

SELF-CULTURE

A Monthly Journal & Review

Devoted to
MENTAL, MORAL, PSYCHIC and
SPIRITUAL CULTURE OF MAN.

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How to become a Powerful Mesmerist.

BY U. S. SURYA PRAKAS RAO, A. M-I. A. SC.

You know well that all persons cannot be mesmerised, and that those who can be, become amenable only in periods of time which vary with various kinds of subjects. Two kinds of persons seem to be very easily hypnotisable—those who are endowed with a very strong will and bring it to bear for the assistance of the mesmerist, and those who are very much in need of being hypnotised on account of diseases. Almost in the very beginning of the seance the latter recognise the benefits of being hypnotised with their subconscious faculties, and are soon hypnotised generally. To understand which person is easily hypnotisable, you must know what enables a man to hypnotise.

The Atman has been, since its 'birth with the body,' accustomed to change its centre of consciousness from one body to another, at its pleasure—from the physical body to the finer, from the finer to the finest, and thence again back to the physical body. These are the three Sthula, Sakshma and Karana Sariras of Vedanta. We are awake when in the Sthula, dreaming when in the Sukshma, and blissfully sleep when consciousness is centred

in the Karan Sarir. These three bodies are encased one within the other—the finer in the coarser body. So immediately we are out of this stupid, inert corpse of a physical body, we enter the Suksma Sarir, the body through which clairvoyantes go afar off, see what is there happening, hear what is said there and come back with that knowledge. This is the body of Turvey, of whom Mr. Stead has published a book recently, which sometimes could materialise, and affect matter. Each of these bodies has its own dreams, but all these cannot be translated into the physical body by us all. The Atman sports in the three cities, as the kaivalya Upanishat says (Puratrāye kreedati).

The hypnotist that knows, takes advantage of this habit of Atman of changing its centre of consciousness from one body to another. He induces the same conditions as obtain when the Atman generally wants to leave the physical plane. He relies on the effect of the results being reproduced, and he finds the cause reproduced. For, has not Vedānta told us that effect is cause in another form?

The innocent Atman thinks the time has come for it to transmigrate into the finer bodies—the hypnotist finds his patient going deeper and deeper into sleep. But this is not the same kind of sleep one is accustomed to every day; in this the Atman is kept in hand by the operator to such a degree as is just sufficient for him to call it back into the physical body at any time he pleases.

But, sometimes the operator loses such a con-

rol over the Atman. Such a thing once happened to the Father of Occidental Spiritualism in Hindusthan—the late lamented Shishir Kumar Ghose; and such things happen when the subject is a great Bhakta.

Subjects who are Bhaktas go farther away from this earthly plane than ordinary men who worship Matter in its various phases. Shishir Babu was mesmerising his sister, if we remember right, frequently for investigating into inter-plane phenomena. One day, he mesmerised her for a longer time than usual. She related to him weird experiences as she proceeded on her Journeys. Some time was thus spent. The subject was in her best and most exalted condition. Shishir Babu, it seems, had never had such an exalted condition induced in his subject. He did not know personally of the delightful conditions obtaining in the plane into which he unconsciously sent his subject.

Gradually the subject began to drift away from under his control, which is inevitable when she is once again hypnotised by a second and greater hypnotist from the higher planes of the Angels. For such was the case here. She left off talking as before. Importuned, she told him she was dead. She was so happy, she was so delighted with her state there, refused to come back to the plane of miseries, sorrows,—to where matter prevails over spirit. Even the highly spiritual Shishir Kumar was staggered.

But he recovered his self-possession quickly.

enough, and began to beg and pray to come back, and ultimately convinced her of how much misery her threatened stay for ever in that world in which she was would cause to the whole family that is left behind. Most reluctantly she came back as requested.

Shishir Babu wanted to mesmerise his sister again some time after. She would not listen to any such thing. She was afraid she would die. Whence this strange fear of death which she had not in death? Dead, she refused to come back to earth, she said she was in Heaven in death; alive, she refused to get rid of this life's perennial misery. Does the reader now understand at least a little of the Hindu Doctrine of Maya?

The subject must have a strong will as he must assume a negative, passive and relaxed condition all over and in his body. A man gets hypnotised only when consciously or unconsciously he develops this condition in himself. The degree or depth of hypnosis to which he succumbs is entirely dependent on the extent to which he can do this. The more he relaxes, the more exalted the state of hypnosis which he enters.

Verbal, audible suggestion must be eschewed as far as possible by the ambitious hypnotist. Let the Hypnotist attend to the following rules, and he never need fear a failure.

Control the objective activities of the subject's mind. Let him be thoroughly relaxed, perfectly at ease—in the most receptive condition. If you

can, treat him from your own Subliminal mind. Suggestions from one Subliminal mind to another are more natural, and productive of the highest and best results. You must be positive, and concentrate your subliminal mind on the image you have to realise in your subject. Feel your will or Prana flowing, coursing, careering through your arms and fingers and into the subject, whether you make "contact or at distance passes." Make in the most graceful manner you can, and see that you never rouse your subjects by clumsy, awkward, groping, faltering behaviour. Get hold of the subject's respect, esteem and confidence before you ever touch his Ulnar or Median nerves. Decide on your course of action before you begin, and once you have, falter not in that course. You may find it very difficult in the beginning to be positive in the Subliminal plane.

But hard, unstinted attention to your ideal and unwavering practice can achieve greater things than this. One who is able to do this simple thing is said to have magnetic charming personality, not any other. One can concentrate his Mind and control his nerve-forces only on that plane, for they do not belong to the physical at all. Study Yoga and learn everything about what has been whimsically christened as Zoism. In this connection, we think we can safely recommend to the reader a new publication by the Indian Academy of Science entitled "Yoga, Zoism & Occultism," an advertisement of which you will find in these

pages. We have not perused the book ourselves, but knowing as we do something of the ideas of of the President Dr. Ramasami from his articles in the Press a few years ago, now we are assured it must be a worthy book which is allowed to be published under his auspices.

Mesmerists ought to have a thorough grounding in the subjects enumerated. It is indispensable. True, every one can hypnotise some one or other without this, but he will then be like one of those uncultured mothers of ours who pat or lullaby their children to sleep and nothing more. The result produced is about the same.

One hypnotised by suggestions or by tiring the nerves never entirely passes from the physical plane, rather he will become abnormally sensitive on this. Only one who knows how to rise to the higher mental planes, knows how to be a Mesmerist that never fails. Only he can go into the clairvoyant state when he desires. It is because clairvoyantes have not such a good training that they are not enabled to go into this state whenever they like. You know the eye and the ear cannot function of themselves. The faculty of sight belonging to the Sukshma Sarir is focussed through the small hole of an eye, situate midway between the eye-brows. It is thus limited in its power as it is influenced by the objective senses.

The powers of clairaudience and Telepathy are respectively the functions of hearing and speech of the finer body of ours, and being sense-

bound we hear and talk under limitations. If you rise above the conditions of physical body and the physical brain, then you naturally become endowed with clairvoyance, and other Siddhis and you are the best fitted to hypnotise, mesmerise & know self in all glory. Meditate on the sentence beautifully expressed in the SRUTI: "*Drishtim Gnana Mayem Kritva Pasyet Brahma Mayam Jagat.*"

The Vital Fluid.

MR. Henry Proctor in a recent article in the Bible Review says under the title of "A Great Discovery".

The man who discovered the circulation of the blood won for himself undying fame, but not worthy of less honour is he who brought to the light the immense value of the vital fluid, into which the "Seed of life" is transmuted. Of the value of the blood no one has any doubt; for the "blood is the life", and "all that a man hath will he give for his life". But strange to say there is something which medical science computes at forty times the value of the blood but which the majority of mankind do not know how to utilize and rather regard the possession as a temptation and a snare than a benefit; and thus what might be the greatest blessing to man is turned by his ignorance into the greatest curse. More misery and murder, diseases and various kinds of death are due to this cause than to any other. More than 120 different diseases are caused by the loss of the seed of life for as many have been cured by the subcutaneous

injection into human bodies, of the spermatic secretion of animals. The injection of only a cubic centimeter of the fluid has in many cases brought back comparatively lasting health to old men and it has been the most successful agent in curing diseases of the most varied kind among which are mentioned consumption, ulcers, malaria, gout, congestion of the brain, palpitation & paralysis.

But why should a man inject into his body the spermatic secretions of animals, when he could preserve his own and by this means keep his body at the highest possible state of vitality?

Eclectic Healing

By James L. Macbeth Bain, F. I. A. Sc.
London.

It may be well for me here to say how I came into the realisation of my gift as a healer.

Even as a child I was of a warm, generous temperament, the very heat of my body being then so great that my brother who slept with me used to compare me to an oven, and would lie in warm weather as far from me as he could! I remember as a boy kissing my mother's face until her neuralgia left her! How was it so?

As a youth the power began to work in me consciously, and my first case of healing was long before I knew any more of these occult forces than one could learn from the Shorter Catechism, and assuredly that is little enough!

By the power of suggestion and association, and so, no doubt, the unconscious communication of life, a friend, who had not been able to walk more than a few yards daily for years past, was enabled in the space of a few weeks easily to walk ten miles at a stretch. But I still really knew nothing of what I was doing, or how I was doing it, though I knew even then from my feelings that I was in some way giving my life to my friend's body.

This knowledge came to me some ten years later in the following way: During my quiet walks in the woods, or by the sea, or on the hill-side a new experience began to be given me. What I can only describe as a sense of a spiritual environment, or even of a presence, so personal, so intimate was the quality of the influence, came to me constantly. It was just as though a strongly magnetic and blessed presence were around and within me. It affected my body first in the brain, which actually I felt to quiver as with delight. It descended by my spine, where it seemed to pass like living fire, until it possessed the whole nerve body which literally thrilled with the joy of life. This state lasted usually about one hour, and I knew that I was then in touch with something beyond the mundane. For though my normal consciousness was much withdrawn during the rapture from the ordinary modes of apprehension nothing of what happened around me escaped my notice. Indeed, my powers of seeing and hearing

etc., were intensified. The grasses smelt more sweetly to me, the birds sang more clearly; and the colours of the leaves of the trees, and the forms of these creatures were more intense on their beauty. These experiences, indeed, filled me with a new power of life, for I now could think and speak and write more clearly and easily than heretofore. And I have invariably found ever since that my healing, whether it be simply by sitting beside the patient, or talking health, or consciously though silently willing it, or laying on my hands, is in degree of efficiency according to that which I have received during these ecstatic and soul-nourishing periods. Need I say that this is not "spirit-control"?

One evening I was passing a cottage by the roadside, and the new thing was strong in me. I had often visited a poor old woman who lived there, and listened to the story of her many pains with sympathy, but without the power to give her any relief.

I now entered the cottage, and no sooner did the old lady begin telling me of the cruel pains in her head which prevented her from sleeping, than I knew I could remove them. And holding my hand over her head, I began to make passes down by her spine, and had only made a few when she called out, "Oh, sir! the pain has gone." The old lady I knew for some years afterwards, and she never suffered again in the way so far as I have heard.

I now felt that I had a blessed power entrusted to me, and I found it most valuable then and afterwards in my work among the very poor dockers and others of East London and else-where. I seemed to have special power given me to heal brain disorders, and I say in all humility that I am only thankful for what I have been enabled to do in this special way. For to heal the brain is to heal the centre, the very reservoir of the nerve-life of the body. And what greater work of compassion than to prevent a soul from passing through the degradation of mental insanity?

While my healing power has been specially effective with, it has not been confined to the brain. I have been enabled to cure many disorders of the eyes and other organs and members of the body such as sciatica and ordinary rheumatism. For these latter disorders I have also used herbs, roots, leaves, and fruit freely. I have *e.g.*, cured a Welsh farm-worker of "the stone" by getting him to chew a certain quantity of juniper berries daily. This poor fellow had been twice in a London hospital, undergoing the necessary painful operation, and he declared to me that he would rather die than undergo it again. Five years have now passed since he took to the use of these berries, and he has been free from the disease, and is so at present so far as I know.

My Observations as a Healer.

DR. J. M. PREBLES, M. A., M. D., PH. D.

Part II.

Professional Error. The great error of physical is, to treat the effect or expression instead of treating the primary cause. Remember this and for all time—this logical statement that an effect is always involved in producing cause! A cold, stiff cadaver is an effect. No treatment would restore it to life. Suppose a strong, robust person is stricken dead by a stroke of lightning; did a diseased body cause or add to the cause of that death? No; but the lightning depolarized the etheric particles of the inner spiritual body; paralyzing the nerve centers and so caused immediate death.

The Essentials. Two things are mentally and morally indispensable to the Healer. First, having a sound body, he must fraternally and parentally teach the people how to beget the coming race; and secondly, he must search chemically and psychically to primary and secondary causes of disease and to teach people how to live, rather than remedying effects.

The most potent remedies for causal treatment are, Thought, Suggestion, Magnetism, Will Power, Mesmerism, and a sterling faith.

Thoughts, as some uneducated persons state, are not "things" in the common dictionary sense of the word; for things pertain to the five sense perceptions; they have length, breadth, thickness and weight. No logical thinker would say, "My thought

weighs a pound," nor would he talk about the shape of his thoughts, whether square, triangular, or trapezoidal in shape. Thoughts are not particled specks floating around promiscuously in the brain, something as wigglers skip and wriggle around in a barrel of summer rain water. Neither can you smell or taste or bite a thought.

Thoughts are refined, etheralized forces projected by the will, through the cerebral congeries and cells from the conscious spirit or Ego.

When a profound thought-force is projected from the brain center by the will, this thought or thought-force does not leave the brain, but produces a vibratory motion on the ether, which pulsing motion, extending, impinges upon the aura of the patient, entering into and stimulating the cells and nerve-centers, so restoring balance, harmony and ultimate health.

The phrase, "transmission of thought" should be, the transmission of forces, motions and vibrations. These if in tune with the good and pure, and inspired by exalted motives, produce tonic and healing effects. Personally, I have transmitted an imbedded thought-force into bits of paper and of cambric; and forwarding them by mail, have helped and healed the sick, hundreds of miles distant.

Consider that thoughts and ideas are not synonyms. They should never be used interchangeably. Thoughts are ever-changing because of conditions and unavoidable circumstances. Briefly, they are related to the intellect and are manifest as in

emotions; while ideas are related to fixed principles, and being innate, are as fixed as the very stars. These may both be illustrated in the life of Columbus, who amid conflicting thoughts of Hope and fear, toiled for seventeen years to procure the ships in which he discovered America; but all these seventeen years, he cherished the idea—*from fixed idea*, that there was land in the west; and this idea, in connection with the compass, skill and the will, discovered a continent. Men of ideas and will, constitute the world's heroes and healers.

What is the difference between Drugs and Medicines? The difference is this: Drugs, often poisonous, depleting the vitality, include all substances which are not foods, which do not make pure blood, which do not nourish or build up muscle, tissue and the nerve cells of the organism. These drugs, poisoning, polluting and loading down the system, slowly exhaust and finally kill the patient.

But medicines have a wider and very different range of substances, methods and uses, such as extract from roots and herbs, Osteopathy, steam-baths, magnetism, electricity—everything in fact from the sixteenth of a grain of strychnine to a bowl of catnip tea.

Kinds of Disease. As there are two kinds of disease, organic and functional, there is something of what might be called a mystery in the application and the effects of medicine; for instance, the same potency and quality of medicine will not always act precisely the same with the same patient at

different intervals; and because the system is continually changing. Again, a dose of opium stupefies the brain whilst a minute dose stimulates.

Homeopathic and Eclectic remedies in connection with magnetism, electricity and psychic treatment, may all be used, as was the custom among the more enlightened ancients. Strabo and his patients sat in silence till the inspired oracle came, touched and healed them. Esculapius healed in a grove, stroking the patient with his hands, breathing upon them and also using mesmerism. Galen and his colleagues employed poultices of figs, oil, vinegar and prayed to the gods. Jesus healed by the word, the will and the laying on of hands. The laws of healing were the same in all past ages.

This twentieth century is a period of profound research, hidden things being brought to light, and eclectic Healers have the moral right to traverse the earth, the heavens and the hells in search of truth, in search of restorative remedies, visible and invisible, to heal the sick and restore humanity to health of both body and soul.

Death-only a Transition.

"There is no death! What seems so is transition;
This Life of mortal breath
Is but a suburb of the elysian
Whose portal we call death.—Longfellow."

DEATH is an unexplored region—an unexplained phenomenon. Whatever knowledge we possess of it is

uncertain, vague and unsatisfactory. Though there has been a science of Life (Biology) there appears to be no definite system of knowledge as regards death.

Men fear to die, says Bacon, as children fear to go into the dark.

History, Philosophy, Poetry, Religion and Science have each made its contribution to this dread theme but all are marked by an essential vagueness, and every avenue of approach to this unsurveyed land seems darkened by impenetrable shadows.

