nature which has for its specific purpose the individualization of her intelligence.

Stockwell says: "The basis of life and consciousness lies back of the atoms, and may be found in the universal ether." Hemstreet says: "Mind in the ether is no more unnatural than mind in flesh and blood." Stockwell says: "The

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ether is coming to be apprehended as an immaterial superphysical substance, filling all space, carrying in its infinite, throbbing bosom the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle, and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental, and spiritual, as they are known to man." Dolbear, in his great work on the ether, says: "Besides the function of energy and motion, the ether has other inherent properties, out of which could emerge, under proper circumstances, other phenomena, such as life or mind or whatever may be in the substratum."

The microscopic cell, a minute speck of matter that is to become man, has in it the promise and germ of mind. May

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we not draw the inference that the elements of mind are present in those chemical elements—carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, sodium, potassium, chlorine—that are found in the cell? Not only must we do so, but we must go further, since we know that each of these elements, and every other, is built up of one invariable unit, the electron, and we must therefore assert that mind is potential in the unit of matter—the electron itself.

Atoms of mineral matter are attracted to each other to form aggregates or masses. This attraction is called Chemical Affinity. Chemical combinations of atoms are due to their magnetic relations to each other. Positive atoms will always attract negative atoms. The combination will last only so long as a

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still more positive force is not brought to bear on it to break it apart.

Two or more atoms brought into combination form a molecule, which is defined as "the smallest particle of a substance that can maintain its own identity." Thus a molecule of water is a combination of two atoms of hydrogen and one atom of oxygen (H_2O).

In building a plant, nature works with colloid cells rather than with atoms, for she has built up the cell as an entity just as she built the atom and the molecule as entities with which to work in mineral substance. The vegetable cell (colloid), has power to draw to itself from earth, air, and water whatever energies it needs for its growth. It therefore draws from mineral life and dominates it.

When vegetable matter is sufficiently

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refined to be receptive to still more of the universal intelligent energy, animal life appears. The plant cells have now become so plastic that they have additional capacities—those of individual consciousness, and also additional powers; those of sensational magnetism. It draws its life forces from both mineral and plant life, and therefore dominates them.

The body is an aggregate of cells animated by the spiritual magnetic life that tends toward organizing these cells into communities, and these communities into co-ordinated bodies which will operate the entire mass of the body as a conscious entity able to carry itself from one place to the other.

Atoms and molecules and their energies are now subordinated to the welfare of the cell. Each cell is a living,

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conscious entity, capable of selecting its own food, of resisting aggression, and of reproducing itself.

As each cell has its individual consciousness, intuition, and volition, so each federated group of cells has a collective individual consciousness, intuition, and volition. Likewise, each co-ordinated group of federations; until the entire body has one central brain where the great co-ordination of all the "brains" takes place.

The body of an average human being is composed of some twenty-six trillions (26,000,000,000,000) of cells; the brain and the spinal cord by themselves consist of some two billion.

The biogenic law proves that every vertebrate, like every other animal, evolves from a single cell. Even the human organism, according to Haeckel,

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is at first a simple nucleated globule of plasm, about $\frac{1}{125}$ inch in diameter, barely visible to the naked eye as a tiny point. The ovum transmits to the child by heredity the personal traits of the mother, the sperm-cell those of the father; and this hereditary transmission extends to the finest characteristics of the soul as well as the body. What is plasm? What is this mysterious living substance that we find everywhere as the material foundation of the wonders of life? Plasm or protoplasm, is, as Huxley rightly said, the physical basis of organic life; to speak more precisely, it is a chemical compound of carbon that alone accomplishes the various processes of life. In its simplest form the living cell is merely a soft globule of plasm, containing a firmer nucleus. As soon as it is fertilized, it multiplies by division

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and forms a community or colony of many special cells.

These differentiate themselves, and by their specialization, or modifications, the tissues which compose the various organs are developed. The developed, many-celled organisms of man and all higher animals resemble a social, civil community, the numerous single individuals of which are developed in various ways, but were originally only simple cells of one common structure.

