

Mental Alchemy
The Inner Nature of Poverty, Failure, and Disease
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Mental Alchemy.
Part I. The Inner Nature of Poverty, Failure, and Disease

The power of mental attitude to alter the conditions of physical life is now so widely recognized and commonly applied that one may find concrete examples in any fair sized community. No one needs look far to find those who firmly believe that all human ills quickly vanish before right-thinking. Dozens of books have been written on the cure of poverty, the triumph over failure, and the attainment of health, through right-thinking. And the enormous sale of these books attests to the faith quite a large section of the public has in their doctrines.

At the same time, the careful investigator who looks for evidence of the advantages derived from these doctrines cannot be but struck by the fact that there is a certain percentage of those who claim to have rigorously followed advocated methods, yet have received no benefit whatsoever. This is hardly to be wondered about. For each person, being different from every other person, presents a separate problem; yet usually the same mental prescription is given to all. It is to be wondered, rather, that good results are obtained in so many instances from such happy-go-lucky methods. An undeniable fact that so many good results are obtained from rather haphazard methods, suggests wonderful possibilities for right-thinking, when scientifically applied with a thorough knowledge of the individual and his specific reactions to particular kinds of thoughts. And it is to supply, in so far as at present possible, this detailed information, that this Course of lessons is issued.

In addition to those who gain more or less power to mould their own destinies through right-thinking, there is also increasing number of healers who give absent treatments. Some of these healers undoubtedly depend largely upon suggestion cunningly applies to give results. Others, however, stoutly deny that suggestion plays any considerable part in their cures. They even deny that the method they employ is mental, preferring to call it spiritual, metaphysical, or divine. Among the better class of these healers the investigator will discover some who have the ability to heal a high percentage of all cases. Others are less successful, but occasionally perform quite remarkable cures. Yet even among the more successful there often seems to be a lack of appreciation of individual peculiarities, and a consequent lack of adaptation of methods to specific requirements. This, no doubt, largely accounts for those cases in which good results are not discernable. Further, there is frequently a lack of any definite system by which absent treatment is applied. It would seem, therefore, that even as the utility of other sciences and arts are increased by a thorough knowledge of their factors, and by definite methods of procedure, so also, in a like manner, may the value of absent treatment be greatly enhanced. And it is my purpose, in this Course of lessons, to examine such factors with a view discovering the most successful methods.

These factors combine to form the mental equations of all life. And to be able to apply

thought-forms intelligently it is quite as necessary for the Mental Alchemist to have a knowledge of the properties of each as it is for the chemist to know the chemical properties of the substance with which he works. The chemist, having determined the polarity and valency of an element is prepared to predict with what other elements it will combine and with what violence the reaction will take place. The Mental Alchemist, having determined the polarity and valency of a thought, is likewise prepared to predict the manner in which it will combine with other thoughts, and the amount of energy set free by the union. The chemist not only knows the valency and polarity of his elements, but also the atomic weight and general properties of each. He is prepared, therefore, to predict the quantity in terms of weight of one element that will be required to combine with a given quantity, or weight, of another element. In a like manner the Mental Alchemist when he knows the astral resistance and general properties of each element of thought, is able to determine the quantity of one simple thought that is necessary to combine properly with a given quantity of another simple thought. Furthermore, careful observation teaches him what properties he may expect in the product when one simple thought thus unites with another.

It is quite profitable to compare the chemistry of a few centuries ago with the chemistry of today; and the Mental Alchemy of today with the Mental Alchemy of the future. Chemistry in its infancy produced some astounding results. The early chemists, knowing very little of the properties of the substances with which they worked, mingled them together, applying heat to fuse, or liquid to dissolve --distilling, precipitating, filtering; and occasionally the product was of great value. But more often than not the product was worthless. Yet gradually the properties of the various substances came to be understood and theories were evolved which we now know were not perfect theories, but which served as working hypotheses; and now, as a result, the world is in possession of processes for procuring, each with unvarying precision, a thousand valuable products.