History simply accepts this phenomenon of death as an inevitable fact; philosophy finds death an unwelcome guest, the phenomenon of not being amongst the mysteries of being. Poetry draws near death only to withdraw in terror. The greatest contribution towards this theme has been from religion. Last comes Science with its so-called 'natural laws' to push its way into this silent land and we are at last confronted with a Scientific treatment of death.

Death is the greatest calamity as well as the destiny of man.

No matter how long and how gallant the fight with death may be, the contest always ends in one way; the moment comes when the anxious watchers say to one another, "It is all over. He has gone and we see his face no more however much we yearn for it."

Do we see all there is to see when we follow the last struggles of a dying man?

It is an illusion common enough to think that we see all there is to see and hear all there is to hear. Take, for instance, the colour spectrum; beyond it on both sides there are invisible rays—heat rays on one side and the chemical rays on the other—which are quite invisible to us.

We believe not only in things which no one can see (e. g. air), but also things which not one of our senses can recognise and for the existence of which we have to fall back upon faith. From this witness of sight and hearing there surely is a higher tribunal to which there lies an appeal.

Let me try to put the too familiar question in a light by a simple illustration.

Suppose we had lived all our life at the neighbourhood of a great mountain railway within sight of a great tunnel and that our knowledge was strictly limited to what there was on the side we occupied and that we ourselves had never seen the plains beyond or met any one who had seen them. The mouth of the tunnel was our world's end. We have watched trains day after day coming from our neighbourhood, climbing the ascent, slowing up as the ascent became steeper, coming to a standstill as they approached the black abyss in which the journey seemed to end, but then they have been borne into the darkness out of sight, out of touch, out of hearing, even the last rumble speedily dying away into silence and suppose that was the very last we ever heard of them, what would we think?

Would we feel constrained as each train passed out of sight and hearing to say, "It is all over" or would there be some court of appeal from the sorrowful verdict of sense?

We are supposing for the sake of our illustration that we know nothing of that further side. Is there nothing on this side to make us pause before we accept the tale of sight and sound, or rather of darkness and silence? Now let us try to think.

Who laid the long line of rails leading up to this dark hole in the mountain and why were they laid out at all? Would they have been laid if that fathomless abyss of darkness into which we were peering were the terminus?

Or look at the engine. What a marvel of skill and workmanship it is? What mighty force has it shewn in bringing the heavy train from so far and up that steep ascent and though it has been slowing down and now is standing it seems to have the same force latent in it.

As these marvels of mechanism pass one after another into the darkness, is it not more likely than not that they were going somewhere and have some further work to do beyond the pass?

Or again watch the passengers as they enter the darkness of the tunnel. Some of them are perhaps nervous and feel as if they would never come out again alive, but that is not the prevailing mood which is a quiet confidence. Though they were going into utter darkness, they have the idea that

it is not far very long and they fully expect to see the light on the other side. Is it possible that all these people can have been duped by those who induced them to take this journey?

Now apply our little illustration to the great facts of life stretching away back and back through ages, æons of the past, leading on and on and up by an ascending path which has marvels in its construction far beyond that of any mountain railway in all the world; the rails have been laid and these rails have as their terminus a black hole! Incredible. That black hole cannot be an abyss. It must be the entrance to a tunnel, leading as tunnels usually do through darkness into light.

So is death—it is the tunnel—the passage taking us through darkness into light.

Can we imagine it was all for fun, for no other purpose than to be deceived and mocked by the Creator—the author of our being?

It would be a far more reckless waste for God to create us in this way and to persuade us to undertake a journey the result of which would be to enter the abyss of a tunnel—darkness, void, silence, death than if a railway company sent up engine after engine to pass into the darkness and be used no more.

Could God be so silly and cruel as to create this marvellous piece of mechanism, the human body, only to break into pieces soon after it has been constructed?

And does not even Nature herself which at

first sight seems against us, give us many a hint which confirms our hopes—the night tunnel of sleep with waking in the morning, the grub passing into the chrysalis and it into the butterfly, the seed falling into the earth and dying that it may rise again?

There is no wire but there is a wireless communication going on continually with the region beyond. The messages are not heard by all, but there is a way of receiving them from the other side. No eye can see them pass. No ear can hear the mysterious vibration. But if we put ourselves in the right attitude, if we make our soul a genuine receiver we will hear the voice and it will be no longer a hope or a reasoned argument or a deep intuition but it will be a knowledge.

All that is within us is on the side of life, it is only that which in its very nature is perishable and passing which takes the other side.

The mind, conscience and heart all protest against death having the last word.

Through toilsome eternities of gradual development man has come to be what he is and still despite the distance and the darkness what was, again, may be. *(The Hindu Spiritual Magazine.)*

Meditation Thought

FOR FEBRUARY.

There is harmony in and around me.

FOR MARCH.

I develop psychic sensitiveness.

FOR APRIL.

I live in Wisdom.

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Message of Flowers

By LOUISE ALDEN, F. I. A. Sc.

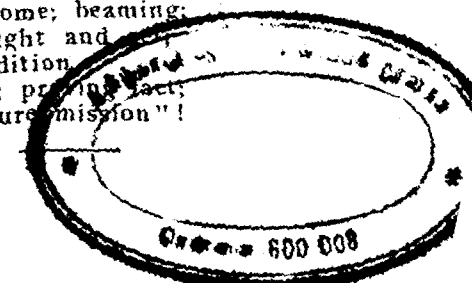
Study us. Love us. we have much to tell you?

"Flowers are my inheritance,
And I claim them, all;
For my father gave them me,
Long before "The Fall;"
And I use them, every one;
Pretty, coloured, pleasures!
And commune in spirit free
With my precious treasures."

"And they answer back again,
To my spirit's babble;-
"We are little Spirits free,
Come to join the rabble
On the earth plane here below,
Bringing odours heavenly;
Music too from other spheres;
Tongues of softest melody."

"Speaking low to weary ones,
Of the joys above them;
Calling them to,—"Rise and Come,"
Where we all can love them,
Into fragrance and perfume,
Into Songs of gladness;
Leaving far below all cares,
And their time of sadness."

"Taking odours from ourselves
Into their own 'seeming';
Sending fragrance out again,
Radiant; gladsome; beaming;
Purifying thought and
Perfecting tradition;
Curing fiction; proving fact;
That is our pure mission!"



My Heaven

BY MR. JOSEPH WARR.

(U. S. A.)

In that heaven prepared for me,
The floor is with patines of gold inlaid;
Of sapphire blue the high dome is made;
The walls with the pictured stars are hung;
The sun and the planets are lights uphung;
A glorious heaven to see!

Would I travel leisurely,
I will take my way on a beam of light,
Through starry distances wing my flight;
If I would a hastier mission try,
On instant wings of thought I will fly,
In a heaven of liberty.

Its rest is activity;
Its peace the sweet spirit of Jesus imparts;
Its joy is reflected from other hearts;
The wisdom of God all its power brings;
So that we can create even living things;
For heaven is heavenly.

O, where will this heaven be?
Where God is, he is everywhere.
We know of Him here, but will know Him there.
And the dearest now, will be dearer still,
Eternal love shall our spirits fill,
Where love is, heaven will be.

From earth our spirits are free,
For sometime we pass to another sphere,
But the pearly gates are open here.
A kindly deed in charity done,
A cup of cold water to a little one,
Will open the portals to thee.

For heaven is charity.
Yea, none are all good, nor all evil are,
And we with our neighbor this heaven will share.
In love, not in rituals, dogmas and creeds.
The presence of God fills the spirit needs;
And all may in heaven be.

Yes, heaven is purity;
No evil is able to enter in;
In love there never can be a sin.
We are not all perfect, but heaven is pure,
Wherein we do right our reward will be sure,
For heaven is equity.

But will not heaven be
A mansion that Jesus hath gone to prepare,
With diamond walls that are built four square,
Whose gates are pearl & whose pavements are gold?
No; never the value of love has been told,
And love will our heaven be.

And love is divinity;
Supremely it rules in the boundless bounds,
And holds the vast spheres in their trackless rounds,
Yet softly it breathes as the zephyr that blows,
To woo the perfume from the heart of the rose.
And love my heaven shall be.

A Tract on the

Usefulness of Spiritualism

[BY THE NATIONAL SPIRITUALISTS' ASSOCIATION,]

(U. S. A.)

An oft repeated question is: "What use is Spiritualism?"

It would seem the reply is self-evident; but many persons cannot understand the great need of the truths unfolded by spirit communications, nor the benefits obtained therefrom.

This essay can only outline these; for the truths and benefits are written in many books and expressed in thousands of human lives.

A denizen of or visitor to an unknown country usually obtains interested auditors to listen to his descriptions. Every detail of that country, its climate, people and customs are supremely interesting to the hearers. Should not such details be yet more important and interesting to earth dwellers when one from the spiritual planes of life comes to tell them of its people, customs, life, how formed, where located, occupations of residents, possibilities of life therein, homes, schools, meetings, unions of those related by love and consanguinity, etc.? For all of us are going to that spiritual world; and but few expect to visit the foreign land we have heard was explored in some remote part of the earth. The spiritual planes of life after death on earth would appear to be more supremely of interest to us, and, indeed, that is true of most

people. Thus, the search for such information has attracted many millions of people; and they have obtained the desired knowledge and communications.

When a loved one goes to a foreign country they who are left behind anxiously await the mail to bring a message. And now the message is expected from the one who has journeyed to the spirit world. Such messages are obtained and the gloom of death has been dispelled. Instead comes the exultation of the arisen ones that they have gone into a larger life of joy and utility.

Thus despair and sorrow have been taken from human lives.

The grave is no longer an affliction that has no panacea; nor is death a mystery. All ideas of affliction sent of God is banished and the edicts of nature known to be the fiat of law.

Supernaturalism is destroyed and naturalism shown to be the eternal law, with blessings and not afflictions the paramount condition of life.

Spiritualism has brought incessant blessings to the spiritually minded; has brought knowledge to every earnest seeker; has caused morality, virtue, honour and justice to be better expressed in human lives than ever before.

Science, art, music, mechanics, literature and all concomitants of human progress have been accelerated and unfolded by Spiritualism.

Religion is expanding from creedalism and ceremonialism and belief into philosophy, naturalism, knowledge, responsibility of life, divine

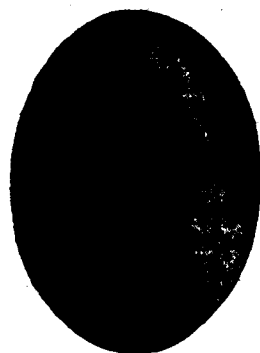
inheritance for all, universal salvation, eternal progress, inevitable consequence, spiritual life, altruism and eternal utility. The eternal God, or good, is acknowledged; and Christ is a force of incarnation for every child of immortality.

All shall inherit immortality; and all shall go forth into a continuity of progressive unfoldment.

"All are but parts of one stupendous whole, whose body nature is, and God the soul."

Spiritualism as I understand it.

By J. M. PREBBLES, M. A., M. D., PH. D.



Man, in his inmost, a potentialized portion of God, who is Spirit, essential and infinite, continues his conscious and individual life, after the event called death.

(2) He takes with him to the invisible beyond, consciousness, intelligence, memory and moral attainments—in a word, his individuality, plus his external personality.

(3) His life in these invisible

and more ethereal realms, is just as real and more spiritually substantial to him than it was in this sphere of mortal existence.

(4) The future world affords equal opportunities to all and brighter, better facilities for progress than does this competitive, selfish, warring world.

(5) Man, as a thinking, rational being, a moral actor, is inspired by highly unseen intelligences and is also, under certain conditions, subject to low obsessional influences from the under-world spheres of darkness.

(6) Within the physical body there is a partiled soul-body, the intermediary vehicle between the ego, the conscious immortal spirit, and the grosser physical body.

(7) The future life is a conscious, breathing, thinking, acting, exploring, discovering, unfolding life; and all the good, the true, the beautiful gained and practically lived here, is retained beyond death's peaceful river.

At this crisis, death, every person, by the force of fixed law, takes his position as a progressive soul in the higher spheres or remains an earth-bound spirit, the subject of regrets, of remorse, and yet with opportunities for unfoldment. God's wisdom and love spans all worlds and the Christ-spirit of love and tenderness is calling—continually calling. Come up higher; and this voice will continue till harmony reigns throughout the measureless universe.

Meditation Thought

FOR MARCH.

I develop psychic sensitiveness.

FOR APRIL.

I live in Wisdom.

FOR MAY.

I realise GOD in Nature.

FOR JUNE.

I have a Magnetic Personality.

Our Picture of Dr. Peebles.

(ONE OF THE MOST REMARKABLE MEN NOW LIVING.)

We have presented in page 56 of this issue, a portrait of our dear Doctor and Associate, who is acknowledged by the world as one of the most *remarkable* characters and makers of history to-day.

Dr. JAMES M. PEEBLES, M. A., M. D., PH. D., etc., has completed his Ninetieth year on the 23rd March 1912. The life sketch of our esteemed Doctor is very interesting and the following reprint from the "American Globe" will be greatly appreciated by our readers and Brethren of the Indian Academy of Science.

And why remarkable? Notwithstanding his advanced age, he is as straight as an Indian, tall, well-balanced, full of vital force and energy and is hale and hearty, working, writing and lecturing each day from 12 to 16 hours. And how does he accomplish his work, maintaining a buoyancy and vigor to be envied by a man of fifty years his junior? In three words, his secret is given: "I behave myself." Asked to what he attributes his good health, he says:

"For sixty years I have eaten no animal flesh, fish or fowl. Nothing would induce me to eat the dead carcass of a dirty, filthy, grunting, scrofulous tainted hog. Nor do I eat pickles, or black pepper, or mustard, or catsup, or old cheese, or sauerkraut or boiled cabbage or hot cakes. I use no tea, nor coffee, nor wines, nor liquor, nor tobacco; they are expensive, useless and injurious. I live hearty

and well on wheat, corn, rice, barley, eggs, cream, butter, nuts and the delicious fruits that grow in the sunshine. My brain was never so clear and I could never write so easily as now. I obey nature's laws so far as I possibly can and have unbounded faith in God."

The doctor calculates to live to 100 years of age and he has written a book entitled "Death Defeated, or How to Keep Young," or how to live for a century and grow old gracefully. "Dying early," he says, "is a bad habit; and disease not inherited, is sinful."

Surely he is a positive living demonstration of his teaching, unlike many of the impostors who spring up, mushroom like in the night, advocating how to live forever, only to die off as quickly as they came.

As a physician for about sixty years, he writes from an experience that few men have been privileged to gain. Graduating from the Philadelphia (Pa.) University, he followed the books, but soon reformed, becoming Eclectic, using no drugs, but relying more upon Suggestion, Magnetism, Electricity and proper foods, deep breathing and hygiene.

In his writings he firmly states his views in no uncertain manner; is keen, incisive and logical, sarcastic at times, and scathingly severe upon the shams that affect private and social life.

As an accomplished debater, preacher, scholar, physician, author, lecturer, peace commissioner and United States Consul to Asiatic Turkey, he

has been a mighty factor in shaping the trend of the world's thought. For seventy-five years he has been on the public platform, beginning as a youth of sixteen years and lecturing upon Temperance, Anti-Slavery, Woman's Suffrage, etc. He is rigidly opposed to vivisection and has waged a most relentless war on vaccination, pronouncing it a curse and an abomination. A large volume is devoted to this work, entitled, "Vaccination a Curse and a Menace to Personal Liberty." In it he has gathered much valuable evidence and data, proving that vaccination when it takes, is a filthy poison, causing all manner of skin diseases, tumors, eruptions, cancers and paralysis.

Probably no man in the United States has had so wide an experience, and taken such pains to study the comparative values of the various religions of the world than Dr. Peebles. In his search for truth, his travels have taken him across the American continent 150 times, across the Atlantic ocean 19 times and around the world five times. And at this age, contemplates another journey! Think of it! With the whitened hairs of 90 winters, yet crowned with the enduring glory of a brilliant intellect and rare ability, this grand and mighty apostle of truth, determined and firm as the rock of adamant, with dominant and persistent will power, dares again to circumnavigate the earth in the interests of humanity, investigating religions and gathering data for another large volume. Already he has written some forty books and pamphlets.

The last is a massive volume of 600 pages, 1 Dollar & 75 Cents, entitled "Five Journeys Around the World," giving a lucid description of the races and nations of the world, their religions, customs, laws, habits, peculiarities, forms of worship, etc., the whole being profusely illustrated with half tone pictures of old ruins, temples, natives, scenery, distinguished men and women he has met, etc., for he says, "I have been the guest of maharajahs, kings, princes; and have tented with peasants and savages." India with her magic and quaint cults and customs, is much discussed, for he was closely connected with Col. Olcott and Madame Blavatsky and many distinguished Oriental scholars. As an occultist he has probed the realm of the future world, and has written a pamphlet on "How to Converse with the Spirits of the Dead," price 25 cents.