All life on this earth, as Dr. Butler points out in "How the Mind Cures," began in the form of a cell which consisted of a body animated by a mind. In the beginning and long afterward the animating mind was the one we now call the subconscious. But as the forms grew in complexity and produced organs of sense, the mind threw out an addition,

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. . . forming another part, the one we now call the conscious. While at first all living creatures had but one guide that they must follow in all things, this later addition to mind gave the creature a choice. This was the formation of what has been termed Free Will.

Each cell is endowed with an individual intelligence, that helps it carry on, as by a miracle, its complex labours. The cell is the basis of man, and this fact must be constantly borne in mind in dealing with the wonders of mental chemistry.

As a nation is made up of a large number of living individuals, so the body is made up of a large number of living cells. The citizens of a country are engaged in varied pursuits—some in the work of production, in field, forest, mine, factory; some in the work of

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distribution, in transportation, in warehouse, store, or bank; some in the work of regulation, in legislative halls, on the bench, in the executive chair; some in the work of protection—soldiers, sailors, doctors, teachers, preachers. Likewise in the body some cells are working on production: mouth, stomach, intestines, lungs, supplying food, water, air; some are engaged in distribution of supplies and elimination of wastes: heart, blood, lymph, lungs, liver, kidneys, skin; some perform the office of regulation: brain, spinal cord, nerves; some are occupied in protection: white blood corpuscles, skin, bone, muscle; there are also cells to which are entrusted the reproduction of species.

As the vigour and welfare of a nation depend fundamentally on the vitality and efficiency and co-operation of its

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citizens, so the health and life of the body depend upon the vitality, efficiency and co-operation of its myriad cells.

We have seen that the cells are gathered into systems and groups for the performance of particular functions essential to physical life and expression, such as we see in organs and tissues.

So long as the several parts all act together in concord and with due regard to one another and the general purposes of the organism, there is health and efficiency. But when from any cause discord arises, illness supervenes. Disease is lack of comfort and harmony.

In the brain and nervous system the cells are grouped in their action according to the particular functions which they are called upon to perform. It is in this way that we are able to see, to taste, to smell, to feel, and to hear. It is also

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in this way we are able to recall past experiences, to remember facts and figures, and so on.

In mental and physical health these various groups of neurons work in fine harmony, but in dis-ease they do not. In normal conditions the ego holds all these individual cells and groups, as well as systems of cells, in harmonious and co-ordinate action.

Disease represents dissociated organic action; certain systems or groups, each of which is made up of a vast number of microscopic cells, begin functioning independently, and hence inharmoniously; and thus upset the tone of the whole organism. A single organ or system can thus get out of tune with the rest of the body and do serious harm. This is one kind of disease.

In a federation of any sort, efficiency

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and concord of action depend upon the strength and confidence accorded the central administration of its affairs; and just in proportion to the degree of failure to maintain these conditions are discord and confusion sure to ensue.

Nels Quevli makes this clear in "Cell Intelligence." He says, "The intelligence of man is the intelligence possessed by the cells in his brain." If man is intelligent and by virtue thereof is able to combine and arrange matter and force so as to effect structures, such as houses and railroads, why is not the cell also intelligent when he is able to direct the forces of nature so as to effect the structures we see such as plants and animals? The cell is not compelled to act by reason of any chemical and mechanical force, any more than is man. He acts by reason of will and judgment of his

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own. He is a separate living animal. Bergson in his "Creative Evolution" seems to see in matter and life a creative energy. If we stood at a distance watching a skyscraper gradually grow into completeness, we would say there must be some creative energy back of it, pushing the construction and, if we could never get near enough to see the men and builders at work, we could have no other idea of how that skyscraper came into existence except that it was caused by some creative energy.