And the Mental Scientist of today crudely mixing thoughts in various proportions without understanding much of their specific qualities occasionally gets valuable results. Some of the more advanced of these experimenters already begin to perceive that all thoughts are built up of combinations of elemental thoughts has definite properties and combining qualities. This conception of the mental world is as yet grasped only by a few whom I designate by the term Mental Alchemists. Yet the experiments of these few have enabled a classification of thoughts to be started; and leads to the conviction that Mental Alchemy of the future will be as strictly scientific and unfailing in its results as is the chemistry of today, and that I will be as grand an improvement on the Mental Science of today as the chemistry of today is more perfect than that of centuries ago.

The chemistry of today classifies matter into some 92 distinct elements not quite all as yet having been isolated; and it may be possible, when methods have been devised for examining thoughts more minutely, that thoughts also will be found to fall into a very similar elementary classification. It is not only possible, but seems quite reasonable that there is a close correspondence between the elements of thought and the elements of matter; that every element of matter has a corresponding element of thought, and that every compound substance has a corresponding compound thought. But not only does our lack of minute knowledge concerning thought-properties at present prohibit working out this correspondence in detail; but to quite as great an extent our lack of precise information concerning the composition of atoms also prohibits it. We know that all atoms are composed of two entities, positive and negative electrons, and that all thoughts are composed of two primitive desires related to each other as positive and negative. The electrons are considered to be positive and negative charges of electricity, and now Prof. Millikan informs us that electricity is granular. It is further supposed that these grains of electricity are composed of the other. So, if electricity is granular, may it not be that thought also is of granular construction; not composed ether, but of a finer substance that ordinarily interpenetrates

the ether, but which under certain conditions may become ether, even as ether in motion may become an electron; and as an electron may combine with other electrons in the formation of an atom of matter: These are not only possibilities, but the whole trend both of material and mental science is moving toward their confirmation as facts.

Then again, we find the elements of chemistry to be arranged in a periodic table, which when first formulated classified all the elements under seven groups, the elements of each group having properties in common. But even as the system of seven planets of astrology has now been extended to embrace nine orbs, so also the original periodic table of Mendelejeff has recently been widened by new discoveries and new theories until it now totals nine groups of chemical elements (See revised edition of *Essentials of Chemistry*, by John C. Hessler, PH.D., assistant director, Mellon Inst., Pittsburgh., and Albert L. Smith, Instructor in Chemistry, the Englewood High School, Chicago; published in 1920). And there is little doubt but that when the grouping of the elements is better understood by chemists, and the grouping of thoughts is better understood by Mental Alchemists, it will be possible to designate the group of thoughts that corresponds to each of the 9 families of elements in the periodic table. In this periodic table as given in the latest text-books on chemistry (see *Essentials of Chemistry*) the elements not only group themselves into 9 families, but also there is a division of each family into 12 distinct series, or compartments, that show the properties belonging to each family as exhibited at different heights in the scale of atomic weights. And no doubt in the future, thoughts will be arranged not only according to their planetary correspondence and their relation to the zodiacal signs, but also in such a manner that they will closely correspond with the table of still more advanced chemistry. But at present, due to incomplete data both in chemistry and in Mental Alchemy the attempt to formulate such a detailed correspondence is premature.

We do find, however, that elemental thoughts arrange themselves into 9 distinct families corresponding strictly to the 9 planets of astrology. Also, that these 9 families of thoughts express themselves through a series of 12 modes corresponding in their motives to the 12 zodiacal signs. It will, therefore, be convenient to handle them under such a classification. Yet it must not be lost sight of that these thoughts as commonly expressed are not simple elements, no more so than matter as commonly found is a simple element. Thoughts are more frequently compounds, just as are the common molecules of matter; and to thoroughly appreciate the effect of combining such thoughts, each must first be considered in relation to the elements it contains. And from these elements the equation of the reaction between them and the composition of the product may be determined.

But before attempting any classification it is necessary to examine the Relations between thoughts and matter. In lesson 1 40. I have shown that all physical substance is interpenetrated by astral substance, and that there is a continuous interchange of energy between these two associated substances through the ability of each to impart motion to the other. In lesson 1 52 . I have shown, further, that a thought is an organization of astral substance. And in lesson I 53 I have explained that intelligence in some degree inheres in all substance. In further substantiation of this view I may cite the *N-Ray* researches of the eminent French scientist M. Jean Bequerel, and the scientific experiments of Jagadis Chunder Bose, Prof. Presidency College, Calcutta.