Among the notables he has associated with in this country and in Europe, are Emerson, Walt Whitman, Longfellow, Theodore Parker, George Francis Train, Ulysses S. Grant, William Lloyd Garrison, W. T. Stead, Alfred R. Wallace, Sir William Crookes, Gerald Massey, Victor Hugo and Prof. William James. To enumerate the many offices held in various associations throughout the world and to describe the large quantity of diplomas both honorary and merited, would doubtlessly prove too tiresome for the reader. His life has been a continuous labor for the good of humanity, for he is a humanitarian in the best sense of the term.

He says:

"There is nothing like the turning, whirling grindstone of toil to put an edge on the steel of humanity. Laziness I abhor and consider industry the best stuff for the making of saints. Books feed me while parlor talk and babble starve me. I have no conception of tottering down the decline of life. The phrase is beyond my comprehension. I expect to work on the very morning of my departure and sleep into the better land of immortality at the sunset of the same evening. Personally I am too busy to think about death, and there is, anyway, too much fuss made about dying. It is nature's process of laying down a fleshly burden—a hatching from the old shell and the rising up into the brightness and blessed beatitudes of immortality."

Choosing Los Angeles, California, U. S. A., as the most equitable climate in the world, he is located now in Highland Park, and his many books are meeting with a ready sale, by mail, from Peebles Publishing Co., 519 Fayette street, Los Angeles, Cal. U. S. A. Many people are sending stamp for information and his new catalogue.

In the true identification of the Spirit with Supreme Being, the individual spirit becomes divine, or rather resumes that divinity which is always inherent in it, constituting the inmost of every being.

(*Lr. Peebles.*)

SUPPLEMENT TO SELF-CULTURE

MARCH 1912.

(ECLECTIC HEALING)

Editorial: Instructive articles on the practical phases of Eclectic Healing will henceforth appear in this supplement, which is a new feature introduced here not only to interest the Associate Members of our Academy, but also to instruct the Members of the Eclectic Healers' Guild:—a guild it is, started as an auxiliary department of instruction to the Indian Academy of Science.

Within the short interval of two months many have enquired for particulars about the guild and several have been co-operating with us in this new field. The membership in the guild is open to all classes of healers, medical and non-medical, for the promotion of Health and Longevity of the human race in general. It is right that every reader of our Journal should enrol for the Membership in the Guild. The Admission fee is Rs. 6, Sh. 8; or Two Dollars. The Annual Subscription is Rs. 2; Sh. 3; or 75 Cents. Do not fail to give this your immediate attention.

... ..

Prof. S. N. Bose and Mr. A. T. Bose of the School of Hypnotism, Calcutta, are hearty sympathisers of our Guild, and already they are doing yeoman service for the promotion of Psychic

SELF-CULTURE SUPPLEMENT.

Healing, a phase of Eclectic Healing, by their able exposition of its principles through the columns of 'Hypnotism and Occultism,' the official monthly Journal of their School. We wish them god-speed in their laudable work. And Prof. Bose is a Fellow of our Academy!

Eclectic: This word takes its origin from the Greek *eklogos* to select. Archigenes and some others selected from all other systems of Healing what appeared to them to be most rational. Hence they were styled "Eclectics." This rational system of Healing which combats disease by using remedies provided by Nature is what we term as Eclectic Healing.

For the present we confine ourselves to the treatment of the following important branches of Healing:— Suggestive and Psycho-therapeutics, Vitaopathy, Hydropathy, Osteopathy, Occult Healing, Chiropractic healing, Mechano-therapy, Physio-therapy and other systems having for their basis all the *natural* healing methods.

Health Your Rightful Inheritance.

There is enough good health floating about in the universe, at the present time, to give each man, woman and child a full quota. If you are not receiving your share, it is due to the fact that you are in error, somehow, somewhere.

You have tried, to be sure, to maintain your health; in fact tried every method and system

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known to science, so far as you know, and yet you are afflicted—suffering, body and soul. "You have almost despaired of ever regaining your health, or even of securing permanent relief. This has prevented you from making the best of your latent talents; it has robbed you of the advantages of many golden opportunities which have been presented to you. In fact it has deprived you of that force which gives Power to Man: **ESSENTIAL FAITH.** Yet strange to say, the few who are absolutely beyond hope of restored health are very small in number. The "never-give-up-while-he-has-a-plank-to-stand-on" disposition has won many a battle even in the face of apparently certain defeat and destruction. It will win in the battle you are making for health. The **DETERMINED WILL**, overcomes all obstacles. You shall then, **WILL**, to maintain perfect health, if you have it; and to regain it, if it has been impaired. "*Where there's a WILL there's a WAY.*" (The Nation's Health.)

Finer Forces employed in Healing

By JAMES L. MACBETH BAIN, F. I. A. Sc.
(London)

There are finer forces employed in Healing which touch the very springs of life, and they work in and with the causes of disorder and the sources of health.

Of which Psychic or Magnetic nerve energy which works in healing as normal and abnormal, ordinary and extraordinary, is one of them.

Under this heading falls the great subject of so-called "spirit-healing," or healing in which the healer is a medium through whom a spirit-healer works. I have the right to speak with authority, though not here the possibility to speak fully on this great subject, for I myself have for years practised normal psychic or magnetic healing, wherein works the finest force of all, even the Holy Spirit, the one Power of Life, and that with very beautiful results. And I have been singularly privileged in seeing, through my wife's work as a spiritual-magnetic-healer for over ten years now, the truly astounding fruits of what I call extraordinary or abnormal healing. To eyes that have never seen have been given sight, and to ears that have never heard have been given the power to hear through her ministry. Paralysis, palsy, and all manner of "incurable" diseases have been cured. She was born with the gift of healing, and even as a little girl she was in request for the cure of rheumatism and other simple ailments. One of the most beautiful of her youthful experiences was such as reminds one of the classic story of Elisha and the son of the Shunamite; and yet she has told it to me as if it were hardly worth telling! She was in Germany staying with some friends. Here she used to visit some cottagers. One day she was met by grief instead of joy on entering a home, for the child of the home was already laid out for burial. As soon as she saw the body she felt that the subtle chord which

attaches the soul to the body had not yet been severed in that child's life, and having obtained permission to remain alone in the "death chamber," she undressed herself and laying her warm young body by the cold body of the child and breathing over its heart, she imparted to that body the vital magnetism needful for the return of the soul to it. And the soul came back to the supposed dead body of the child and dwelt there; and she had the joy of giving back the child alive once more to the sorrowing parents. Of course the child was not dead. For, once the thread of life cut, there is no power among men that can restore to life.

Affirmations for Health.

Retire into a calm room. Sit at your ease. Close your eyes. Breathe deeply and concentrate your attention on the following Auto-suggestions

I want Health.

I am well.

I am radiant Health.

Sickness cannot touch me.

Do this exercise daily for 30 minutes.

Message from the Planet-Mars.

I was sitting outside, looking at what I thought was Mars, but could get no impression of any kind, until on the 27th of October. I was sitting in my room, my thoughts directed to Mars, when the following panorama passed before my mental vision, as plainly as though viewed with my physical eyesight.

I saw two men of aristocratic appearance, who seemingly possessed great authority, preparing an instrument through which to communicate with the earth. They seemed to have before them on a table, bottles of green glass, closed with a cork, which was joined to a glass tube, about four inches high and an eighth of an inch in diameter. On the top of the same was placed another glass tube of the same size, but in a horizontal position and closed at the end on the left. At the other end of the tube was a drop of clear water, or what seemed like water, and in that drop was the real power or substance for communication between the earth and Mars.

Finally I saw a sailboat which started out from the shores of a great lake. The boat and the water had the appearance of pure silver. Then I saw a great city with absolute silence, and every building and street seemed to be made of pure silver.

(Oscar P. Laurence.)

Confirms Discovery of Life on Planet.

Astronomer's Wife Says Canals Made by Martians.

Mrs. Mabel Loomis Todd, wife of a noted astronomer, Prof. David Todd, herself a noted lecturer and writer on astronomical subjects, confirms Prof. Percival Lowell's discoveries of life on Mars. She declares that she has seen canals on Mars made by Martians, and that they could be none other than of artificial origin. They are absolutely straight and regular. She says that the most popular belief regarding Martian canals is that what is seen is not the canals themselves, but vegetation growing along the banks.

(*Astrological Bulletin*.)

What a student of our Academy says

I hope to write shortly with regards to the results of my developments. But I must beg to express to you my quota of praise for a benefit I have lately derived from the breathing exercises. I was suddenly attacked by bronchitis followed by catarrh of the nose for seven days, that during this attack my head was heavy and my nose was all shut, and constant coughing took possession of my chest or the bronchial tubes. But am glad to say I did not use any Physician's prescription of any mixture whatever, only pure water and breathing and auto-suggestion according to the exercises in our Courses, cured me from this noxious and pestilence disease. My friends were wondering why I do not

drink any mixture and still am improving, but I always tell them I take natural treatment. Because I felt within myself I shall be better cured by our Exercises (breathing) than by resorting to Physician's prescriptions and medicines. This is my own experience and I strongly recommend the exercises embodied in the Courses of Lessons of the Academy to all the members to follow suit and not allow themselves to be led astray by those who do not prove a thing before passing judgment.

I remain, Sincerely yours,
J. A. BINEY, A. M. I. A. Sc.
Onitsha, Southern Nigeria, W. Africa.
7th October 1911.

What great men think of Phrenology.

"Whoever calmly considers the question cannot long resist the conviction that different parts of the cerebrum must in some way or other subserve different kinds of mental action. Localisation of function is the law of all organisation whatever; and it would be marvellous were there here an exception."—*Herbert Spencer.*

"If a man wishes to know practically what he is made up of, if a man wishes a knowledge of human nature for definite practical purposes, there is no system which will aid him in acquiring that knowledge like the system of Phrenology."—*Rev. Henry Ward.*

"By this science the faculties of the mind have been, for the first time, traced to their elementary forms."—*Mr. Robert Chambers, of "Chambers' Journal."*



SELF-CULTURE

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No. I.

What Does the Bible Teach?

BY DR. J. M. PEEBLES, M. A., M. D., PH. D.

Ask the 167 differing sects to give their answers. Their answers would be a complete jargon of dogmas. Each would say, "My bible, my church, my creed is sustained by the word of God." All know that the Roman Catholic and Protestant versions differ widely upon several doctrinal points. And the differing sects, with their preachers will not exchange pulpit services one with another. In one respect, the Mormons have the advantage, for, in connection with King James' version, they have the Mormon Bible corroborating it, so they state, and further, Mormons profess to be Christians *par excellence* and accordingly, upon their great Mormon Temple in Kirkland, Ohio, was engraved these words: "The Latter Day Saints of Jesus Christ."

Bible Witches and Wizards.

The bible teaches the existence, in unmistakable language, of witchcraft, and what is to be done with witches and wizards. Here are the proofs and directions.

Manassah "used enchantments and used witchcraft and dealt with a familiar spirit and with

wizards."—II. Chronicles, xxxiii., 6.

Isaiah speaks of wizards "that peep and mutter."
—Isaiah, vii., 19.

Samuel (I Samuel, xv., 23) and Micah (v., 12) and Nahum (iii. 4) and Paul (Galatians, v., 20) all admit the reality of witchcraft.

Sir William Blackstone says: "To deny the possibility—nay, actual existence—of witchcraft and sorcery is at once to flatly contradict the revealed word of God in various passages both of the Old and New Testament."

Sir Mathew Hale says: "The Bible leaves no doubt as to the reality of witchcraft and the duty of putting its subjects to death."

"I should have no compassion on these witches," said Luther; "I would burn them all." (Table Talk.)

"Thou shalt not suffer a witch to live."—Exodus, xxii., 18.

"A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death."—Leviticus, xx., 27.

"One thousand," says the Truth-seeker, "were burned at Como in one year; eight hundred perished at Geneva in three months; eighty were burned in a single village of Savoy; nine women were burned in a single fire at Leith; sixty were hanged at Suffolk; three thousand were legally executed during one session of Parliament, while thousands more were put to death by mobs; Remy, a Christian judge, executed eight hundred; six hundred were burned by one bishop at Bamberg; Boguet burned six hundred at St Cloud; thousands were put to

death by the Lutherans of Norway and Sweden; Catholic Spain butchered thousands; Presbyterians were responsible for the death of four thousand in Scotland; fifty thousand were sentenced to death during the reign of Francis I; seven thousand died at Terev; the number killed in Paris in a few months is declared to have been almost infinite. Dr. Sprenger places the total number of executions for witchcraft in Europe at nine millions. For centuries witch-fires burned in nearly every town of Europe and this bible text, 'Thou shalt not suffer a witch to live,' was the torch which kindled them."

Thus wrote John E. Reusburg, and continues as follows: "only a few years ago, in the province of Novgorod, Russia, a woman was burned for witchcraft." None can deny the bible accounts of witchcraft and the strict command of the bible to kill witches. These are the words: "Thou shalt not suffer a witch to live."

Speaking of biblical witchcraft and its consequences in Europe, we must not forget that in our country—termed "the land of the free and the home of the brave," witches were persecuted, imprisoned and hung. In the time of that great Calvinistic religionist of New England, the Rev. Cotton Mather, witchcraft was a common belief; and witches were hunted from town to town. We have all read of and sympathized with Giles Corey, of Salem. In the Examiner Edward C. Towne told the people "that 50,000 children under the age of five were put to death by the Roman Catholic

churches for being bewitched, or emissaries of the devil."

But enough. Is it asked, What do you think of the bible, doctor, as you have been termed a bible man? Just this: It is a bound volume of some sixty books, written at different periods of the world, by different authors for different purposes, some of whom were straightout materialists. Listen:

"The dead know not anything, neither have they anymore a reward, for the memory of them is forgotten."—Ecclesiastes, ix., 4—5.

"They are dead; they shall not live, they are deceased, they shall not rise."—Isaiah, xxvi., 14.

"As the cloud is consumed and vanishes away, so is he that goeth down to the grave, he shall come up no more."—Job, xiv., 14.

"Man hath no pre-eminence above the beast, all go unto one place."—Eccl.

True, other portions of the bible teach right the reverse of the above passages, constituting a kind of puzzling contradiction. And yet, the bible lives—lives with an increasing circulation, and lives because of the zeal of its believers and more especially because of its spiritual teachings, which, like the stars, dot its dark pages. It teaches the fact of trances, of levitations, of visions and using Paul's words, "The discerning of Spirits." So thinking, honourable persons, sift the chaff from the wheat and compare it with the world's other bibles.

519, Fayette Street,
Los Angeles, Cal.
U. S. America. }

Personal Magnetism

By S. V. VENKATARAMAIA, PH. D. SC., A. M.-I. A. SC.,
(Editor, *Vivekodaya*, Seringapatam, Mysore.)

Personal Magnetism is commonly known as the art of making one's self pleasing to people—impressing them favourably—but we must go down to the bottom of the things and reach the deeper significance of the term. You have been acquainted with people who were intensely magnetic, or you have read of them and have known them by reputation.

Sri Ramakrishna, Swami Vivekananda, Swami Rama Tirtha and K. Subchandra Sen were all very magnetic—intensely magnetic personages—they attracted people by their Personal Magnetism. They influenced people for their good by their strong power of attraction. What was the source of this power? It was a subtle nerve-force that exerted itself through personal will power.

Sri Ramakrishna spread out this force in the unknown and silent corner of the Dekshineswar temple in Calcutta and attracted many a graduate and undergraduate of Calcutta and its suburbs, and was made known to the world as the greatest personage that the world ever saw in this age of rank materialism.

Swami Vivekananda made it his special business to get and keep the attention of the people to whom he addressed himself.

All who were privileged to hear him felt his great and overmastering power as an orator and teacher, and bear testimony even to this day that

he had the tremendous will-power similar to that of a dynamo.

It was the same with Swami Rana Tirtha and Kesabchandra Sen.

Here, then, we have the cause of source of this Personal Magnetism in the will power upon an audience (congregation) to persuade the people to higher and better living. Thus we see in these cases the cause and the effect.

By Personal Magnetism you seek to make people among whom you move in society or in business think well of you. Now, if you want people to think well of you, you must be what you are—you must think of you. Unless you think more of you no amount of personal charm, vocal power, gestures and postures can make you magnetic. So it is said:—

“Hide in your heart a bitter thought,

Still it has power to blight;

Think love, although you speak it not,

It gives the world more light.”

If, then, you would have power upon people in general your thoughts on mankind must be pure and elevating. If you entertain thoughts of kindness, you are certain to reap a harvest of kindness. It is written, “Whatsoever a man soweth that shall he also reap.”

Like produces like. If you would make and have friends, be friendly yourself. A smile begets a smile; so kind thoughts.

The philosophy of this is quite clear. If you are living duly in the vibrations of love and

kindness, all who come in contact with you feel the attraction of your loving and kindly thoughts, and, as a consequence, will be attracted towards and be helpful to you.

“Give love, and love to your heart will flow,

A strength in your utmost need;

Have faith, and a score of hearts will show

Their faith in your word and deed.”

Herein lies the secret of Personal Magnetism. I would now explain that Personal Magnetism is implicit obedience to what is known as the Law of Agreement.