The cell is an animal, very highly organized and specialized. Take the single cell called amœba for instance. He has no machinery with which he can manufacture starch. He does, however, carry with him building material with which he can in an emergency save his life by covering himself with a coat

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of armor. Other cells carry with them a structure which is called chromatophore. With this instrument, these cells are able to manufacture starch from the crude substances of earth, air and water by the aid of sunlight. From these facts, it must appear evident to the reader that the cell is a very highly organized and specialized individual, and that to look at him from the point of view of being mere matter and force is the same as to compare the actions of a stone rolling down a hill with that of an automobile moving over a smooth pavement. One is compelled to move by reason of the force of gravitation, while the other moves by virtue of the intellect that guides it. The structures of life, like plants and animals, are built from the materials taken from the earth, air, and water, just as are the structures man

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builds, like railroads and skyscrapers. If we were asked how it is possible for man to effect the construction of these railroads and buildings, we would say that it is by reason of the fact that he is an intelligent being.

If the cell has gone through the same process of social organization and evolution as man, why is it not also the same intelligent being as man? Did you ever stop to think what takes place when the surface of the body is cut or bruised? The white blood cells or corpuscles, as they are called, who are the general caretakers of the body, whose duty it is to look after everything in general, such as the fighting of bacteria and disease germs and the general repair work, will sacrifice their own lives by thousands if necessary to save the body. They live in the body, enjoying complete liberty.

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They do not float in the blood stream except when in a hurry to get somewhere, but move around everywhere as separate independent beings to see that everything goes right. If a bruise or cut happens, they are at once informed, and rush to the spot by thousands and direct the repair work and if necessary they change their own occupation and take a different job, that of making connective tissue in order to bind the tissues together. In nearly every open sore, bruise or cut, they are killed in great numbers in their faithful effort to repair and close up the wound. A text book on physiology briefly speaks of it as follows:

“When the skin is injured the white blood cells form new tissue upon the surface, while the epithelium spreads over

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it from the edges, stopping the growth and completing the healing processes."

There seems to be no particular center in the body around which intelligence revolves. Every cell seems to be a center of intelligence and knows what its duties are wherever it is placed and wherever we find it. Every citizen of the cell republic is an intelligent independent existence, and all are working together for the welfare of all. Nowhere can we find more absolute sacrifice of the lives of the individuals to the general welfare of all than we do in the cell republic. The results cannot be obtained in any other way nor at any less cost of individual sacrifice, so it is necessary to their social existence. The principle of individual sacrifice to common welfare has been accepted and agreed upon as the right thing and as their common

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duty, impartially distributed among them, and they perform their allotted work and duties regardless of their own individual comfort.

Mr. Edison says, "I believe that our bodies are made up of myriads of units of life. Our body is not itself the unit of life or a unit of life. Let me give you as an example the S. S. Mauretania.

"The 'Mauretania' is not herself a living thing—it is the men in her that are alive. If she is wrecked on the coast, for instance, the men get out, and when the men get out it simply means that the 'life units' leave the ship. And so in the same way a man is not 'dead' because his body is buried and the vital principle, that is, the 'life units,' have left the body.

"Everything that pertains to life is still living and cannot be destroyed.

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Everything that pertains to life is still subject to the laws of animal life. We have myriads of cells and it is the inhabitants in these cells, inhabitants which themselves are beyond the limits of the microscope, which vitalize our body.

“To put it in another way, I believe that these life-units of which I have spoken band themselves together in countless millions and billions in order to make a man. We have too facilely assumed that each one of us is himself a unit. This, I am convinced is wrong, even by the high-powered microscope, and so we have assumed that the unit is the man, which we can see, and have ignored the existence of the real life units, which are those we cannot see.

“No man today can set the line as to where ‘life’ begins and ends. Even in

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the formation of crystals, we see a definitely ordered plan of work. Certain solutions will always form a particular kind of crystal without variation. It is not impossible that these life entities are at work in the mineral and plant as in what we call the 'animal' world."

The idea is prevalent that both light and heat come all the way from the sun, a distance of 93,000,000 miles. If this were true, all space would be flooded with light, and no star would ever be visible, for stars are not visible in the light.

The sun is a great dynamo 866,000 miles in diameter. It turns on its axis like the planets, it sends electro-magnetic currents throughout all solar space, which is something like six billion miles from end to end, and is but one of thousands of similar systems of suns and

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planets, many of them much greater, and all of them moving forward in space and all moving around one common center.