In his book *Response in the Living and Non-Living* Prof. Bose shows that a bar of metal is irritable and sensitive somewhat like the human body, and that it may be poisoned or killed much as a human being may be. His extensive experiments with plants are given in a volume entitled *Plant Response*. In regard to the latter he says in his communication to the Royal Society, May 7, 1901.

An interesting link, between the response given by inorganic substances and the animal

tissues, is that given by plant tissues. By methods somewhat resembling that described above, I have obtained from plants a strong electric response to mechanical stimulus. The response is not confined to sensitive plants like Mimosa, but is universally present. I have, for example, obtained such response from the roots, stems, and leaves of, among others, horse-chestnut, vine, white lilly, rhubarb, and horse-radish. ½

His later experiments, including those with animal tissue are described in his volume on ½Comparative Electric-Physiology½, from the preface of which I quote the following ½Experiments have been described showing that the response of the isolated vegetal nerve is indistinguishable from that of animal nerve, throughout a long series of parallel variations of conditions. So completely, indeed, has that similarity between the response of plants and animals, of which this is an instance, been found, that the discovery of a given responsive characteristics in one case has proved a sure guide to its observation in the other, and the explanation of a phenomenon under the simpler conditions of the plant, has been found fully sufficient for its elucidation under the mere complex circumstances of the animal. ½

Before there can be any appreciation of the processes of Mental Alchemy, in addition to recognizing these discoveries, it must be understood that the experiences of the physical form tend constantly to modify the astral form, and that the astral form is the mold of the physical form of all life. The physical body of any entity ½mineral, vegetable, animal, or man½ then, is a reproduction of the astral body in so far as the life processes can command the materials with which to make the reproduction complete. An the astral form is a complex organization of astral substance, having been so formed and organized by all the past experiences of the entity on both the astral and the physical planes. Any entity, therefore, in so far as its environment will permit, expresses in its physical form and function the product of all its past experiences. And each new experience, adding new modes of motion to the astral form, tends to changes in that form that later react upon the physical. Further, it is found that of all experiences, among the most potent to cause quick changes in the astral form, are thoughts and emotions.

Not only is the physical form an external clock conforming closely to the astral body; but through the Law of Affinity ½the law that Like attracts Like½ each organization of energy within the astral form is a magnetic center tending to attract the entity to an environment of similar quality. Every harmonious vibration within the astral form is a center of attraction toward an environment of a similar harmony every discordant condition within the astral form tends to attract the entity to an environment of similar discordant intensity. It will be seen, therefore, that the external life of an entity in all its details very largely determined by the various organizations of energy within its astral form. And it will further be apparent that about the only effectual method of altering the life in any manner is through altering the astral form.

Success or Failure, Health or Disease, Wealth or Poverty, are in no way the result of chance. Each is the result of definite organizations of astral energy within the astral form of the person, attracting corresponding conditions from without. And these definite organizations of energy within the astral form are the result of experience, each experience adding something constructive or destructive to the organization of the astral body.

At birth a child has an astral form which is the product of all its past impersonal experiences. And even here the Law of Affinity is strikingly displayed, for it is attracted to parents whose united vibrations at the moment of conception correspond to the vibrations of the potential child then attracted. Thus heredity is even more of a fact astrally than physically. The influence of the mother on the unborn child during the period of gestation is still another experience that adds further rates of motion to the astral form of the unborn

child. It is necessary to bear in mind, however, that it is born with certain natural endowments because it derives them from its astral organization previous to conception, and not because it a long line of ancestors having similar qualities. It is because of its astral organization that it is attracted to a family whose members have similar organizations of energy in their astral constitutions. Thus its tendencies and qualities are not derived primarily from its parents, but it is attracted to certain parents because those parents have similar qualities in their make ups.