Your thoughts produce (as we have seen above) like thoughts in those with whom you frequently come in contact, with the result that you control them as they are attracted towards you. If we are to control people we must become well acquainted with them—study their moods, their temperaments, habits of thought and environment.

We know that people can be controlled—that they are controlled—religiously, socially and personally and in any way. When we analyse the phenomenon, we find that it is the effect or result of a wonderful cause—the Law of Agreement.

A given train of thought in our mind produces a similar train of thought among the people with whom we are intimate.

This “Law of Agreement” is very widely applied. It can be utilised in every vocation in life—in politics, literature, in the pulpit, at the bar, in mercantile and agricultural life and in the home circle.

In all these vocations, if we would draw people towards us, we must be attractive—magnetic—to them. We must be careful to think about us.

This is Personal Magnetism at work in daily life. The field is a wide one, no one has a monopoly, there is ample room for us all. We must always lead. We must have self-confidence without egotism, if we would control people.

“Do not look for wrong and evil,

You will find them if you do;

As you measure to your neighbour

He will measure back to you.”

“Look for goodness, look for gladness,

You will find them all the while;

If you bring a smiling visage

To the glass, you meet a smile.”

Thus Personal Magnetism is of great value to all who have to live, move, and have their being with people in all walks of life.

Silence.

THERE is such power in silence. The silent forces that are at work in the world are stupendous; possibly most of us do not realize how vast they are. Think of the silence in which Nature works—the rising of the sap, the growth of the bud or leaf, the stillness of the mountains and lakes, the silent falling of the snow.

Silence is healing; it is a restorative power. After noise and rush, jar and fret, how one welcomes silence and how it rests the tired nerves. There is little doubt that much of the present-day

neurotic tendency, might be largely mitigated and overcome if each one sought the silence at regular intervals; the work done would then be more thorough and the breakdown through overwork would be almost entirely unknown. Mr. James Allen, in his new book, “The Eight Pillars of Prosperity,” speaks most forcibly on this under the heading of Economy. I consider everyone ought to read that book, and if its teaching be taken in and absorbed, it would bear untold fruit.

How very few value silence! The undeveloped seem to dread it; only those who have developed calmness and serenity can value it at its true worth. The deeper lessons of the heart can only be learned in silence. Meditation, which is the true source of control and strength, cannot be exercised in noise. The very word Peace, implies Silence—quiet, undisturbed rest. The noisy, restless, fretful spirit does not know Peace.

Silence is fruitful and works wonders. Who does not know the power of a silent tongue, when a war of words is rife? When irritating accusations are made—whether fairly or unjustly—the one who has learnt to maintain silence is the one who overcomes. It turns away wrath; it rebukes unjust or critical aspersions; it calms all irritation, and truly it helps to make rough places smooth.

Where does silence emerge from? Only from a self-controlled being; one who has learnt in silent meditation that the very centre of one's being is the Home of the Divine Spirit of the Universe, and therefore Love. If this is so entirely believed in

and so grasped as to have become "Life itself," what can emanate from that Divine Kingdom within, but the kingly qualities which are the outcome of the Spirit of Love?

Does not God work silently? Oh! so utterly in silence, that where He is there is absolute Peace! He is called "A God which worketh for him that waiteth for Him." (Isa. 64. 4. R. V.) How does He work? In secrecy and in silence. And it is only to those who wait on Him in silence and expectancy, He ever reveals His secrets, which are precious beyond description, and are never withheld from those who truly seek Him in the silence of His Kingdom within.

Is not the building of character done in silence? The silent working of the thoughts affect the outward life and conduct. The moulding is done within, and silently builds the life and character, just as the building of the Temple of old, was done in absolute silence; no sound of hammer or axe was ever heard. Although our God is a God of silence, He is none the less intensely and intimately Real to those who know Him. His Life is the Reality of all Life, of all Love, of all Light and Power, Peace, Beauty and Joy.

Perhaps in some future phase of existence the Silence may burst into song, for it is prophesied, "He will rejoice over thee with joy; He will rest in His Love; He will joy over thee with singing." So "in quietness and in confidence shall be our strength."

(The Epoch.)

The Habit Of Visualizing Our Desires

BY ORISON SWETT MARDEN

The whole world is looking for the man who can get the order, close the bargain, the man who can do things. He is in demand everywhere; no matter how hard the times or how many people are out of employment there is always the advertisement up at the door of every vocation, "wanted, the man who can do things," the man who can carry a message to Garcia. And how rare it is to find such a man! And the pity of it all is that there are so many who could carry the message to Garcia if they were only properly trained. But who ever heard of a youth being taught in school or college that it is the positive qualities which win, that a man with a negative mentality will never become a producer, a creator until his negative mental attitude is changed to a positive creative one.

There are a multitude of men with magnificent ability, but their initiative has never been developed, they have never been taught how to change negative to positive qualities which is comparatively easy to do. They do not dare to begin things which they are perfectly qualified to carry out, having once begun. With the proper early training comparatively few people would be failures.

People who do great things in this world have great visualizing power, the ability to see things mentally, form a definite picture of what they are trying to accomplish, and hold tenaciously to their vision. We hear a great deal about the impracticability

of the dreamer. But nearly every great discovery, invention and achievement in the world's history we owe to the dreamer, to one who could see things before they happened, to men who had the ability to see great cities on alkali plains inhabited only by herds of buffalo, who could picture the wants and the needs of humanity.

People with little or no imagination, who have little ability to visualize, and who only get a dim, hazy outline of their ideal are not the great achievers.

The habit of visualizing, of picturing in a clear, clean cut manner the things which we are ambitious to do and of tenaciously clinging to this vision in all its completeness and entirety while we are trying to realize it, is a real creative force. It develops the model around which crystallizes all our ideals and tends to bring system and order into our lives and to make us work by a program.

Children should early be taught this power of visualizing their dreams, their ideals as vividly as possible. They should learn to construct things mentally first just as an architect visualizes his building in his plans in all its details before it is begun. Children should be encouraged to build air castles, to visualize, to dream, with all the strength, beauty, sublimity possible to their imaginations. Their life work would then be infinitely more effective.

The condition you wish to bring about, the quality in yourself which you wish to develop to

increase your strength, the general situation in life which you desire and long to bring about cannot be over-estimated. The ideal picture of yourself which you hold vividly and tenaciously will be contagious.

This picture of your ideal self, the man or woman you long to become held vividly and tenaciously will be the pattern which your life forces will tend to reproduce. Many people find great help in the constant affirmation of the ideal thus: "I am efficient, prosperous and happy. There is nothing of inferiority about me. If I am the child of perfection, I must be perfect in the truth of my being," etc. The very act of persistently holding in the mind the picture of yourself as perfect, as ideally conditioned as possible is a wonderful help, for it tends to drive out the opposite, the belittling, self-effacing, inferior picture of one's self which we have especially when discouraged, blue or when things go wrong with us.

No person can be healthy, successful or normal, while he carries a sickly, inferior picture of himself, a diseased image of himself in his mind. We must picture ourselves as we would like to be, as we ought to be, as absolutely perfect beings since we are the off-spring of perfection, strong, vigorous, kingly and queenly, before we can realize perfect mental and physical health. For the life processes within us can only reproduce this mental picture, our own visualization of ourselves.

It is a sin to hold an imperfect, inferior, weak, diseased mental picture of ourselves. There

is a wonderful, uplifting, stimulating, encouraging, even *healing* influence on all the functions of the body in holding a picture of your perfect, ideal self, of yourself as you would like to be, as you *long* to become physically and mentally, perfect, complete, vigorous, robust, beautiful, without a taint of weakness or inferiority, and *radiating power from every pore*. Persist in holding such an ideal picture of yourself no matter how much the bodily discord may seem to contradict this picture.

This thought pattern, this mental attitude persistently held will gradually erase the previous discordant picture or image.

There is a wonderful help in thinking of your body as all mind, because science is teaching us that all of the cells of the body are more or less intelligent. Even the bone and muscle cells not only manifest a decided choice of selection and rejection but other signs of intelligence also.

The moment we resolve upon doing some great thing, our inherent forces and powers rush to our assistance and help us to make our promise a reality. *(The Nauticus)*

Meditation Thought

FOR APRIL.

I live in Wisdom.

FOR MAY.

I realise GOD in Nature.

FOR JUNE.

I have a Magnetic Personality.

FOR JULY.

I love the Riches of the Kingdom of God.

An Ideal Prayer

Not more of light I ask, O God,

But eyes to see what is.

Not sweeter songs, but ears to hear

The present melodies.

Not more of strength, but how to use

The power that I possess.

Not more of love, but skill to turn

A frown to a caress.

Nor more of joy, but how to feel

Its kindling presence near,

To give to others all I have

Of courage and of cheer.

No other gifts, dear God, I ask,

But only sense to see

How best those precious gifts to use

Thou hast bestowed on me.

Give me all fears to dominate,

All holy joys to know,

To be the friend I wish to be,

To speak the truth I know,

To love the pure, to seek the good,

To lift with all my might

All souls to dwell in harmony,

In freedom's perfect light. *(Selected.)*

O Lord, purify us with water, purify us with solar rays, purify us with medicinal herbs and, above all, purify us with Wisdom, i. e., endow us with POWERS of MIND by enlightening our intellects—(Rig Veda.)

SUPPLEMENT TO SELF-CULTURE

APRIL 1912.
(ECLECTIC HEALING)

CHROMOPATHY.

Principles of Light Treatment

BY DR. M. E. YERGIN, (U. S. A.)

Analysis of Light. Light is said to be composed of three primary colors,—red, yellow, and blue.

This is true when we are considering *color*, merely. With *light*, this is different. Light ranges, according to the rate of vibration which produces the sensation called color, from a low red which consists of about 400,000,000 vibrations to the second, on up with an increasing rate to the yellows, blues, and finally to the violet, which has a rate of vibration not estimated.

Action of Light. With regard to the effect of light upon the human organism, its actions can be gathered into four groups: a—The red rays are heat-producing and penetrating. The red rays stimulate mental and nervous activity.

b—Yellow is less penetrating, only mildly stimulating, and not irritating.

c—Blue light has a decidedly soothing and quieting effect upon the nervous organism. The concentrated use of blue light for a few minutes, upon the brain, will produce an anesthetic effect.

d—The violet ray, which is beyond the blue in rapidity of vibration, stimulates chemical activity

in the tissues, and is very noticeably destructive of germ life. It is a powerful irritant to the tissues, but has very deficient penetrative powers, therefore does not affect the deeper tissues. Its effect is wholly upon the superficial structure,—the skin surfaces.

Therapeutic Application The therapeutic use of light works out accurately upon the basis of the outline given above.

When it is desirable to apply heat to the deeper tissues and parts, the strong red light is the color to be used. Where it is desirable to impart a tonic or stimulating effect to the nerves, or the brain, the red light also is indicated.

Several French scientists have experimented along this line, and have discovered some very interesting facts. They found the several workmen laboring energetically under a red plate-glass roof were exceedingly boisterous and unruly. They substituted green glass for the red, and the laborers became quiet and controllable.

Finsen evolved a red light treatment for smallpox patients, enclosing them in a room containing only red glass windows. Other physicians who have treated smallpox patients with this method have found that the patients frequently became nervous, excited, delirious, and often had hallucinations, but that after their removal to a room lighted by a sunshine, or white electric light, this condition instantly disappeared.

In observing the effects of light upon processes of the mind, Prof. Akopenka has noticed that

mental activity is most rapid under the red light, slightly slower in green, and very much slower in the violet light. In Switzerland it has been found possible to use the blue light for anesthetic effects in minor surgical operations. This method is beginning to be used in this country in dentistry and the like.

The blue light has a decidedly sedative or quieting effect upon the nervous organism, and is positively indicated in somnambulism, nervous irritability, and delirium. In Vienna, experiments have been carried on along this line by Prof. Schlager, in the quieting of maniacs. The experiments did not develop all that was expected for them in the beginning, but they had a very decided effect in quieting the maniacs. This class of patients were placed in a blue-lighted room, and the effect was instantaneous upon them, quieting those who were impossible to control by other measures.

The violet rays are indicated in certain skin and superficial tissue conditions, where there are bacteria at work.

Know Thyself

By J. M. GANT.

Seek ye first the Kingdom of God and his righteousness and all things shall be added unto you," are words of Divine revelation. In other words, know and understand yourself.

Each of us being made in the image of this superior intelligence, we term God, that is, our

physical and spiritual bodies represent to a greater or lesser degree every element in nature, how is it possible for us to understand anything of this infinite universe unless we understand ourselves.

By understanding our own composition, being a representation of nature in its entirety, though compared to the whole we as individuals are as a drop of water in the sea, still that single drop of water contains every element that the sea contains, so each of us contains all the elements which make the whole, filling our own little niche in space.

If you would understand God, or Nature and its law, you must understand yourself. You cannot understand one without knowledge of the other.

By understanding yourself, though an infinitesimal speck in space, you have upon a small scale a pattern by which you can plan the whole universe.

Not contending that it is possible to know one's self completely upon this plane of existence—and probably not for billions of years hence, still know all you possible can about yourself here and now and in this way you better understand Nature and Nature's Divine law. You will know how to comply with it, and with this knowledge will you be able to be well, strong and happy, and then will life take upon a new meaning for you. The birds will seem to sing sweeter, the sun shine brighter and all will seem so cheerful with not a sorrow or care anywhere.

And so are "all things added unto you."

To accomplish this you must pray from the soul, for Wisdom direct from Heaven. Don't take what someone tells you, especially if such idea was imbibed with his mother's milk. This master mind will direct you to do what it wants you to do. Develop your individuality. Study and work. As to creeds and "Churchianity" I don't know, but I can say that there is no royal road to the unfoldment of spirituality. (*The American Spiritualist.*)

Affirmations for Vitality.

Retire into a calm room. Sit at your ease. Close your eyes. Breathe deeply and concentrate your attention on the following Auto-suggestions. "I am living in the midst of an ocean of vitality and intelligence. 'In God I live and move and have my being.' I am breathing this vitality and strength every moment, asleep or awake. My stomach is vitalized and able to assimilate sustenance and strength from all I eat. I love to eat and absorb strength. I am in tune with all nature and with the healing power of God, and all things are giving me of their life and energy. I see and feel that the whole universe is a vast sea of life and energy and beneficent intelligence and I am a magnet in the midst of it all, appropriating all that I need to build a perfect, healthy body and mind."

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Our Young Pilgrim

Dr. Peebles Celebrates His Ninetieth Birthday.

Saturday, March 23rd was a gala day for Spiritualists of Los Angeles and vicinity. For, the united efforts of its fifteen organized churches under the generalship of Dr. Norton F. W. Hazledine, tendered a reception and banquet to our pioneer worker and pilgrim and traveller, Dr. J. M. Peebles.

The occasion was a celebration of his ninetieth birthday, held in the First Spiritual Temple, taxing the seating capacity beyond the limit. Devoted workers and willing hands made elaborate preparations and decorated the temple in a most beautiful manner. The proceedings commenced at 2.30 p. m. with the general reception, the pilgrim passing with our chairman, Dr. B. F. Austin, through the evergreen archway, lined with representatives of the various churches. Then followed a presentation of the wreath of Friendship and Immortality by a little maiden of some four summers, clad in white and offering words of greeting. This great contrast of youth offering to age this significant token of love presented a most beautiful spectacle.

After this ceremony, Dr. B. F. Austin in giving the address of welcome, spoke most eloquently of the achievements attained by the pilgrim and of his wonderful career devoted to the interests of Spiritualism. No other man, he said, was so widely and well known or had so many friends; indeed, no other man in our ranks was so revered for his unswerving devotion, loyalty to principle and persistent energies in the cause of Spiritualism as our beloved Dr. Peebles. His writings will be read for centuries to come and his name will be honored wherever a few Spiritualists are gathered together. As the Spiritual Philosopher, Dr. Peebles stands at the head of our movement to-day and we have a man, truly great, in whom to trust and reverence for his works' sake. Loud and prolonged applause greeted Pilgrim Peebles as he rose to make response, acknowledging in a most befitting manner, the words of welcome and tribute paid to him on this occasion. Though ninety winters have crowned his head with whitened locks, and snowy white, flowing beard, time rests lightly on him. He stood, erect and tall, strong and robust, intellect clear and sight undimmed, a living example of right living, a monarch defying the onward rush of time's fading processes.

Congratulations were afterward tendered by the representatives of each church, followed by greetings from old friends and workers and the reading of communications from the doctor's many friends all over the world. An abundance of musical items

interspersed the short speeches, making a most pleasant and enjoyable afternoon.

Leading the procession to the banquet hall, where a sumptuous feast was prepared, the pilgrims and the many friends joined heartily in the banquet and many were the toasts offered to the honoured guest. Owing to unexpected crowds of visitors the accommodations were greatly over-taxed.

The evening was likewise devoted to music, short speeches and social enjoyment, and the reading of the pilgrim's message to the world on his ninetieth birthday; a deeply thoughtful lecture, bristling with epigrammatic sayings of great significance to Spiritualists to-day.