It is clear, then, that instead of giving light and heat the sun gives forth electrical energy only. This energy contacts with the atmosphere of the earth in the form of rays. As the earth is revolving at the incredible speed of more than a thousand miles an hour at its circumference, the atmosphere coming in contact with the electric rays of the sun causes friction, which produces both light and heat.

As the earth revolves at a constantly decreasing speed as we reach the poles, the friction becomes less and less, and so we find less light and less heat as the poles are reached, until at the poles there is little light or heat. What we know as light, therefore, appears only in the

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atmosphere, and not outside of it, and only in that part of the atmosphere which is turned toward the sun.

We know that as we ascend from the earth, the atmosphere becomes more rare, and there is consequently less friction, and therefore less light and less heat.

As the direct rays of electric energy from the sun reach only that part of the earth which is turned toward the sun, light appears only on that side. The other side of the earth being turned away from the sun there is no friction and consequently no light, but as the earth turns upon its axis at the tremendous velocity of something like one thousand miles an hour, the atmosphere gradually comes in contact with the electrical rays from the sun and light gradually appears. The more perpendicular the

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rays strike the earth the stronger the friction, the brighter the light and the greater the heat. This solar phenomena we call morning, noon and night.

This solar fluid is the ethereal atmosphere, or the ether, and is limited to the solar system; it is the medium for the transmission of the potencies originating in the various planets, and holds in solution the basic elements of all life and thought.

This ether is the only possible fluid which is sufficiently subtle to carry the delicate vibrations which are constantly being broadcasted over the radio, and which penetrate iron, wood, steel and every other barrier, and which are not limited by either time or space.

Each planet is also an electro vital dynamo, but the nature of the vibrations which they send depends upon the par-

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ticular nature of that planet, as well as its ever changing position in the zodiac. These emanations are constantly being impressed upon all the worlds of our system by the perfect conductivity of the solar ether.

The sun is not only the source of electrical energy by which light and heat are developed, but it is the source of life itself. No life of any kind could exist on this planet without the energizing and vitalizing magnetism derived from the sun. As the earth approaches the sun in spring we see the result in the myriad of plants and flowers and the verdure with which the fields are covered; the life-giving force becomes everywhere apparent.

The effect of this influence is seen in the temperament of the people inhabiting the globe, when the perpendicular

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rays reach the people we find a cheerful, optimistic "sunny" disposition, but as we reach the far north, where the absence of light and heat make life a struggle, we find the people correspondingly dark and gloomy.

Thus, we find that not only the sun, but Venus, Mars, Saturn, the moon and all of the other planets radiate their own peculiar characteristics. This influence in turn is reflected in the character of those who come under the influence of these vibrations.

As the nature of the energy which the sun radiates is in accordance with its intrinsic nature, so the nature of the vibrations sent out by the planets is in accordance with their intrinsic natures.

Venus has long been regarded as the Goddess of Love, consequently the characteristics of those coming under her

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influence are affectionate, sympathetic, refined and contented. Mars has long been known as the God of War, and his influence is therefore courageous, venturesome, aggressive and fearless; the influence of the moon is reflective, receptive and productive; of Mercury, intellectual, accomplished, skillful and clever; of Jupiter, generous, philanthropic, moral, charitable and sincere; of Saturn, prudent, cautious, patient and reserved; of Uranus, original, ingenious, talented and intuitive; of Neptune, idealistic, mystical, inspirational and peculiar.

As we all come under the influence of each of these planets to some extent, we all manifest many of these characteristics to some degree.

In addition to the influence of particu-

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lar planets there is the influence of the various combinations of planets. These are usually divided into Cardinal, Fixed and Common signs.

The influence of the cardinal sign is to stir the latent forces into action, promote change and create initiative.

The influence of the fixed sign is for stability. The individual may be slow and plodding, but he will be persistent; he will know no defeat; he will concentrate upon one point and pursue it to the end; his zeal will be almost fanatical.

The influence of the common sign is flexibility and change. This influence is purely mental or spiritual and gives purpose and incentive to action.