Heredity is not merely the passing from generation to generation of a physical nucleus of life having certain well-defined possibilities of physical growth and expression. It is far more an astral process than one physical. It is an exemplification of the Law of Affinity together with that other law that an entity expresses in its physical form and function the product of all its past experiences in so far as its environment will permit. The physical seed furnishes the conditions by which the astral entity enters physical life and builds about it a physical form. Ancestors endow the seed with definite astral vibrations. And this causes it to attract an astral entity of corresponding vibration. The form to which the astral entity is attracted for expression, therefore, is determined by the organization of the entity. And in so far as it can mold it and the physical environment by which surrounded, the entity expresses its own nature through this form.

This relation between the astral counterpart of a seed and the entity attracted to it strengthens one of the weakest links in the Theory of Evolution. For it enables us at once to comprehend those sometimes rapid changes in form that result in the origin of new species.

No one can deny that survival depends upon the adaptation of the organism to the environment, and idea usually expressed as *the survival of the fittest*. But it is not possible to account for the frequent quick modifications in the form of a species merely through the accidental birth of individuals of the species better adapted to the environment, and to the survival of their progeny. The accidental birth of individuals better suited to the conditions of life in which found, and the stabilizing of these qualities in the offspring, requires much slower adaptations of forms than often is actually in nature. These adaptations imply a mental element which is capable of being transmitted from parent to offspring.

As a very simple illustration of this mental element we may consider game in a country where it has never been hunted by man. No matter how tame at first, let hunting start, and usually by the next generation or two the game will have become exceedingly wild and cunning. Even individuals that have never before seen man will exhibit fear and cleverness. No better example of this can be cited than the coyote of Western America. A few years ago it was easily captured or killed. But now it has developed such craft that in spite of bounties on its scalp and a good price for its pelt, and the fact that every man's hand is raised against it in the very face of ruthless persecution it has increased in number and widened its range.

In some manner, then, an exceedingly complex change in the Coyote's environment has been met by great changes in its habits and character, and these have been transmitted to its offspring. In fact, it would seem, in this case as in others, that the need given a adaptation as felt by the parents, is more fully responded to by the offspring. The desire of the parent for a given quality becomes a potent center of energy within its astral constitution, tending to develop that quality. But it finds greater opportunity for expression in the form of the offspring; for this form is gradually built about the astral as a mold, while the parent form, having reached maturity, is less plastic to such changes. The astral counterpart of the seed is impressed with the desires of the parent, and through the astral vibrations so organized, attracts to it an entity having latent possibilities of a corresponding nature. A slightly more

complex illustration of the mental element as the great factor in the origin of species may be obtained from a study of protective coloration. The theory of protective coloration is that every form of life tends to assume those colors that blend with its natural environment as to hide it from natural foes, or conceal it from intended victims. Undoubtedly this theory is widely applicable, but nevertheless, it lacks the universal scope that its propounders supposed it to have. There are innumerable instances in which it may be shown that the color of an insect, bird or animal is a great protection to it, and an important factor in its survival. But there are also a very great number of instances that may be cited in which the color of an insect, bird or animal may be shown to form a very decided contrast with its environment, attracting to it the notice of its natural enemies or prey. Yet in spite of this the species survives. It would seem, then, that protective coloration instead of being a law of universal application, is but one man's quite commonly adopted by a species to give it an advantage; but far from adopted all. Yet when the need is strongly felt by a species for a certain color marking, there is good reason to believe that such colors are not slow to develop.

As a very simple example from the Birds of the United States let us examine Jays. These Jays, no doubt, had a common ancestor. They are perching birds, and the one in the eastern U.S. is the Blue Jay lives very largely in trees of moderate foliage, or in certain seasons, of no foliage at all. Hence, to match the sky, we find the upper parts light purplish blue; the wings and tail barred with black to resemble tree-twigs, and the breast grayish or brownish shading to white on the belly, much as the under side of the tree-leaves are lighter than their uppers.

Now in the Rocky Mountain region, where snow covers the higher mountains a large part of the year we find a jay an entirely different genus the Rocky Mountain Jay. To correspond with his environment his upper parts are light slate gray and his under parts brownish gray.