Needless to say, the event will be memorable in the lives of all concerned and the pilgrim, showered with hundreds of letters and postcards and orders for books, realizes more and more that his friends are numberless, stretching well beyond the oceans to far distant lands. The hundreds of letters from prominent personal friends, the speeches and congratulations on that day with full account of the proceedings, will be printed and put in book form. Mr. Robert Peebles Smith, the doctor's assistant and secretary, will have the matter in hand. Friends wishing a copy of the proceedings should address him at 519, Fayette Street, Los Angeles, California, United States of America.

—Correspondent.



DR. PEEBLES' MESSAGE

On His Ninetieth Anniversary—
Especially Directed to
Spiritualists

England's late laureate, Tennyson, wrapt for the moment in a vision of prophecy, said:

"I dipt into the future, far as human eyes could
see,
Saw the vision of the world and all the wonders
that would be;
Saw the heavens fill with commerce, argosies of
magic sails,
Pilot's of the purple twilight, dropping down
with costly bales."
"For I doubt not, thro' the ages one increasing
purpose runs,
And the thoughts of men are widened with the
process of the sun.
When the schemes and all the systems, kingdoms
and republics fall,
Comes something kindlier, higher, holier—all
for each and each for all."

Ninety years of age, according to the records of
mother's old bible, and still healthy and hale, a pil-
grim on the road—an Aries man, according to the
stars, and hence a moral warrior for the right.

Ninety years and a banquet instead of a grave!
Dying is a bad habit. The conscious spirit never
dies; and, what is more, it had no beginning.

Ninety years, and welcomed by this crowd of
sunny, happy faces—and citizens of heaven, sons and
daughters of God, every one of you having the in-
alienable right to be healthy and happy and reach
the inviting century milestone.

Ninety years! And, considering the warm hands
I have clasped in faraway lands, the oceans I have
crossed, the passing multitudes grim and gay, sad and
sunny, these, all these, are frescoed on the walls
of my memory, and yet the time does not seem long.
The past, with all its potencies, converges in the
present; unseen influences inspired it and vividly it
now rises before me like a weird night vision.

Possibly, a bit of biography may here be in
place. Born in stormy March, by the Green Mountain
foot-hills of Vermont, fishing with a pin-hook in her
purling streams, fanned by her ozone breezes on the
way to school, wading through deep snow drifts often
above my head, attending the old-fashioned spelling
and grammar school at night. Latin and Greek I
fancied, but abhorred mathematics; and to this day I
hold a fervid grudge against algebra. The science of
forgetting I have not yet mastered. The ghosts of
the past often rise before me.

My parents were fairly pious, father representing
Presbyterianism and mother a straightout Close Com-
munion Calvinistic Baptist, her father being a Baptist
deacon and her brother a Baptist preacher. Sunday,
in some respects, was a day of sadness; and yet, we
joyful lads longed for it, so that we could play cards

in the barn hayloft. There was, and actually is, a sort of fascination in secrecy. My mother, early vaccinated with the virus of New England Calvinism, it often broke out vociferously and in scathing words against the Armenians. We were vividly forbidden to play games, visit the hotel or attend Methodist meetings. These people, mother and her old pastor said, were a very low people; they did not half baptize their converts. Sprinkling a little water on their heads did not wash away their sins. These people, mother said, dressed very shabbily, shouted while their minister was preaching and shrieked while they were praying; and some of them would jump up and down and fall with "the power" and fall into the straw. "Fall with the power!" mother would say, sarcastically. "It is nothing but hysterics." And how her hazel eyes did snap when she said "hysterics."

"No, no," she would exclaim, "My boys shall not play cards, go swimming on Sunday, nor attend Methodist meetings; they are not fit places for children."

This was eighty years ago, and Methodists, in consonance with the great law of evolution, have made great progress, becoming quite a respectable people. As a living example, here is Dr. Austin, our presiding officer to-day, of whom we are all proud. Religiously speaking, he is a reformed Methodist preacher and college professor.

Angels seeing his desire for truth and spiritual knowledge they, with the grace of the gods, snatched

him as a "brand from the burning." They took him out of the mire and the clay of ecclesiasticism and set them on the rock of inspiration. They put a new song into his mouth—a song of salvation. They give him "the white stone" which symbolize realization. And they give him the "new name," a word; and that word was Spiritualism—a word potent and mighty, because rooted and grounded in almighty God, who, in the words of Jesus, is spirit—*Pneuma ho Theos*—the absolute, eternal spirit—the great imminent, immutable and positive mind of the universe. The word Spiritualism is absolutely mighty, because the opposite of materialism and the equivalent of spiritual science, which embodies genuine phenomena and the learned world's highest philosophy, inductive and deductive.

Further, it is mighty, because allied with an adapted to the innermost constitution of man, which constitution requires such spiritual sustenance as inspiration, faith, clairvoyance, trances, visions, heavenly impressions, clair-audience, and messages from the celestial spheres, demonstrating the truth that our loved are not dead, but have been promoted, become dwellers in that many-mansioned house of the father.

Spiritualism, be it remembered, is not a one-sided narrow-gauged concern, but broad and wide and all inclusive, lying at the foundation of every great reform that makes radiant our throbbing humanity, and such Spiritualists as are worthy of the name are earnest, radical reformers, heralding the dawn of

reconstruction and the establishing of the kingdom of heaven on earth.

Ninety years ago—and what changes since! To have talked then of reaching the north pole, of wireless telegraphy, of gramophones, telephones and of flying like birds through the air, would have been considered the wildest miracles and would have called out the conservative cry, impossible! International commerce inventions and discoveries, with many ideals realized, have conspired to make of this century a new world.

The old, at the end of each cycle, dies, that the young and the superior may appear. A truth never dies. True religion never dies. But the theological dogmas of my youth are already dead. It has given me great pleasure to have been one of the corpse-bearers of those priest-begotten doctrines. Irrational creeds and dry confessions of faith have in them the elements of destruction. God, through immutable law, says grow or die. Science, reason and Spiritualism chiseled the marble and unitedly furnished the gravestones for the orthodoxy of my early years.

This is not only a new world, but it is God's world, in which we see yearly more of the divine fatherhood and the tender brotherhood of man. The orient and the occident have anew clasped hands. The Hindu and the American chant in fraternal accord the angelic message of peace on earth, good will toward men—Aryans are they all. Wilder, deeper still—the half-civil Patagonians, the Russian serfs, the Mexican

peous and the mountain Veddahs of Ceylon are, in their inmosts, citizens and co-companions of ours in the measureless seen and unseen commonwealth of God. They have been climbing up through the stone age, the age of iron, the age of bronze, and are still climbing upward towards a more perfected manhood. There is in the universe no such thing as absolute retrogradation. Every step of the prodigal son, away from his father's house, was, spiritually, one step towards it, through starvation-husks and bitter experiences, leading him on to a higher plane of consciousness. Seen from the vision of wisdom, blessed be misfortunes and trials. And beautiful too are tears:

"Men saw the thorns on Jesus' brow,
But angels saw the roses"

Whom the Lord loveth "he chasteneth." You have had your rebukes and your Golgothas and your chastenings. Many have been mine, as a pilgrim, treading along rough and rugged pathways, wading for a time through the deep waters of obsession, tarrying, using Paul's words, at times, among "false brethren," but, in the deepest soul anguish, never did I deny God; never did I doubt the wisdom of guardian angels, and at this moment I can say, with the old psalmist, "Though he slay me, yet will I trust him."

Ninety years ago, by the will of God, I descended from the celestial realms, a conscious electron or spirit-spark, and incarnated in fleshy mortality—

incarnated as a future citizen of universal humanity.

Immortality with but one end is absolutely unthinkable. Circles only are endless. It is the inflexible logic of the super-consciousness that, once in existence, never out of it. Annihilation is an obsolete dream. Man's immortality is sealed, being, as he is interiorly, a fragment of the whole, a spark from the eternal flame, a ray from the infinite sun of being, and, consequently, a pure spirit in his inmost, and as old and divine as God.

Is it asked, What were you doing in that pre-existent state? Ask the dancing, sparkling drops what they were doing in that bubbling, everflowing fountain, before the discovery of America. What was I, the conscious Hindu-Atman doing in that celestial sphere? I do not know—neither do I know what I was doing at the quickening, doing at the hour of birth, nor what I was doing when two or three years of age, but I am very certain that I existed—and I am equally certain that, as a conscious individuality, I did not originate from nothing.

All human pedigrees are, in their divine inmosts, traceable, not to protoplasmic specks, nor apes, nor shaggy-haired orang-outangs, but to the All-Father-Mother of being, the infinite reality. All human intelligences are the sons and daughters of God, one origin, one family, one destiny. Such is my faith in the goodness and wisdom of the infinite and in the present-day ministries from the higher life, that I am literally forced to feel that this life, upon the whole,

is not a charnel house for groans and graves, but a region of beauty and blessedness, of heaven—if we so make it, and of music more enchanting than Beethoven's symphonies. In my higher moments I see good everywhere—good in every human being—all have their guardian angels.

In all my travels and journeys by sea or land no accidents have befallen me; I have found noble and royal souls among savages and those called heathen. If some terrible misfortune were to befall me on a faraway pagan shore, surrounded by pagans and sailor bands on the one hand and Christian missionaries on the other; I should prefer the comforts of the sailors. The oceans have broadened their souls and they practically believe in salvation through good works. Paul said, "By his life are we saved." That is, a practical Christ-like life; which life-principle is within, awaiting the inspiration and opportunity for realization.

In my public ministrations for years I have not breathed the doleful charge, "Prepare to die," but have, rather, said, prepare to live—to live aright. So believing, one is prepared to die; bodily death being the hyphen that connects the two stages of one existence. No true man lives merely in years, but in stirring deeds. He stands in the center of eternity. Suns of progress are ever rising before him: he does not walk by faith alone, but by purpose and will.

In these extensive travels of mine I witnessed

more sea-calms than storms, have beheld more shimmering sun-beams than dark shadows, have seen vastly more smiles than tears, and have heard thousands of merry peals of laughter ringing out from both peasant hut and palace, for a single groan of agony. Surely, God is good; and so optimistic, so alive with faith am I, that I travel on trustingly towards that upper city of immortality, "whose builder and maker is God."

Though now a nonagenarian, life was never so sweet and golden. I look back over the long journey, fangle-footed at times, without a sigh or a tear; nor do I ever pessimistically say, "It might have been."—God's angels knew best. I here feel to quote the words of my personal friend, Walt Whitman:

"All seems beautiful to me,
I can repeat over to men and women, You have
done such good to me,
I would do the same to you:
I will recruit for myself and you as I go,
I will scatter myself among men and women as
I go,
I will toss a new gladness and roughness among
them;
Whoever denies me, it shall not trouble me,
Whoever accepts me, he or she shall be blessed
and shall bless me."

I am too busy to think about death. Burning the body is preferable to burying the forsaken tenement. Mourning garments, useless and often expensive, are but somber mementoes of the dark ages. Black, with its aural emanations, is repellant to the

lovely home-imagery of angelic life. The dying often smile, but never weep. Put flowers on the door-knob and garland the cold form with lilies and wreaths of rose buds and say, Gone before.

Personally, I feel as though I have just begun to live—to see, to comprehend; heights of labors rise above me and I am conscious of the mighty immensities lying in the infinite beyond. Sometimes a sad thought comes to me when thinking that I have outlived so many of my esteemed contemporaries, grand old compeers, such as Davis, Tuttle, Brittau, Barrett and others. Only a few of those comrades are left, as Mrs. Richmond, Daniel W. Hull, and two or three others. Increasing years bring to me no limitations, but rather expansion in the line of increasing reform labor. Often misunderstood, sometimes misrepresented, frequently walking on thorn-piercing pavements, I stop not by the wayside to bemoan the rough pathway, but daringly travel on, helped by heavenly angels, inspired by faith within and warmed by the shining sun above me. I never witnessed a starless night. If clouds shut away the glimmerings of the stars from my vision I knew that they were still above me, shining, and that the radiance of morning light would surely come.

It is a joy to me to meet these noble souls on this, my ninetieth birthday, and I want to heartily thank you for the deep interest that you have manifested in giving me your time and attention and finances upon this occasion. You are co-workers of

mine. And it is a joy to me to still fearlessly champion the cause of reform in all lands. Humanity is one—the great thought is, unification of all races and people. By helping them they in turn help us; and so, for more than half a century, I have toiled in the fields of temperance, anti-slavery, anti-sectarianism, anti-vaccination, anti-vivisection—have toiled for peace and arbitration, for woman's suffrage, for the present ministry of angels and for all that tends to better and glorify our common humanity. And calmly, trustingly, I look forward to a better coming kingdom of infinite possibilities and imperishable riches; but it is not of this world.

Just a few words to you, Spiritualists. Over sixty years have I been in this broad field, and I have this to say to you, especially. You have the grandest truth conceivable by the human mind—a truth that positively demonstrates a future conscious existence; and that you are now building your heavens and your hells for the hereafter; and I beg you to remember that you brought nothing into this world but little naked bodies, infantile screams, germinal tendencies and mighty possibilities; and, departing, you can take nothing with you but individuality, consciousness, memory, mental unfoldments and moral attainments—all else you drop at death's grim door. What manner of people ought you, then, to be? Honest, pure-minded, benevolent, heavenly-purposed, free from envies and jealousies, and selfish ambitions—in a word, harmonious; organizing, banding together

and working for one common purpose. Remember that the eyes of the world are upon you; you profess to walk and talk with the angels, and the world is thinking, asking, are your lives angelic—are your professions and expressions moral and spiritual, in harmony with the gospel that has been given to you from those immortals whose white feet press the sunny shores of the summerland?

As a pioneer messenger of a mighty truth I will speak my inspired best thoughts and pen down my highest conception and that, too, without a scintilla of sophistry or diplomatic sentence-softening. Principles forbid all quibbling. The truth I will proclaim, however unpalatable or disagreeable. You, Spiritualists, have in your keeping a towering truth, and you must rise to the occasion; indifference is a long step toward death. You must drop non-essentials, cast away all unworthy ambitions, all predominating selfishness, and unselfishly sacrifice for the disseminating and uplifting of that angelic truth that wipes the tears from mourners' eyes and inaugurates now a heaven of practical brotherhood on earth.

Again thanking you for this beautiful reception, this banquet, and these choice presents and congratulations, I pray that heaven's choicest and divinest blessings rest upon you now and forever.

The Divine Substance

By HENRY PROCTOR, F. R. S. L., M. R. A. S., F. I. A. Sc.

SUBSTANCE is that which *sub-stands* or underlies Matter; it is intermediate between Spirit and Matter. It might be thought, however, that the very existence of Substance rests upon conjecture, but it is clearly mentioned in Scripture in connection with God stating that the Son is "the very image of His substance."

The glorified body of the Christ who is exalted to the right hand of the Majesty in the Heavens, consists, therefore, of the Divine Substance, and as we are told that our bodies will be transformed into the likeness of the body of his glory, we know that our spiritual bodies will likewise consist of this substance. Nor are we left in doubt as to what the appearance of that body of glory will be, but several delineations of it are given in the pages of Holy Writ, and more particularly in the vision of Ezekiel who saw "Above the expanse that was over the heads of the Cherubim an appearance like a sapphire stone formed into a throne and like the appearance of a man sitting upon it. An appearance like fire enclosed him, like the appearance of a rainbow. The appearance of the form was like a Living Glory."

John also gives a like description in the Apocalypse of the Divine Splendor of the Being that he saw, whose "eyes were like a flame of fire; his feet like shining brass when melting in a crucible, and his countenance as the sun shining in its strength."

But as one star differs from another in glory, so also does the glory of the divine hierarchy, of which those who are glorified are hereafter to form a part. So we have descriptions of other spiritual bodies, which are less splendid, but all similar, for all these bodies consist of the same spiritual substance.

For example—the angel who rolled away the stone from the sepulchre is thus described: "Now his appearance was as lightning and his clothing white as snow;" similar to the account of the Transfiguration in which the face of Jesus—"shone like the sun;" while his garments became white, like light. Again, Daniel tells us of "a man clothed in linen, whose body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire," The description of these heavenly visitants is similar, varying only in degree, and thus we may know at least, how the Divine Substance of which the bodies of the heavenly hierarchy consist appears to mortal eyes; and the frequent mention of fire and light may give us a good idea of *substance* as distinct from the dark opaque *matter* of which the bodies of flesh in which we now appear are formed. This substance is quite distinct from spirit, and is that, we believe, of which the body of Adam consisted before his fall into matter, and into which our bodies may now be transmuted.

SUPPLEMENT TO SELF-CULTURE

MAY 1912.
(ECLECTIC HEALING)

The Physiological Effects of Massage on the Human System

BY DR. T. M. NAIR, D. S. T., M-T. D.

To understand the action of Mechano-Therapeutic movements on the human organism, it is necessary to know what Mechano-Therapy is. Mechano-Therapy is a science that teaches and explains that most of the "ills which the flesh is heir to" are due to a condition of blood states and that they can be cured by inducing a state of perfect circulation. This is brought about by a scientific system of manipulations of the body. It consists of a series of movements local or general, active or passive, according to indications. In this respect it differs from Osteopathy. Osteopaths maintain that all diseases are due to pressure on some part of the Nervous system, resulting from the dislocation of some osseous structure and that as such they can be cured by simply removing the pressure.