The cardinal type therefore is active, the common restless, and the fixed is rigid. As material success depends upon action, the important factors in the

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world's work are derived from this type. As stability is a necessary factor in important industrial undertakings the fixed type frequently share the material and financial success with the cardinal type. The common type is, however, adverse to effort; they want adventure, change, travel; they are therefore the promoters, who bring manufacturer and inventor together; they are the venders and middlemen and the agents who negotiate between buyer and seller.

They are also the sensitives, and react more keenly to the experiences of life; they carry the heavier burden because they feel more. They participate in the issues of life to a greater degree because they carry not only their own burden, but the burdens of those around them. The greater possibilities of inner unfoldment, understanding and development

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are always with the sensitive. The sensitive uses not only reason, but imagination, vision, intuition and insight.

The fixed types are usually the materialists who are content with objective possessions and attainments. They use their reason and are interested in that only which can be measured or which can be seen, felt and handled. They are the doers rather than the dreamers and are utterly stable; they fill many responsible positions with great success and are valuable members of society.

Neither type is superior, they are simply different, both are necessary.

Each planet has its own rate of vibration and its influence upon the earth depends upon the angle which it forms, certain angles causing the vibrations to be accelerated or diminished, magnified or retarded.

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These angles of planetary influences have been found to produce effects just as certain and definite as the various angles in Chemistry.

Thus the seven planets give the seven rays or vibrations or tunes, and the earth is the organ upon which these notes are played, and the harmony or inharmony resulting therefrom is the influence which we call good or evil, as the effect is pleasing or the reverse.

It is the operation of these seemingly different influences which gave the Romans the idea of dualism or a Universe with two forces in it, one good, the other evil, and which they subsequently personalized and called God and Satan, resulting in much confusion of thought.

We now know, however, that there is

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but one Universal power, and that the operation of this power is perfect, this power manifests in infinite diversity, form disappears and new form appears, but it is One Infinite Cosmic Substance, and this substance is but the manifestation of one Cosmic Principle.

This then, is the laboratory in which Nature is forever combining the spiritual forces which result in the infinite diversity on every side, for all are "parts of one stupendous whole."

There are those who seem to think that by force of Will they can coerce the law. That they can sow seed of one kind and by "Will Power" make it bear fruit of another, but the idea of forcing a compliance with our wishes by the power of the individual will is an inverted conception, which may appear to succeed for a while, but is eventually doomed to failure, because it antagonizes the very power which it is seeking to use.

Equilibrium

Part Ten

EQUILIBRIUM

NATURE is forever trying to bring about an equilibrium, and in accordance with this law, we find constant action and reaction.

The concentration of Matter implies the dissipation of Motion—conversely—the absorption of Motion implies the diffusion of Matter.

This accounts for the entire cycle of changes passed through by every existence. Moreover, it applies to the entire cycle of each existence, as well as to each detail of its history. Both processes are going on at every instant; but always there is a differential result in favor of one or the other. And every change, even though it be only a transposition of

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parts, inevitably advances one of the factors.

The law of attraction eventually results in an equilibrium, the quantity of motion implied by dispersion must be as great as the quantity of motion implied by aggregation, or rather must be the same motion, taking now the molar form and now the molecular form; and from this result there arises the conception not only of local evolutions and dissolutions throughout our Sidereal System but of general evolutions and dissolutions alternating indefinitely.

Giordano Bruno was burned alive in Rome in 1600 for giving expression to the following thought:

“That which was seed at first, becomes grass, then the ear, then bread, nutritive juice, blood, animal, seed, embryo, man, corpse, then again earth, stone, or other

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mineral, and so forth. Herein we recognize therefore a thing which changes into all these things and essentially remains ever one and the same."

This eternal and ceaseless ebb and flow of minute particles, changeless in themselves, has been called the food cycle. It is enough to remark of the changes and cycles through which matter passes in the Universe, and which man has partly followed by balance and measuring-rod, that they are without end and limit.