Moving on still westward to the Pacific Coast region we find throughout the Chaparral belt a jay of still another genus the California Jay. He lives largely in the brush and is blue and brown above and white below except for blueish streaking on the throat. When motionless he blends nicely with the vari-colored foliage and dead sticks of his environment.

But now if we ascend the mountains of the Pacific Coast into the gloomy fire, with their dense dark foliage, we will again find the same genus as the Blue-Jay of the East, but represented by an entirely different species, of which there are several sub-species the Stellar Jay. Living in the dark forests the fore parts of his body are dull blackish changing to pale blue on lower back and belly. And as he is a bird of the trees, like his eastern brother, his wings and tail of purplish blue are likewise barred with black.

I am not inclined to think these different jays attained a color, each according to his environment, simply through the accidental birth of jays that somewhat more closely resembled their environment than their fellows, the latter consequently failing to live and multiply. It may be that the prevailing color of the environment, being constantly seen by the parents impressed itself upon the offspring even as it is related in Gen. 30;37 to 39. And Jacob took him rods of green poplar and of the hazel and chestnut tree; and pilled white streaks in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ring-streaked and spotted.

I prefer to think such impressions, together with the instinctive desire of the parent for concealment, is the origin of all protective coloration. And further, that where there is no

protective coloration, the color present is due to some stronger desire of the species for a special display, such as that of being attractive to the opposite sex. Before leaving the subject of the origin of species through the desire of the Species for new qualities I feel I should cite at least one simple example from the vegetable kingdom. And for that purpose I may call attention to a tree not uncommon on the Pacific Slope, called the Knob-Cone Pine. It is called a Fire-Type pine, and is remarkable in but one way. It has learned to take advantage of the fires that constitute the greatest menace to the life of trees in this region. Instead of depositing its seed every year or two only to have the young seedlings killed by the shade of surrounding trees, it retains its cones, tightly closed about the seeds in them, for a period of from 13 to 25 years. If, however, a fire should sweep through the forest the cones open and they deposit their seeds in the ashes. And under these conditions they sprout and grow, unhampered by the crowding of other kinds of trees. In this case also, I am inclined to think that there is something more than the mere killing out of individuals less adapted to propagate in a fire-swept region. It seems to me that the instinctive desires of the plant to surmount certain conditions has been instrumental in developing unusual qualities and transmitting them to posterity. Now if, as we have seen, the desire for cunning and cleverness, has in a few years developed in the Coyote a truly surprising astuteness, has lifted him immeasurably above the Coyote of a few decades ago to what great height would the same intense desire raise Man? If, as we have good reason to believe, not only the jays, but nearly all bird-life represented both East and West in the U.S. , have been able through their desires to so adapt themselves to environments as to change color and in other respects modify their physical structures to what an extent may man with similar intensity of purpose modify his body to a form of greater strength and beauty. If a tree, through the desire to live and propagate, has developed the ability to rear its offspring in an environment so swept by fire that other trees perish who shall say that the physical life of man needs to be limited to a hundred or to even two hundred years? For what the coyote accomplished in a few decades, what the birds accomplished in centuries, or the trees accomplished in, perhaps thousands of years --through the power of desire man, with these same forces at his command, and their power intensified a thousand-fold through the development of directed thought, should be able to accomplish in a few years. And he should be able to bring about intellectual changes even more radical, not only in his offering, but also in himself.

Such changes are not contrary to the general law of evolution, but quite in conformity with it. But that these changes may be developed quickly, man must understand the forces brought into play, and concentrate them in an intelligent manner, so that as much energy as possible may be brought to bear in a given direction, as shown in the course of a few years as nature left unaided would be able to direct to the same purpose in a thousand years. Then may Man become the Superman.

In nature the origin of a species is accomplished by the need for a given change being felt by the individual and somewhat responded to; but more responded to in the following generation through the seed bearing the impress of this desire attracting an entity possessing in its astral form centers of energy that can mold the physical as it grows to express that quality. But these lower forms of life lack the most potent of all powers to mold the astral form. They lack the power to direct their thoughts and emotions to a given purpose. Consequently, they lack the ability of man to shape its own astral form, and there fore his ability also to alter his physical body and its conditions. Through the lack of power to direct energy intelligently and in concentrated volumes to the molding of the astral form to a given need , their adaptation is slower and largely carried out through their progeny. But nature has given to man a power by which he may make radical and permanent alterations in his own astral structure. And these alterations quickly become manifest in his physical body, and in the ability to more readily realize his desires.