Mechano-Therapy lays no claim to such pretensions. While recognising the fact that in almost all diseases there is an impairment of the circulatory and consequently of the nervous system also and that an impaired condition of the circulatory and nervous

system predisposes the body to diseases, it does not say that the establishment of proper circulation by manipulation will cure all diseases. What Mechano-Therapy really claims is that scientific manipulation properly applied to the body will correct all impairment of circulation and consequently that of the nervous system also, both being closely allied and that an establishment of proper circulatory and nervous systems will help to cure such diseases as are the result of an impaired condition of circulatory or nervous system.

Mechano-Therapy i. e. Massage is as old as surgery and "its origin has been lost in the night of antiquity." Even in the remotest times Massage was in use amongst the races in Africa and America. In India and China also the art of Massage was held in high esteem. The ancient Greeks and Romans too had a great regard for Massage as a method of healing and they made it an integral part of their "baths." In those days physicians not only advocated its use as a remedial agent, but it was also necessary that to become a physician one had to have a thorough knowledge of Massage. Hippocrates, the ancient father of medicine knew its value and in one of his writings stated that "a stiff joint may be loosened by kneading, pressing and stroking, and a relaxed joint may be strengthened and stiffened by the same processes." Gradually physicians having abandoned Massage it passed from their hands into those of old women who practised it in a crude form.

It was not until the beginning of the seventeenth century that Massage was again brought into use, but we have to thank Dr. Mezger, the celebrated Massage physician of Amsterdam; for putting it on a sound physiological foundation and building it into a scientific system. It was after the sensational cures made by him by means of Massage that the latter began to be considered as a branch of the healing art.

In calling Mechano-Therapy, as 'a branch of the healing art,' I am afraid I am laying myself open to severe criticisms from the Mechano-Therapists; pure and simple yet I lay stress on the fact that Mechano-Therapy is only a branch of the science of healing art, albeit a valuable one, in fact, just as valuable as medicine or surgery is. It is hard to believe that all diseases in this world can be cured by means of any one of these viz., Medicine, Surgery, Mechano-Therapy, Hydropathy, Naturopathy, or Osteopathy, Psychopathy or Electro-Therapy, etc., used alone and I am sure that every right thinking man will concur with me when I say that the greatest healer is he, who, without any prejudice whatever, employs any or all of these systems of treatment in his practice, avoiding one thing when it is thought dangerous or useless to use it and calling to his aid another when it is the most desirable. I have no sympathy with the men of Allopathic school, who through their narrow-mindedness and prejudice, run down every other form of treatment than what they

are pleased to term as "regular." A judicious combination of all known systems of healing in the world, seems to me to be the most desirable thing and when we remember that even "a blade of grass is useful" and that there is nothing under the sun that is valueless, it certainly behoves us all medical men to cease to ignore or condemn a thing unless it is properly investigated. We are dealing with the lives of human beings—a grave responsibility indeed—and whenever we find, that there are means by which human ailments can be cured without introducing any foreign substances into their bodies, it is nothing but right that we should make use of them.

Self-Healing for Nervous Debility

By MR. WALTER DEVOR. (U. S. A.)

Nervous Debility is often caused by accumulations of dark mental forces in the aura or mental atmosphere of the person, which produce a despondent feeling and also weaken the nervous system, because they absorb the vital essence. They must be dissolved by persistent denials like these which follow:

Omnipotence is dissolving all false mental forces from my presence.

All disturbing memories are dissolved.

All connections with mortal personalities of the past are dissolved.

The Spirit is dissolving all mentalities from my atmosphere.

All accumulations of dark and depressing thoughts

are dissipated.

All mortal thoughts are washed away.

My home and my temple are now purified by the white light of the Divine Presence. I will not have my home an abiding-place for any earth-bound spirits of past acquaintance. Infinite peace and power are now working to make all conditions for my perfect healing. The mighty Angels of God are my protection, and under the shadow of His wings I abide.

GLORY TO GOD IN THE HIGHEST!

The Theory of Rebirth

By R. V. KHEDKAR, F. R. C. S., D. P. H., ETC.

The Theory of rebirths appears to be strange and disappointing to many of the western people. In ancient times people never had doubts about it, so it has not been keenly discussed in all scriptures; however, passing references and knowledge of it are seen in the Bible and in the books of Western poets.

"Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out."
"Last enemy that shall be destroyed is death." Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."

Many other passages can be shown in the Bible where Lord Christ bore testimony of re-incarnation. Without it proper justice and morality cannot be observed in the world. If we admit of the rigid law which is in Nature that action is followed by reaction, why should the same be not applicable to the

actions of a soul? Even if we were to admit, for a moment, that the human crimes are forgiven by God, still, we should observe that Vasanas (tendencies) have remained behind in them to do similar actions. However, the following points are worth noticing before making up one's own opinion for it:—

1. If all souls are alike why should one be born rich and the other a beggar?
2. Birth of idiots and lunatics in the homes of well educated and healthy families.
3. Swimming of ducks and fishes immediately after their birth.
4. Marvelous genius shown by Sri Shankaracharya, Sri Jnaneshwar and some other people at tender age.
5. Painful and happy expressions shown by a baby during sleep.
6. Memory of past births of some people.
7. Accounts of the existence of ghosts and miraculous helps received by some persons from unseen agents.
8. Investigations made from the informations received through the medium under hypnotism, mesmerism and trance.
9. Personal experiences in Samadhi.

Even if these be ignored by some, still a fact remains that the fright of rebirth to reap in future the fruits of bad actions makes a person more careful and moral than a belief that all crimes can be forgiven by God and that every one will have

glorious life in Heaven.

Whatever belief a person may take hold of, it is the truth that to get happiness moral behaviour is essential and that morality depends on devotion with absolute faith in God or Yoga.

What is Mental Telepathy.

How to Send Thought Messages.

By REV. B. F. AUSTIN, D. D., M. A., F. I. A. Sc.

(Editor, *Reason*: U. S. A.)

Telepathy is now recognized as a scientific fact by thinkers and students. Men vary in their theories of philosophy regarding it, but practically no open-minded man who has studied the question, doubts the fact of telepathy. One principle seems conceded by all: the transmission and reception of thought messages (including under that phrase all forms of mental activity) is in close analogy with the transmission and reception of wireless messages. The sender of the message represents the positive and the electric principle, while the receiver of the message is negative and magnetic.

The vast collection of authentic experiences relating to this subject collected by Psychic Research Societies and constantly accumulating in the public press make the acceptance of telepathy necessary to explain such phenomena.

In Parkdale, Toronto, during the Boer War, in a neighbor family of mine, occurred a good illustration. A son of that family had gone out to the war with the Canadian contingent and a daughter was in

the home one day when, suddenly she experienced a strange sensation. There flashed before her a vision of troopers riding across the veldt and she saw her brother among them, wounded in the shoulder and falling from his horse. At once she cried out: "George is shot, I saw him falling from his horse. His wound is in the shoulder." She could not be pacified—nor could her friends persuade her it was aught but real. And later letters proved George was shot at that hour (comparing differences in time) and under exactly those circumstances. This was a case of unconscious telepathy.

Here, we think, is the explanation. All thought, emotion and volition are accompanied by brain vibration. This vibratory action agrees with the intensity of the thought and sends out concentric waves in the etheric realm. Sensitive minds—minds on the same plane of thought and feeling—readily catch these etheric vibrations and, if they are intense enough, they rouse the brain of the recipient to consciousness. In most cases they affect our unconscious mentation only, and are not sufficiently powerful to awaken consciousness.

Now when George was shot his brain activity was raised to an abnormal rate of vibration and his first thought was of home—probably of his sister—and his mental action was so powerful that it carried not only the thought of his own mind but all the vibratory action of the place and surroundings with it and gave her a flash vision of what was at that

moment occurring. It was like a lightning flash through the darkness of a storm, illuminating for an instant every object in the scene.

We shall not multiply illustrations for our object is not to prove the fact, but to point out the method by which we may make practical use of telepathy in helping our distant friends.

First, then, let me point out the fact that Telepathy in place of being an uncommon experience is exceedingly common. In fact we are constantly sending and constantly receiving telepathic messages. It is true, they are in most cases unconsciously sent and unconsciously received. But this by no means proves that these messages are unimportant—or that they are therefore of no practical importance in life. We are constantly sending out thought vibrations which enter the mental life of other people—especially of those related by blood or by ties of friendship and affection. Now while most of these are unconsciously received—just as the ocean receives a thousand streams pouring into it—they are not without their powerful influence on the character and life of the recipients. Similarly we are affected by other peoples thinking and many a thought thus enters our mental ocean quietly and unconsciously and coursing through the depths of our mental life by and by reaching the surface (consciousness) and, perhaps, then considered by us an original thought of our own. This giving out of our own thought vibrations to others and receiving of their thought vibrations in return—this

constant play of mental forces between relatives and friends, and sometimes between affinitized souls (not related or even acquainted with each other)—is as regular as our breathing.

"No man liveth unto himself."

It is, however, of the conscious volition in sending out these messages I wish to speak. Before attempting to explain how we are to consciously keep our distant friends, let me point out the fact that as our thought waves are constantly going out and affecting the lives of our friends we may help them very much by holding in thought for them in our habitual and normal thinking only thoughts of health, happiness and success. Let us remember the importance of our mental moods and of the ideas normally held by us regarding our distant friends. If we form the mental habit of seeing them only in health prosperity and happiness and rigidly exclude from our ordinary thoughts of them all fear, foreboding, and all thoughts of sickness and failure, we shall contribute much to their happiness and success.

But how are we consciously to keep our friends who are sick, discouraged, poor and in sorrow?

First, we will consider cases where either for experimentation or for mutual benefit two persons agree to "enter the silence" at some appointed hour to test the value of Telepathy. In such cases care should be taken to determine exactly the hour of meeting, make note, where it is necessary, of any difference in time. Then it should be understood who

is to send and who is to receive the message. Each should be in a room free from disturbance and able to concentrate--the sender becoming positive and electric and the recipient passive in body and mind. Note should be taken of any impressions, feelings, mental visions, moods, etc., experienced by the recipient and a careful record kept and compared with any thoughts or impressions sought to be transmitted by the sender of the message.

We must guard against discouragement and remember that success depends on conditions made--and especially on the intensity of will and feeling put into the message and upon the degrees of passivity on the part of the recipient. Patience, perseverance and care are absolutely necessary.

Now in sending messages without any conscious participation on their part, care should be given to the following directions:--**Select the right hour.**

The most favorable hour to send messages to distant friends who are not consciously co-operating with us in the reception of the messages, is when they are asleep. At night the earth vibrations, too, are at the lowest degree of intensity. The hour of two o'clock A. M. is regarded as the most favorable hour of the whole twenty-four. Any time, however, is favorable when the recipient is asleep. We select this hour by preference because our messages going out in vibratory waves encounter in the day time the coarse vibrations of traffic, the mental vibrations of the multitudes, and have to force their way through

opposing waves of vibratory action. The mental world in the day time is like a choppy sea, through which it is hard to force a passage. Again when the recipient is sleeping your etheric brain vibrations can reach him without encountering his positive brain vibrations going out from his own mental center.

2. Have Faith in Yourself: Rid yourself fully of the nonsensical notion that this power of telegraph and art belongs only to specially gifted people. It is the heritage of all who will cultivate it. It is a soul function and belongs to you of right--a part of your inheritance from God. If others have exercised this talent and you have folded it in a napkin it is high time for you to use it.

3. Secure a Favorable Room for Exercising this Wondrous Power: By this we mean a room by yourself, one in which you are safe from intrusion, one in which you may feel at home.

4. Seat Yourself in a Comfortable Chair, and in a Vacant Chair Before you Mentally Seat Your Absent Friend: Visualize him, that is make his bodily presence seem a reality to you. This power of visualizing from memory can be cultivated until you see face, form, clothing, expression, etc., as though the friend were present in the body.

This is important for many reasons. Your thought of him will open the way through vibratory action between you--make a channel for the coming messages.

Again, if you can clearly visualize your absent friend, you will raise your own vibrations to greater

intensity and make the message more effective.

Remember when you have concentrated your thought forces on your absent friend, he is virtually present (there being no distance practically with the etheric realm. The body counts for little spiritually and practically your friend is present in the room with you.

5. **Speak to Your Friend Audibly as Though He Were Present in the Body:** "But what difference can that make," you ask, "since he cannot hear you, would not mental action without speech, be as effective?"

No—one thousand times no. It is certainly more real to you and hence will intensify the message that goes from you, if you speak to him as present.

6. **Put Thought, Will, Emotion and Soul Earnestness into the Message:** Prepare for this by meditation and impress yourself with the importance of the work until your soul is aflame with intensity. Then soul will speak to soul.

7. **Put Yourself and Your Friend into Such Spiritual Rapport That You Can Speak and Act for Him:** Say for him—your soul in every word:—"I am recovering my health." "I am being made perfectly whole." "I am master of myself. I shall conquer appetite. I shall be a free man." "I ask success; it is my birthright. I demand it. I shall be successful."

8. **Repeat, Repeat, Repeat:** Remember where your forces cannot rouse consciousness on the part of your friend through lack of intensity they, nevertheless, reach

the surface (consciousness), and effect your object sooner or later.

Not one of these thought messages is ever lost. Not one of all these thought messages is in vain.

Therefore, weary not in this humanitarian and Christ-like work.

9. **Ask the aid of Spirit Guides in Making these messages effective.**

SOUL-BLISS

BY THE EDITOR.

Friend! Dost thou hear the cry of the millions,
Of souls round thee—That cry—That strange piteous one
The cry of the many, with hopes unfulfilled,
Desires ungratified, or with hearts e'er sore?
Restless and anxious you all move to and fro,
In vain you take this way or that and from which
In weariness and disgust, turn all at last,
With an aching void in disappointed hearts.
'Tis true men fix their minds upon diverse things
Some more earthly, some less, some in themselves good
And some upon many evil ways and means;
But ne'er the longed-for goal is within their sight;
Or if it be theirs for a moment or two,
It soon passes out like an empty bubble.
Oh! Man of the World! Why follow thus in vain
A shadow that e'er and e'er eludes your grasp?
You want 'Happiness' and it does not lie 'without'
But in that happy place know within 'Thy-Self.'
Every blessing, every happy affection,
Every tender touch of kindred Souler-chords
Is a Ray from that All-Source of 'Light within.'

'Tis this, Oh! Man! that saved the Sages, Saints and all
 Worthies of old, from troubles, sorrows, or doubts,
 And made their Life-March easy, even and short
 Verily, 'tis the Guide—the 'Soul' at the core
 Of everything in nature. 'Tis thy monitor.
 In 'joy' or 'sorrow' It lords thee over thy ways:—
 —In joy, to rejoice with you and give you more;
 Or, in sorrow, to uplift thy sunken heart.
 Nothing but Good, Peace, Joy, Health and Happiness
 Shall be thine in thy life if thou but only
 Listen humbly to that 'still small voice within.'
 It wants you to be always in Happiness and Peace,
 And It shall effect Its End successfully;
 You need only keep absolute FAITH on it.
 Know! that faith works miracles might, and unseen
 Though It lies, yet will make you hear its right
 Whisper and will escort you in every act
 Of Life towards Goodness, Peace, Ease and Happiness.
 Or that 'Heaven' within—"The Kingdom of God."

Meditation Thought

FOR MAY.

I realise GOD in Nature.

FOR JUNE.

I have a Magnetic Personality.

FOR JULY.

I love the Riches of the Kingdom of God.

FOR AUGUST.

I attract Success and Happiness.

SELF-CULTURE

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Devoted to
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MR. W. T. STEAD SPEAKS.
 A WEIRD MESSAGE FROM THE
 SPIRIT WORLD.
 EDINBURGH MAN PRESENT.

Mr. John Duncan, Convener of Trades, a worthy member of Edinburgh Town Council, with his wife and daughter and another lady from the North Side of Edinburgh, were spending some days last month at the Kyles of Bute Hydropathic, and during their stay they paid a visit to Glenbeg House, Rothesay, the residence of Mr. James Coates, widely known for a quarter of a century as a professor of mesmerism and hypnotism. Here a seance was held, and the results are signed by Mr. Coates:—

While I have no proof that the message actually came from Mr. W. T. Stead, other than that contained in itself, which I accept as possible, I beg to state that Mr. Stead and I have been in touch for nearly a quarter of a century, and that for two works of mine, both directly and indirectly, furnished me with valuable evidence. This apart, if it is possible for those who have passed into the Invisible to return—psychically—to those whom they knew on earth, then it is possible Mr. Stead sent this message through the mediumship of Mrs. Coates.

