

Mental Science.

"We preach too much and talk too long
On sin and sorrow and trouble;
We help them to live by the thoughts we give,
Their spite and might to redouble."
—Ella Wheeler Wilcox.

INTUITION.

"Say, where full instinct is the unerring guide
What Pope or Council can they need beside?"

And Reason raise o'er Instinct as you can,
In this 'tis God directs. In that, 'tis man."

Many an individual who is not a believer in what we call by the general name "Occultism" has had sometime in his life what he is pleased to call a "premonition" or "presentiment." With some this is of common occurrence when any uncommon event is about to take place, usually it is supposed to forebode the death of some relative or friend. Science holds no satisfactory solution of the problem, and can venture no explanation which its votaries can conscientiously accept, and its exponents are forced to say "we do not know." They can only deal with what is tangible, either in itself or in its effect, upon the five known senses. We hear some talk about a "sixth" or even a "seventh" sense, one that may be a combination of the finer parts of all the others—which brings into use an eye within the physical eye—an ear susceptible to vibrations finer than those which now stir its delicate mechanism, a smell, a touch, a taste, more subtle than that of the most highly developed material sense.

If we have learned that through knowledge gained by education, we have formed such habits that we can rely upon the information which the eye and ear convey to the brain, and to most the only necessary proof for themselves and others is the "I saw and heard for myself," why may we not the more surely depend on a sense that possesses larger opportunities and greater scope for observation and collection?

Intuition, pure and simple, unbiased by reason and judgment which may prove defective, will always be a safe and sure guide; this statement accords well with reason and judgment, for the more clearly we can see, the more plainly we can hear, the more true will be our conception of an object or circumstance.

This power, as truly God-given as anything connected with our life and being, should be dealt with in just the same commonsense manner as any other faculty.

Medical men tell us that one great cause of short-sightedness among children is the fact that they are not taught to look at things at a distance; that, instead of using and thereby increasing the strength of sight the muscles and nerves

are not brought into action and so lose a part of their first and "natural" power.

The Indian can detect a sound where the pale face hears nothing. Why? He is not endowed at birth with any especial gift in that direction, but from birth, this and other instincts have been cultivated to their fullest extent. What is true of the grosser senses is in a still more marked degree true of the finer and more subtle ones, which are also the most powerful.

If one is conscious of an ability to discern truth or fact, or circumstances, before it becomes patent to material sense, if any one can by some quality of mind become aware of what is transpiring at a distance; if, moreover, he desires to become perfect in this art, it must be put to use and cultivated in the same manner as sight and hearing. The more this is done, the more accurate will be the intuition, and the more sure we can be of the reliability of our impressions.

There are rules that must govern habit, diet, surrounding thought, and whatever touches our deeper nature, which must be observed if we would attain all that is possible in this direction. We, in some form or other, must pay the price for whatever we receive. The question in our mind, the one which each must decide for himself, is, "How much can I afford to give?" "What will this be worth to me?" and he will receive, according to the amount of labor, thought, time and self-denial that he is willing to give in exchange.

A person must be intuitive in order to know that such a thing as intuition exists. He must also know that it is not a thing to be shunned as blind superstition, nor yet to be ashamed of as a sign of mental weakness that leads to foolish credulity.

Had there never been intuition there never could have been advancement in science, for a clear, assured conception must exist in the mind before there could be any attempt at demonstration. When this conception is proven it becomes a scientific fact, then intuition forges ahead and secures more conceptions to be manufactured into science, ever in advance, in its purity ever true, as the needle to the pole. This, which so many of the ignorantly wise affect to despise, leads, and always will and must lead, until we have grown as wise as wisdom, as true as truth, knowing all knowledge.—*The Adept.*

Thought denotes Mind action. It is the oxygen of the Soul's atmosphere, the food of the nursing; the manna of Eternal Life. It is the rippling music from the fountain of pure waters. It permeates everything, else all would be vacuum. Thought is the great central Calm in which is born all possibility. It is the parchment scroll upon which is

written the Law of Eternal Verity. It is the finger point, tracing the imagery. Thought is being perpetually emanated, and is limitless. If one Thinker does not utilize, another will grasp the inspiration, and develop the half thought out plan, scheme or invention. One may not estimate the aid thus received or locate the original Genius. Once recognize the power of thought and we enter the outward vestibule which God has placed before an unseen shrine. The visible is but a fair, bright vale that winds about the Great Invisible. This forms the Laboratory where Thought is born. You cannot aimlessly drift in thought. You are dealing with positive force, and, if not declaring for your own liberty and protection, are allowing the creating power of another mentally, perhaps for your own weakness and disadvantage. "What?" you ask, "Am I the victim of the chance thought of others?" Most assuredly, if you do not create your own conditions, others must create them for you. This silent power is none the less active because you fail to rightly classify, define, and name the working power. You can not only control your own mentality, but you can greatly aid others, and attract into your own atmosphere of contemplation those who are co-operative with you in desire and aspiration, gaining growth and protection, reciprocally. *Nina Vera Hughes, in "Success Through Knowledge."*

"Every production," said Giordano Bruno, "of whatever sort it be, is an alteration, the substance ever remaining the same. Why think of twofold substance, one corporal and the other spiritual, when in sum these have but one essence and one root?" If you think aright, you will find a *divine essence* in all things." Such was the utterance of a thinker about three hundred years ago, and Bruno died at the stake for asserting a truth that rings out fearlessly all over the world to day.

"If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you."

Fred Bury's "Journal of New Thought," price 25 cents 807 Bathurst street, Toronto, Ont.

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