Chance plays no part in the destiny of man. Before his physical birth he is attracted to certain parents because their vibrations at the moment of union correspond to the vibrations of his astral form. This astral form possesses these particular vibrations due to the impersonal experiences of the soul in lower-forms. After birth his physical form grows into shape and size modeled after the astral form as nearly as the physical substance at hand will permit. His physical appearance is determined by the astral form. And every center of energy within the astral form becomes a power to attract him to an environment of a similar quality.

If, within his astral form, there are organizations of energy of a harmonious nature where money is concerned, he will naturally attract money. But if there are organizations of energy of a repellent nature where money is concerned, his lot in life relating to finances will, indeed, be difficult. If, within his astral form, there are centers attractive to vitality, he will possess recuperative power and endurance; but if these centers be lacking, he will be weak and have little resistance opportunity is not fortuitous. It comes as a portion of the environment attracted by constructive centers of energy within the astral body of man. Hardships and so-called accidents do not come without adequate causes. They are attracted by discord and centers of energy within man's astral constitution. Disease may arise from environment; it may be due to infection or contagion; but underlying these external agents is the fact that one is attracted to the appropriate environment through adequate discords within. Like attracts like is the law of relation between the astral form and its physical environment. The astral form, however, is itself susceptible to quick changes. It is constantly undergoing a process of modification. Every experience, every thought, every action, every desire, is instantly registered on it, adding to some of the centers of energy- either to those of a discordant nature or to those harmonious. And it is very easy to form a vicious circle. Thus events of a certain quality may add thought energy to a certain center within the astral form; and this may attract just such circumstances in the outer world. Chronic illness often travels in such a path. The illness may be caused by a temporary discordant center of energy arises within the astral form. Then the illness itself gives rise to thoughts that add more energy to this discordant center; and so a condition that might soon have passed is so augmented by the thoughts it occasions that it grows chronically malignant.

Modern psychology has furnished us with a term by which we may well designate these centers of energy within the astral form that have pronounced effect upon human life. Those unconscious ideas which at times exert a mysterious influence upon our conduct and upon our mental and physical health, have been designated by psychoanalysts as complexes. Interrelated groups of complexes are called constellations of complexes. Psychoanalysts inform us that those complexes that cause abnormal mental and physical conditions are more frequently formed by ideas, desires, and cravings which have been repressed in the course of life and permitted no adequate expression. But it is equally true that every thought and desire tends toward building up complexes, although those that find adequate expression may not cause actions of an abnormal nature. The psychoanalyst usually studies only those that produce a marked derangement of the person's mental and physical life. He ignores the multitude of other complexes that all times exert a mysterious influence upon the conduct. But every thought which is itself an organization in astral substance adds its energy to these centers within the astral form to which it is attracted by the Laws of Association. These centers of energy, which at all times exert a mysterious influence upon our conduct, are nothing more or less than the Complexes of modern psychology.

A Complex, then, as I use the term, is a center of energy within the astral form that exerts an attractive or repellent force in a given direction. They are the major influences of life, as may be determined by a careful analysis of the life of any person. Such an analysis of The American Mind including the lives of several of its eminent characters has been

given by Harvey O' Higgins and Edward H. Reede M.D. in a series of articles. In McClure's Magazine for 1921. It is shown that the American superiority in business and industry, and lack of superiority in literature and art, is due to a puritan civilization which as forced the conviction into the subconscious minds of the people that the expression of emotion is undignified, and that both pleasure and idleness are sins. The proneness of the American to bluff, his attitude of self-reliance and his sensitiveness to foreign criticism are shown to be the natural unconscious reactions to a fear of inferiority induced by the teaching that he must conquer and suppress his instinctive desires. And it is further shown that the American people are victimized by haste, restlessness, anxiety and worry because of a psychic insecurity developed through the religious doctrines of sinfulness.