Towards the close of the seance held on 26th April, in Glenbeg House. Mrs. Coates, who had already given some remarkable evidence concerning the departed to those present, was suddenly influenced by a stranger. The sensitive was evidently struggling against unseen force, and then appeared to swoon. Recovering, she suddenly got up and seized a lady, pushed her across the room, urged her to "get into the boat." One or two others were treated in like fashion, when the medium collapsed again.

Those who are familiar with the investigation of the psychical know that there are many modes by which the departed make themselves known. So far, there was nothing save what might be in the knowledge of all present, including the sensitive. We were still in ignorance as to the Intelligence using the sensitive, concerning whom the foregoing dramatic action was a preliminary.

"I AM STEAD."

The sensitive more calm, and more definitely under influence, said:—

"My dear friends, I know I have passed over. The past has been like a nightmare, with a sudden awakening."

"May I ask, who is your friend?" inquired Mr. John Duncan (Deacon Convener, Edinburgh, who was present with some friends from the Kyles Hydropathic.)

"I am Stead. I know where I am."

The following are the statements made, transcribed from my shorthand notes:—

"I was here before, but could not manage to make my appeal to all God-fearing men and women for help. I wish to break in, as my message is urgent. I am afraid I shall not make myself sufficiently clear. Knowing those here and the work quietly carried on, I thought it easier to break in here than elsewhere.

"Could you but see the misery of those lost, as I saw them, your hearts would bleed for them. Called to part from all their cherished hopes, and the new life, which many of them looked forward to commence, to plunge into the terrors of the unknown, you would weep and pray for them. May you all take the lesson out of this sad catastrophe, that God intends you to take.

SUFFERING SPIRITS.

"Think of the lot of those so suddenly called to part with family and friends, their riches or little possessions, buoyant hopes, and fond anticipations of what the new world had in store for them as they struggled into unconsciousness beneath and on the benumbing sea. Had they heard the voice, 'Be still, and know that I am God,' they would have met their fate with calmer spirit and deeper faith in God, Who doeth all things well. Think of it all, and let it burn in. Then with quickened souls pray for them.

"They went to death, and unto LIFE. Pray that it yet may be revealed to them in fuller abundance. Pray, too, that mankind may be blessed, and the lives sacrificed shall not be in vain.

"Many who went under became quickly conscious of the change, and are working to help others who are lost in confusion and darkness. It is terrible to witness the sad state of these. Pray for them. Send my message out to all who knew me to pray for these poor souls. Rich or Poor on earth, what does it matter?—they have been cut off from all they looked upon as life. Pray that they may be liberated and illuminated. Pray that they may see the light, which the love of God, and the devoted spirits with us, as well as the quickened souls on earth, which is shining upon these wandered and distressed ones, that they may rise and enter upon the fuller life.

"I am free, as are many with me. There is a great work here. Will you help? Will you send the message and get others to help? Many of these suffering ones are nearer to you on earth than they are to the bright spirits above them. Come in thought and in prayer to help them so suddenly torn away from all they held dear. Many will pray with those bereaved ones on earth, who have lost—as they think—their dear ones. Many will willingly give of their abundance to help their needs; but how few will think it necessary, helpful, and sympathetic to pray for those plunged thus suddenly into eternity? I ask your prayers.

WAKING IN THE SPIRIT WORLD.

"It was at my request the band played 'Nearer, my God, to Thee.' Never was it played with more thrilling effect; never were the messages of life, death, and immortality so fervently given to the world.

"When I became conscious I saw her from whose heart was wrung by affliction the inspired words of this hymn. She was surrounded by a bright band of risen spirits, singing the hymn and illuminating the surroundings by the radiance of their presence. I saw registering spirits, glorified spirits, helping the feeble ones whose bodies went down with the vessel or perished in the numbing waters. They were arousing and helping those, brave or terror-stricken, who had faced the reality. Many soon realised the great change had come, but the majority are as blind as bats. They cannot help themselves. Pray for them.

"Messages will be sent to many on earth from me. The work of my life on earth is continued here. If my methods were sometimes wrong, my aims were right. I sought to work for God, to uplift the fallen and protect the weak. Better to err striving to do the right, than not to strive or lead the way. I cared not a rap for man; feared not what he could do to me delivering the messages which were on my soul to deliver. I sought the good of all. I am working now.

MORE MESSAGES TO FOLLOW.

"Messages will be sent later. Others will catch the vibrations. My son Willie is with me helping and strengthening me and working for others. Write and send this message broadcast, that those who receive it may pray for those so suddenly cut off from the earth, and labor to make this great disaster a blessing to all."

As requested by Mr. Stead, and those present, I send the above message, however imperfectly it has been received and rendered, to your columns for publication.
(JAMES COATES, ROTHERSAY)

THE MASTERY OF THE BODY

By HENRY PROCTOR, M. R. A. S., F. I. A. Sc.

The man regenerate as to his body has brought the body into subjection and servitude, and has "AUTHORITY OVER HIS OWN BODY".

This authority implies the taking charge of the vital functions which are now carried on automatically by the subconscious mind. In one sense nothing is more unstable than the human body. The

PROCESSION OF DEATH AND BIRTH

is always passing within it. Man, the microcosm is a universe in himself with countless millions of inhabitants. The body is undergoing without cessation the processes of disintegration and rebuilding. But the man who attains regeneration by means of conservation becomes the Architect and Master Builder of his own body. No longer is he the sport of chance and circumstance, the victim of his environment but he becomes to a great extent

MASTER OF HIS ENVIRONMENT

and is able to adapt himself to meet any change in his environment. By means of regeneration his body becomes

FULL OF LIFE

and the armies which garrison the citadel of his body become so numerous and powerful that no invader has any chance of access.

THE ESOTERIC TEACHING

on this point differs from many other teachings in a very important particular, viz., that there is nothing advanced that cannot be put to the test of experience

the taking charge of the unconscious processes and the regaining of them by our own conscious mind is not a matter which has to be taken on trust but a matter of conscious change in the building up of the body a matter of seeing and hearing and feeling. The chest for example becomes expanded and the body therefore assumes

AN UPRIGHT CARRIAGE

and the various organs are thus brought into proper relation to each other. The importance of this matter can scarcely be over-estimated. Attention has recently been drawn to it by Doctor Banning in a Paper read before the Hahnemannian Association entitled "Gravity the Prime Factor in the Prevention, Causation and Cure of Tuberculosis of the Lungs and other Diseases." "When a man fails to sit or stand in a natural position," says the doctor, "so that a line of attraction by the power of gravity passes from the center of the head down through the frame to the center of the feet, this same power of gravity is pulling unnaturally upon all the organs; gradually displacing them and rendering them liable to derangement causing defects of function and disease."

"Correcting the poise of the machinery, gives nature the power to restore what is wrong. In this way even the terrible scourge of consumption may be driven from the system."

The following fact shows how essential it is to be able to take charge of the body so as to bring all its functions under the

CONTROL OF THE SUBJECTIVE MIND

Sir Lauder Brunton says that Lecky, the great historian wrote all his works in a kneeling position, because his circulation was not sufficiently strong to raise the blood to the brain in sufficient quantities for its functional activity while in the upright position.

But the regenerate man finds his circulation vastly improved because he is able by means of the will and the breath to increase or retard it at pleasure. By the power of his own will he can cause the vital fluid,

THE LIFE WHICH IS IN THE BLOOD

to descend and to ascend—he can direct it to any part of the system and thus permeate his organism in every part with it. By this means disease can be expelled from the system; the bones and muscles strengthened and enlarged and the body be thereby means of bringing every organ into the proper relationship with the other and so the body being poised in accordance with the law of gravity works freely without fatigue or exertion and this ensures correct breathing which is one of the prime essentials toward the maintenance of good health.

And considering the way in which mankind is crowded into towns and cities and the unnatural conditions under which the majority live such breathing might be almost said to be

A LOST ART

This is a great reason for the amount in favor of a return to natural conditions or the so-called

SIMPLE LIFE

Its devotees take plenty of exercise in the freshest air and wear a "rational" dress which does not in

any way impede their breathing. This, of course is a step in the right direction for those who are able to take it but to the majority of mankind the doctrine is of no use owing to the impossibility of putting it into practice. But if we would benefit the masses, as we hope to do we must point out a *Modus operandi* which is within every man's compass. He cannot as a rule move out of his environment because his daily bread depends upon his remaining in it and so however unfavorable it may be to his health he must remain in it or starve. But we can teach him how to overcome his environment. And this matter of conscious breathing is of the first importance, for as it has been eloquently said, "Man abides in his breaths; he persists and endures by his breaths; he is in the freedom of his purpose and of his reason by his breaths, and he is in the fire and vigor of his passion by his breaths."

Swedenborg said that an inward spiritual breathing was opened up in him and his spirit breathed the Divine Atmosphere directly from the Holy Spirit and he considered this as essential to a perfectly spiritual state and to occur in all apostles and holy persons who live and act under divine inspiration.

Remembering that our environment is an unappropriated part of ourselves we should learn to breathe consciously at all times and to the full capacity of the lungs. Thus we breathe in vitality and nerve force—the very power and life of God. "I have learned," said a man of God "to breathe Christ in as I breath and breathe myself out." In the literal

translation of John XX. 22 it is said that Christ "infused himself into them."

Breathing and inspiration are words from the same root. The word used in Greek is *Theopneustos*; God-breathed; and in Hebrew "the breath of the Almighty" is said to give understanding. God breathed into Adam the breath of lives. He giveth to all life and breath and all things.

"We do not breathe of ourselves; there is a vast power beyond our finiteness that gives us breath.

"By the power of the upgathered being if we seek to enter the Unknown Presence he will breathe unto us while we are gathered there * * * There is a world of plenary life beyond the realm of the corporeal. It inaugurates a new era bringing down the moral into the realm of the sensational. We feel consciously buoyed up and sustained between two atmospheres, one of ether bearing in its currents the life of Nature; the other of spirit impulsing the soft joy, the penetrating force, the vivifying essence of heaven; * * * when the Infinite descends so to speak from the heights of Being above consciousness and literally gives himself to us by the procession of his life into our own through a super-sensual breathing when the heavenly respirations absolutely inflow and open their way to the natural lungs bringing each breath we draw into the circulations of the Divine Love and Wisdom."

We see then how the body may be brought into subjection; and man's order of body, soul and spirit reversed for God's order of Spirit, soul and body.

For in the case of the animal man the body is master. He is the slave of its passions, lusts and appetites. But the regenerate man realises that he is spirit and that soul and body are his possessions. His body which is the temple of the Holy Spirit he presents as a living sacrifice to God and learns what is that good, acceptable and perfect will of God. God now works in him to will and to do that which is well pleasing in his sight producing in him both the will and the execution.

From "Evolution and Regeneration" by Henry Proctor, published by L. N. Fowler, London. Price Two Shillings Six Pence.

HEADS OF BUSINESS MEN OF TO-MORROW

By PROF. J. MILLOTT SEVERN, F. B. P. S., F. I. A. Sc.

What are the present-day qualifications for success of business men in general, and of the advertising man in particular?

Heads change, they grow and expand, there are indications even of their deterioration or atrophy according to the use which is made of them. There is not the slightest doubt of this. Heads have changed remarkably during the last quarter of a century. There are reasons for this alteration. Compulsory education is materially affecting business men and women. It is developing the mental powers, and is at the root of progression; and with these enhanced mental developments man's moral conduct, tastes and intelligence are changing. This is observable in the rising generations, and in the practice of the professions, but it is shown in the most marked degree

in progressive business persons.

BUSINESS QUALITIES.

Physical force and greed, avarice, craft and cunning, and ultra-practical mental qualities have in the past been the chief requirements in successful business persons; but never again will these qualities suffice to command success. Thought and intelligence, keen character discernment, creative ability, resourcefulness, honesty and sincerity are now the prevailing characteristics for business success; and heads are rapidly altering to fit in with these new requirements.

So long as the general status of intelligence was not so far advanced as at the present time the wide-headed, ultra-practical business man held sway and command. He practically carried everything before him. He ignored ideal conditions, and made light of all human sentiment. This type of man has skimmed and ransacked the whole surface of the Earth in his money-getting.

Ideal conceptions he had no market for; the man of imagination was too sentimental and dreamy for his purposes, he needed only gangs of physical workers. This organiser of the merely physical forces has about come to the end of his tether. After exhausting most of the physical means of money-making he is now seeking the person whom at one time he looked upon as a sentimental ignoramus. He feels the need of his ideas; to-day they have become a practical commodity, and nowhere more so than in the advertising profession.

Who are these advertising men with ideas, imagination and creative genius? What is the shape of their heads? Very different, let me tell you, from the hard-headed, sternly practical business man of commanding capacity who has dominated in the past.

"He is a long-headed fellow." There is more in this expression than has generally been attributed to it. The person who will hold the reins of command in the future will be the long-headed person. He is fast usurping the wide-headed individual. The reason is that he carries with him more thought and intelligence, more originality, mental resourcefulness and ingratiative capacity; and these are now the needed qualifications for success in the advertising business.

To be eminently successful a large head is generally an advantage, though persons with average or even small heads will sometimes attain much success, if their heads, to use an ordinary expression, are "screwed on rightly." There is, however, more in the shape of the head than in its size. We may often see a man with a large head doing nothing of importance—the poor quality of his brain, or its being unfavorably shaped, may account for this; whilst others with only average, or even small heads, but well-developed in some particular part, may manifest uncommon ability, and with diligence and perseverance rise to distinction by concentrating the whole force of their nature upon the particular thing or object for which they are specially gifted.

The size of the head, other things being equal, is a measure of power. The circumferential measurement

of the head of a man possessing full average intelligence, whose frontal lobes are proportionately well-developed, is about 22 inches. Women, having generally a superior quality of brain to that of men, are from $\frac{1}{2}$ to 1 inch less. Persons possessing heads of this size, or even less, if the quality of organisation is good, and there is a favorable balance of the mental organs, are capable of much success. On the other hand, though they may display some degree of aptitude, smartness or even brilliancy in some direction, we cannot expect great mental powers to be manifested by those whose heads measure less than 20 or 21 inches. Nineteen inches in an adult usually represents a weak, incapable character; while those of 18 inches and below are, as a rule, decided idiots—entirely lacking in brain capacity, and consequently irresponsible.

Many of the best literary types of head that I have examined vary from a little under 23 to 23 $\frac{1}{2}$ inches. Beyond this measurement and up to 24 $\frac{1}{2}$ inches we find men of powerful intellects. Seldom do we find heads in a healthy state larger than that. When beyond 25 inches we begin to look for hydrocephalic tendencies.

The circumference of M. Paderewski's head is 23 $\frac{1}{2}$ inches; that of Kubelik is 22 $\frac{1}{2}$; Mark Hambourg, 23 $\frac{1}{2}$; George Robey, 23 $\frac{1}{2}$; Harry Lauder, 23 $\frac{1}{2}$; and his is one of the longest heads I have examined: Robert Blatchford, 23 $\frac{1}{2}$; Dr. Sir Robertson Nicoll, Twenty-three and One-fourth; the late Mr. Wilson Barrett, 24; Sir George Alexander, 24; Sir Hiram Maxim, 24; Sir Ernest Shackleton, 22 $\frac{1}{2}$; Dr. Russel Wakefield,

Bishop of Birmingham, 23 $\frac{1}{2}$; Dr. Clifford, Twenty-three and One-fourth; Henuiker Heaton, 24 $\frac{1}{2}$; Prince Ranjitsinhji, now the Jam of Nawanagar, 22; C. B. Fry, Twenty-two and a half; the late Dr. Joseph Parker, Twenty-four and One-fourth; Rev. R. J. Campbell, Twenty-two and a half—though I dare say Mr. Campbell's, Ranjitsinhji's, and C. B. Fry's heads are larger now than when I examined them ten or twelve years ago.

Mr. Lloyd George's head has increased in size from under 23 to over Twenty-three and One-fourth inches during the last eight or nine years. The frontal lobes of his brain are particularly large, and he possesses an exceedingly superior quality of brain, endowing him with a remarkably powerful and resourceful type of intellect. Mr. Bart Kennedy's head has increased from Twenty-three and One-fourth to Twenty-four during the last twelve years. He has written over a dozen books in that period—another indication that the brain increases when actively engaged in intellectual and literary employments and studies.

Physical Culture is nowadays apt to be overdone. A reasonable amount of it is good; but athletes who devote themselves almost wholly to the development of the physical constitution do so at a sacrifice of brain development. I have observed this from examining a number of leading cricketers and athletes. Their heads average less than men of recognised literary abilities. The brainy man cannot afford to indulge too freely in physical exercise; though plenty

of fresh air and country walks are good for him. Physical strength and health are certainly great factors in enabling individuals to succeed; and fortunate are they who have good heads combined with physical strength and good health.

The future successful advertising man's head will participate in a combination of both these previous descriptions—being long and high, and especially well-developed in the frontal lobes of the brain—endowing him with large organs of observation, well-developed reasoning powers, causality, comparison, human nature, ideality, constructiveness, adaptability, and a good moral development.

ESPECIALLY HOPE.