Dissolution and generation, destruction and reformation clasp hands everywhere in an endless circle. In the bread that we eat, in the air that we breathe, we draw in the matter that once built up the bodies of our forefathers; nay, we ourselves give every day a portion of the matter forming our bodies to the outside

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world and shortly after we retake this substance or matter similarly given off by our neighbors.

Of the conquerors on the battlefield we can literally say that they take advantage of their success by literally eating their enemies as daily bread, for the bones from the battlefields are often carted off in great quantities and converted into fertilizer.

All energy on this earth, organic or inorganic, is directly or indirectly derived from the sun. The flowing water, the driving wind, the passing clouds, the rolling thunder and the flashing lightning, the falling rain, snow, dew, frost, or hail, the growth of plants, the warmth and motion of animal and human bodies, the combustion of wood, of coal, etc., is the result of solar energy.

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Through the process of combustion the total amount of the vanished sunshine laid up in wood or coal may again be evolved. The force which urges forward the locomotive is simply sunshine converted into power.

In 1857, Mr. Murray of London published a biography of the famous English engineer, George Stephenson, in which an interesting description of the light and heat cycle is given: "On Sunday, just when the company had returned from church and were standing on the terrace overlooking the railway station, a train rushed by, leaving a long line of white steam behind.

"Now," said Stephenson to Buckland, the well known geologist, "can you tell me what power moves that train?" "Why," replied the other, "I suppose it is one of your big engines." "But what

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moves the engine?" "Oh, probably one of your stout Newcastle engine-drivers." "What do you say to the light of the sun?" "What do you mean?" "Nothing else moves the engine," said the great engineer; "it is light which for thousands of years has accumulated in the earth—light which was inhaled by plants, that these during the time of their growth might fix the carbon, and which now, after having for thousands of years been buried in the coal beds of the earth, is again brought forth and set free to serve the great purposes of mankind, as here in this engine."

The same energy of the sun takes up the water from the ocean in the form of vapor. Water would ever remain in perfect equilibrium if it were not for the action of the sun. The rays of the sun falling upon the ocean convert the

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water into vapor, and this vapor is taken up into the atmosphere in the form of mist. The wind gathers it together in the form of clouds and takes it across the continent. Here through changes of temperature it is again converted into rain or snow.

Let anyone study the wonderful and beautiful forms of snowflakes or snow-stars falling to the ground on a cold winter's day, and he can convince himself that one day the forms are quite different from those of the day before or of the day after, although the conditions may differ but in the very smallest degree.

Nevertheless this minute difference has sufficed to evolve these very different forms; it shows that, as Carus Sterne says, "each of these fugitive forms is the exact expression of a special com-

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plex relation between the moisture, motion, pressure, temperature, rarity, electrical tension and chemical composition of the air that prevailed during their formation.

“With a many-sidedness of ideas, which anyone engaged in the drawing of patterns and designs for fabrics might envy, the intrinsic faculties of the simplest and most indifferent compounds we know of show themselves thus in opposition to the moulding influences of the outer world.”

The action of the sun again converts the snow into water and through the law of gravitation it descends from the mountains to the various rivers by which it eventually reaches the parent ocean from which it came.

These cycles are all governed by a law of periodicity. Everything has pe-

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riods of birth, growth, fruitage and decline. These periods are governed by the Septimal Law.

The Law of Sevens governs the days of the weeks, the phases of the moon, the harmonies of sound, light, heat, electricity, magnetism, atomic structure. It governs the life of individuals and of nations, and it dominates the activities of the commercial world.

Statisticians know that every period of financial prosperity is followed by a period of depression, and they consequently have no difficulty in foretelling general conditions in the commercial world. We can apply the same law to our own lives and thereby come into an understanding of many experiences which would otherwise appear inexplicable.

Life is growth, and growth is change. Each seven years period takes us into a

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new cycle. The first seven years is the period of infancy. The next seven the period of childhood, representing the beginning of individual responsibility. The next seven represents the period of adolescence. The fourth period marks the attainment of full growth. The fifth period is the constructive period, when men acquire property, possessions, a home and family. The next, from 35 to 42, is a period of reactions and changes, and this in turn is followed by a period of reconstruction, adjustment and recuperation, so as to be ready for a new cycle of sevens, beginning with the fiftieth year.