These writers analyzing the life of Theodore Roosevelt how two factors of his infancy so impressed themselves upon his subconscious mind as to dominate his whole life. The first of these factors was his idealization of and love for his father. He saw in his father a man of great might who stood fearless against the whole world. The other factor was his early physical inferiority. The ideal of his father as a hero to be imitated, however, was strong enough to give him the impetus to strive ceaselessly to overcome his physical weakness, and to devise methods by which he might rise to victory. His fear of cowardice, weakness and inefficiency drove him to courageous action.

On the other hand Mark Twain is shown also to have been a child physical inferiority, but with a very different environment. His early life, instead of having before it an ideal to worship, one with whom there was sympathy and understanding, was strikingly lacking in these respects. The fear of an avenging deity was early implanted in the boy's mind. Instead of an ideal of courage to stimulate emulation he was confronted on every hand by examples of fear and failure. Like Roosevelt he sought to escape the restrictions placed upon him but physical inferiority, but the methods he employed for this purpose were radically different. He early found that cleverness of speech gave him an advantage over his associates, and when in later life he sought to attack authorized convention this attack being but a later expression of revolt against the tyranny exercised over him in childhood he did not attack it openly, as a more courageous man might have done, but still under the influence of unconscious timidity, he used his wit to flay it.

These instances merely show the power of a complex of unusual strength to dominate the whole life. Further analysis would reveal that every phase of the individual's life is as completely the result of other complexes. Not only is the attitude toward environment determined by them, but the environment itself is attracted through their action. If there is a strong, harmonious vital complex in the astral body it will tend to build up a strong vital physical body, and to attract that body to conditions and circumstances that will increase the vitality. If there is an active and strong social complex within the astral form it will endow the personality with charm and through that charm attract an environment giving opportunity to attain social distinction. If the Financial complex is normal there will be both ability and opportunity to gain a competence. But if, as in the case of Mark Twain, there is a discordant complex where investments are concerned in his case fixed in youth by his father's visions of wealth without effort then will lose what money he does earn.

Yet let us not lose sight of the fact that Roosevelt was attracted to the circumstances of his environment at birth through similar centers of energy within his astral form; and that the circumstances surrounding the fixation of the father image on his youthful mind was not the result of chance, but the working of the Law of Affinity. And further, the opportunities for him to express that image in the world of action were directly due to the power of that image such opportunities.

Neither was his impaired eyesight the result of chance, but quite as much due to other

complexes within his astral form. The astrologer would say his aggressive determination was due to the fact that he had Mars rising at birth and the Sun in a Mars sign. He would say that the affliction to his eyes was due to the opposition of the Moon to Mars. And this is true as far as it goes. But it does not go far enough. For, the reason he had Mars so prominent in his chart of birth is that he had many Aggressive mental elements in his astral constitution prior to birth; and the reason he had an affliction of the Moon by Mars was due to their being another set of Mental elements the Domestic urges that had entered into an inharmonious mental compound, with the Aggressive Urges, thus forming an inharmonious Aggressive Domestic complex. The prenatal organizations of energy within his astral form attracted him to a given environment at birth. The environment after birth added new energy to the original astral form, giving it certain modifications. This modified astral form attracted still other environment similar to it in harmony and inharmony, which tended to further modifications and so on to the end, of and beyond, physical life.

Every incident of life, by the thoughts and emotions it gives rise to, is adding new energy to certain complexes within our astral constitutions. These complexes are again attracting us to events and condition in the physical world corresponding to their quality. Poverty is due to a discordant financial complex within the astral body. Every little failure is due to its specific discord. Every disease of the human body is but the physical expression of a definite discord resonant within the astral form. These facts can easily be demonstrated by astrology which charts the discordant produces each given result. But much more significant fact, and one that should receive the greatest possible emphasis, is that it is possible to build up, by the power of thought, a complex of any desired intensity and quality. It is possible through the power of thought to transform or transmute, a discordant complex into one harmonious. And through these volitionally organized centers of energy within the astral form of man it is possible to heal the sick, to banish poverty, and to ride triumphant through the streets of life with weeping failure chained to the chariot-wheels.