There are many who think that the world is just about to pass out of the sixth period; that it will soon enter into the seventh period, the period of readjustment, reconstruction and harmony;

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the period which is frequently referred to as the Millennium.

Numbers are symbols only. They indicate the quantity and quality of energy, and their symbols apply to everything in the universe.

It takes seven periods to perfect the physical manifestation of any created thing, even an idea.

Madame Blavatsky, in her "Secret Doctrine," and other occultists in other works, tell us that there are seven great cycles in the development of mankind upon the earth; each of which produce a Great Race; and each Great Race, in turn, is sub-divided into Seven Sub-races.

Among the various nations these seven Creative Forces of the Cosmos have been identified with the Rulers of the seven

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sacred planets—Sun, Moon, Mercury, Mars, Venus, Jupiter and Saturn.

The Moon changes its appearance every seven days. It is a well known fact that the phases of the moon not only rule the tides and vegetation, but in the higher forms of life regulate the periodic functions of generation in general.

The number seven stands for the recognition of the oneness of the physical, mental and spiritual being. It penetrates to the uttermost depths to reveal the mysteries of life. Seven is the key number to Nature's Law of Cause and Effect.

In many ways there is an actual, tangible, demonstrable relationship between numbers, letters and ideas; and all are acted upon, and act upon the vibrations

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thus induced. These vibrations are both mental and physical.

Nature makes no mistakes. Her every manifestation presents some divine idea, and unwittingly our actions are made to conform to her laws. This eliminates the element of Chance, and all that we are and do is the result of the action of definite unchanging laws, and their reaction in our lives. All is in accordance with the One fundamental principle of life, which is motion, or vibration, and which is forever seeking equilibrium.

"The Universe," forcibly remarks the French philosopher Pascal, "is a circle whose centre is everywhere and whose circumference is nowhere."

As matter is endless in time or eternal, so it is no less without beginning or end in space; in its real existence it with-

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draws itself from the limitations imposed on our finite mind by the conceptions of time and space, conceptions from which it cannot free itself in thought. Whether we inquire about or investigate the extension of matter in the minutest or the greatest, we nowhere find an end or a final form, whether we call to our aid experiment or reflexion. When the discovery of the microscope or the juxtaposition of magnifying glasses, opened up worlds unknown before, and revealed to the gaze of the investigator a fineness and minuteness of organic life and organic form-elements undreamed of until then, man cherished the audacious hope of coming on the track of the final organic element, perhaps on the very basis of existence.

This hope disappeared in proportion to the improvement of our instruments.

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In the hundredth part of a drop of water was found a world of organic life, which, by their movements, left no doubt that they were not without the two chief marks of animal life, sensation and will. The smallest of these under the highest magnifying power are barely recognizable as to their outlines; their internal organization remains wholly unknown to us. It is also unknown to us, what yet smaller forms of living things can or may exist. "Shall we," asks Cotta, "with yet improved instruments see the Monads as giants in a dwarf-world of still smaller organisms?"

As the microscope guides us in the world of the minute, so does the telescope direct us in the world of the vast. Here also astronomers audaciously dreamed of penetrating to the very limits of the universe, but the more they per-

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fectured their instruments, the more immeasurably did the worlds expand before their astonished gaze. The light white mists seen by the naked eye in the vault of heaven were resolved by the telescope into myriads of stars, of worlds, of suns, of planetary systems; and the earth with its inhabitants, so fondly and proudly deemed the very crown and center of existence, fell from its fancied exaltation to a mere atom moving in immeasurable space. "All our experiments yield us not the slightest trace of a limit; each increased power of the telescope only opens to our gaze new realms of stars and nebulae, which, if not consisting of galaxies of stars, are self-illuminating matter."

Thinking leads man to knowledge. He may see and hear, and read and learn whatever he pleases, and as much as he pleases; he will never know anything of it except that which by thinking he has made the property of his own mind. Is it then saying too much if I say that man, by thinking only, becomes truly man? Take away thought from man's life, and what remains?

—Pestalozzi.