He must be cautious and tactful, not too secretive, or it will detract from his sincerity and the good impression which he must create in dealing with his fellows. He will need ambition, dignity, confidence, conscientiousness and sympathy. A natural endowment of these qualities will give a fair height and width to the fore-head, and to the upper part of the back-head at the crown. He will need hope to give enterprise, enthusiasm and reasonable speculation; and friendship and agreeableness to give him an adaptable, ingratiating disposition without being unduly obsequious. But above all he will need to be a man of ideas, imagination, mental resourcefulness and creative capacity; and particularly a keen student of human nature and character, with ability to act on his own initiative.

Sir Thomas Lipton, Sir Joseph Lyons, and Lord

Northcliffe possess heads which may be accounted somewhat ideal, though extreme, types of the class of business men who will lead in the future as they are showing the way at the present time. The inventions of such men as Marconi and Edison have wonderfully helped forward business possibilities, and it should be encouraging to aspiring business people that they bear testimony to the advantages of Phrenology. Edison says, "I never knew I had an inventive talent until Phrenology told me so. I was a stranger to myself until then."

Parkhurst, "the Isaiah of Broadway," says, "I am on the path laid out for me by a Phrenologist many years ago, and I am not ashamed of it."

Henry Ward Beecher says, "Much that I am I owe to my knowledge of Phrenology. If a man wishes to know what he is made up of—if he wishes a knowledge of human nature for definite practical purposes—there is no system like Phrenology to aid him in acquiring that knowledge."

Gladstone said, "I declare that the phrenological system of mental philosophy is as much better than all other systems as the electric light is better than the tallow dip."

Professor Eimer Gates, Smithsonian Institute, speaking of Phrenology, says, "It is a sound scientific basis for character reading. Under the usual methods of education children develop less than one-tenth of their brain cells, but by wise guidance those fallow areas may be made active."

Professor Alfred Russel Wallace says, "The

Phrenologist has shown that he is able to read character like an open book, and to lay bare the hidden springs of conduct with an accuracy that the most intimate friends cannot approach."

Horace Mann, the great educator, said, "If I had only one dollar in the world, I would spend it with a good Phrenologist learning what I ought to do."

Andrew Carnegie says, "Not to know yourself phrenologically is sure to keep you standing on the Bridge of Sighs all your life."

CLAIRVOYANCE

The How of It Among Ancients and Moderns

By THOMAS STOTT.

If, before the time of Modern Spiritualism, we could gather some statistics of peoples or races who had this clairvoyant sight evolved the most, I think it would be found in those races who had lived in the least artificial light—lived in the sunlight and darkness only. The ancients would have it more than we moderns, and if they had been educated to the same extent as us no doubt there would have been much more spiritual seeing recorded than there was in ancient times. According to my theory, the ancients, by living in the darkness more, would have less chance of developing the idio-retinal light. It is well known that when the incandescent mantles were first used the light was too glaring for our eyes—that the whiteness of the light was too bright. We could not stand it so well until our retinal light had been adjusted to the new conditions. We even say when we

go back to the common gas burner that the light does not seem as good as it was before. The retinal light again accounts for this. We have to keep adjusting it to fresh conditions. If we go out of a dark room into a well-lighted one, or into the bright sun-light, we remark the lightness or brightness more, because, just previously, when in the dark room; our retinal light had been adjusted to the darkness. Then we had to adjust the retinal light again, not that the light room was better lighted than usual, or the sun had taken a new lease of life. The actual difference is in ourselves; and it is a real difference, not seemingly so. We do this adjusting so often that we do not notice it. We have adopted the method by constant use. The cry with we moderns is for more light; consequently we shall increase our retinal light. Therefore, as sure as the night follows the day, future generations will have less of the clairvoyant sight than our fore-fathers had, despite the improved or systematic or methodical ways we have of developing the sight. I cannot use the word gift. More exterior light we have the more interior light we develop in our eyes, the consequence being that the spirit-people, who cannot increase the exciting stimulus necessary for us to see them in pro ratio to the increase of light in our eyes, will have to go unseen by mortals.

I believe that, generally speaking, in a materializing seance, the longer the sitters are in the dark before the seance commences, and the darker the room, the better the results will be, because the sitters will have

the idio-retinal light decreased in themselves, with the result that they will see clearer the spirits who manifest. If a materializing seance was arranged, and the sitters had previously had the retinal light decreased by electricity—by the other—I have very little doubt that the seance would turn out a success, if the medium was a moderately good one for the purpose. I give the idea for what it is worth. Try it. As sure as I recommence to utilize electricity, the spirits will again show themselves to me; and for the information of anyone, I may say that I shape a piece of thin metal to fit easily on both eyes, a narrow strip of metal connecting the eye-pieces, all cut out of one piece for an electrode; grasping the other electrode in one hand, using a moderately weak battery for the purpose—any sort.

When searching for truth and probing for facts, men of science and others cannot afford to miss any theory or experiment brought forward. This theory and experiment of mine are new so far as I know, and a mere novice like me cannot carry the experiment any further; but, nevertheless, I should like to hear from some scientific man whether it is novel, and whether he thinks it will be useful for science.

And, now, in respect to pictures that are shown to mortals by a controlling spirit for the mortal's own individual information. How is the mortal's consciousness made aware of the pictures' presence? Where are the pictures, and how are they produced? I cannot conceive of there being any other way than the ordinary one to make the conscious mortal see

and be conscious of the pictures' presence, and that is by the picture being thrown in front of the mortal's eyes, then transferred by the ether vibrations, to the mortal's retinal nerves as an image, and then inward to the seat of knowledge in the cerebral hemispheres by the optic nerve. How the picture is produced I shall have to leave to the spirit-people. I believe it has been suggested that the mortal man is made aware of the picture by suggestion by the controlling spirit. If that is so, how does it get on the retina? That way seems very infeasible and unnatural. Can it be a picture of the imagination on the spirit's part, and the mortal is made aware of it by being slightly under the spirit's influence? I cannot imagine pictures as vivid as what I have seen, when under influence. In fact, I cannot imagine pictures, try as I will, and how spirit-people can place an imagined picture on my retinas I do not comprehend, so I am forced by reason to believe that the pictures are thought-pictures placed in front of me. Then I get the consciousness of them in the usual way, by all the natural activities that go to produce the picture and image, and to make me, the knowing, conscious man, aware of the fact. And I believe that consciousness is inseparable from an activity in the cerebral hemispheres of both my physical and spiritual bodies, although the immediate cause, in the first instance, was a spirit otherwise than myself. How could I remember the pictures for years if such is not the case. We, who know that spirit-people can and do live without mortal bodies, can accept

the data of physicism concerning sight, now that we realize that they are exact pattern in every particular, nerves included, of the body of mortal clay they once inhabited. There are no misfits. The spirit body and the mortal body are more alike than two peas out of one pod, because they have co-existed right away from their beginning. When outer force is an activity to the physical body, it is also at the same time an activity to the spirit body. That body which can say "I live" after the other has been put in the grave, or otherwise disposed of, which can say that "I still have a nervous system, a nervous sight system, which has still to be excited by the same outer force to cause a picture to come on the retina to give me the sensation and consciousness of seeing." There is indeed but one science, and spiritism will take its place along with the others when all the other now distinctive sciences are merged in one great philosophy.

I believe we can have after-images in clairvoyance as well as in ordinary sight, and these can be distinguished if the seer will move his eyes in a different direction than the one in which he or she had picked up the spirit object. If the object goes in the same direction as the eyes are turned I should say that that would be an after-image of the object seen as a real before-image. But I would say that some "views" that a seer sees which go in the direction in which the seer's eyes are turned, cannot be classed as after-images of an exterior object. These views are mostly of colors, or brightnesses or darknesses which have no exteriority

at all; but are some form of phenomenon within the eye itself, although, like everything else, they appear as extended outside of the body. These are phenomena which will dispose of and explain a very large number of the so-called spirit lights. Such like lights as are seen at Mr. Taylor's seances are real spirit lights; the others are not. They are unconscious productions of our own, but are indicative of psychic sight in the person who sees them. I have shown in this paper the how of clairvoyance. The why of it is to kill the prevailing materialism.—*The Two Worlds.*

SUPPLEMENT TO SELF-CULTURE

JUNE and JULY 1912.

[ECLECTIC HEALING]

THE CARE OF THE BODY

BY WALTER DEVOR.

Mental Scientists as much as any class need to learn how to properly care for the body so that the impurities and obstructions that have been accumulating in the tissues for years may be dissolved away. Mental Science has become adept in suppressing symptoms. But suppression is temporary and harmful work. Students need to be instructed how to use mind in combination with natural physical means so that the cells will throw off all the poisons which have been stored up for years, and then health will become a permanent reality.

Youth and vigor will take the place of decrepitude and death just as soon as the spiritual-natural laws of life are fulfilled.

This work of cleansing the body cannot be accomplished in a month because a rapid consumption of the morbid matter in the system produces fever. Instantaneous cures are usually temporary cures because they merely stop symptoms and do not cleanse the body of impurities.

The method of right thinking, right living, and right eating should be practised until they become second nature and then the wonderful intelligence of life purifies the mind and tissues of the causes of disease, and progress in the way of peace and health is joyous and continuous.

OCCULT HEALING

By JAMES LEITH MACBETH BAIN, F. I. A. Sc.

To be a true healer, you need not necessarily be of great physical strength. But you must be of a fine physical health, and of true spiritual health.

A healer may even perform his most beautiful works of healing when he is himself in delicate health physically. I do not say that it is well to do so; certainly it is not according to human wisdom so to do. But it remains a fact that a healer can heal when he himself needs healing, and the taunt thrown at our Blessed Healer as he was dying on the cross, "He saved others, himself he cannot save," is a declaration of one of the most beautiful facts in the work of the spiritual healer, for his power works by the selfless

love, and he can indeed do for the body of the brother what he does not care or feel inclined to do for his own body. Such is the way of the Christ Healer.

All manner of diseases that are considered incurable have been cured by this so-called magnetic, or psychic, or spiritual healing. In short, it is very difficult to say what cannot be cured in this way, provided that the patient is a good subject and that the healer has the necessary degree of power. But of this later on.

Though I am only a normal healer, yet I have been able to cure consumption, and that in fairly advanced stages. After I lay my hand over the affected lungs, and the power has come as indicated, the common testimony of the patient is: "Thank God I can now breathe as I have not done for long." And by thus giving daily more and more of this magnetic or nerve power, those parts of the lungs that had almost or entirely ceased to function, are gradually restored to their normal condition, until all is made whole.

The rationale of this is very simple according to our psychology. The Spirit is the Creator, and through you or me, by means of our magnetic or nerve body, it can give nerve power, and so it can recreate tissue. This is equal to the affirmation that such organic disease is curable. Well, I know it is, for I have seen it done many times. I know that this is utterly opposed to the theory of orthodox healing. But I say to every true doctor I speak to on these subjects: "As a natural doctor you are a magnetic man to a certain degree. Why not put this

to the test, and prove its truth for yourself?" But, of course, only natural or God-ordained doctors are magnetic men. The true physician is not made and ordained of the medical faculty only, but of the Spirit of Life, the Holy Spirit. I am glad to see that Arthur Lovell in his present edition of *ART VIVENDI*, has very carefully elaborated the above principle in his preface on the treatment of consumption, for I consider that in this he speaks a word of incalculable good import to suffering mankind.

One illustration of the above treatment I can now recall was that of the young wife of a fisherman in a North of Scotland fishing town, where we were very well known, having stayed there several seasons. She was the mother of several children, but consumption of the lungs was marking her surely for its prey. She was spiritually minded though simple and unlearned, and her husband was an honest, brave fellow. And I knew that the work given me to do at this time was to preserve this gentle and pure soul for the service and blessing of her husband and bairns. I visited her twice daily, and placing one hand on her breast and another on her back with the fingers well apart so as to cover as large an area as possible, I did give my whole soul up in earnest desire that it might be used as the medium through whom the holy Thing should pass into this enfeebled body. At the same time I put her on a regime of food, and gave her some simple herbal preparation. In ten days that woman's cough had not only ceased, but she was practically healed, for I have seen her often

since then during the intervening years, and, indeed, her smile has always continued to repay me a thousand-fold for any good service I had been enabled to do her.

Sometimes in similar cases the treatment has been equally effectively given through the finger points applied to the affected parts and allowed to rest there as long as the power of healing was passing through them.

OUR CONCEPTION OF THE HUMAN SPIRIT

BY DR. J. M. PREBLES, M. A., M. D., PH. D.

[*Hon. Vice-President, I. A. S.*]

I believe the spirit, the Ego, to be an eternal entity, or unit from all eternity. The spirit is immortal and has its state of being within God. The spirit is absolute. Nothing can be taken from it or added to it. Its manifestations in time proceed from sources that are within. The spirit in its inmost quality is like unto God. It is a ray which proceeds from God as a mighty central sun. Its being is in God, and yet it is not God. The chandelier lights the furniture in the parlor, but neither the furniture nor the vibrations are the light-giving chandelier. The essential nature of God cannot be communicated through the medium of poor human speech, for it is only known within the spirit. Knowledge proceeds from the known to the unknown. The life, the consciousness of the universe is God; the consciousness of man is the spirit.

The spirit is the only pre-existing entity except God, having its being in eternity and its existence in time. Existing in time the spirit is subject to

limitations, but God is the Absolute Being transcending all limitations. The spirit geometrically expressed, is a complete circle, having neither beginning nor ending. God is the sphere in which the circle is related to infinity. But while the spirit abides in the Infinite it is never lost therein. Annihilation is both unthinkable and impossible. There are probably no new spirits added to the universe; none taken therefrom. The spirit in its primal nature does not exist in time or space, but in eternity. Only its movements or manifestations fall within the province of time and space. It unfolds in manifestation, but *not* in essential quality.

It will hence be seen that the spirit in its first estate is a purely and germinally a subjective being in the human form. In this primal state it embodies all the attributes and spiritual qualities which we can conceive of as embraced in the cosmos. It is Plato's "One and Many"—a unity in which is embraced multitudes. All numbers, forms, forces and series inhere in this microcosmic entity. Love, wisdom and will constitute the spiritual substance and form of its existence. Love is its inmost substance and the subjective ground of its being. Wisdom is its form of existence and quality of limitation, while self-determined will is the conscious force that distinguishes it from all other human entities. Considered in one aspect the infinite multitude of spirits in the universe form one complex and unitary body, each sharing the same divine qualities with his fellow, which is the ground of their sociality. It is also the ground of

universal brotherhood. But viewed in another aspect, spirits present an infinite diversity, no two being precisely alike, nor predestined to perform identical office. Thus all spirits cohere in social solidarity by virtue of the principle of love which inheres alike in each. And then again, each spirit is a Form *per se*, distinguished from all others by virtue of its principle of Wisdom or quality of limitation. Accordingly, each spirit is endowed with a specialty of genius which qualifies it for a particular function and form of service, as a unit in the affiliated series of the universal life. But before the spirit can become equipped to consciously serve in its pre-destined place in the universe, it must perfect for itself a soul-form or etheric body, through which it can fully express its subjective wealth of faculty. This soul-form will be the ultimate, the final summing up of the spirit's pilgrimages in and through matter.

Meditation Thought.

FOR JULY.

I love the Riches of the Kingdom of God.

FOR AUGUST.

I attract Success and Happiness.

FOR SEPTEMBER.

I enjoy good Health.

FOR OCTOBER.

I am a Magnet: I am a Success.

PRE-NATAL CHILD CULTURE

BY FRANK M. CRAIG.

Few realize the wonderful power possessed by a mother to mould the plastic brain and sensitive soul of her babe during its pre-natal life. According to the new psychology, every absorbing thought and earnest desire she entertains during this period is telegraphed to the forming brain cells of her little one, leaving there its impress of good or ill—"a chisel that cuts to make or mar the statue of soul."

If she habitually indulges in anger, hatred, worry or undesirable thoughts and feelings of any kind, these mental states may be transmitted to her child as stubborn characteristics, requiring years of faithful training to overcome. "Hundreds of mothers have assured me," says Prof. Newton N. Riddell, "that they could trace their existing states during gestation in the life and disposition of their children." There are numberless instances on record of physical, mental and moral deformity, as well as of beauty, genius and virtue, directly traceable to the influence of maternal impressions.

All that is best and purest in the prospective mother should awaken to meet the needs of her child. She should cultivate a cheerful, happy disposition, cherish only beautiful thoughts and aspirations, and pray earnestly every hour that her little one may be lovely, pure and good. She thus opens her soul fully to the influence of the Divine Spirit, and the power of the Highest will overshadow her and fashion a beautiful soul perhaps a great spiritual genius—that

will ever prove a joy to the parents and a blessing to mankind. (*In the Progressive Thinker.*)

RULES OF CONDUCT.

Would you be happy while you dwell on earth? If so, pull up the thorn-trees from the gardens of your life, and plant in place thereof the myrtle trees of affection. Then will your days be filled with sunshine and your paths be paths of peace.

Would you be a daily blessing to your neighbors? If so, cast upon the vibrating ether tender thoughts of loving-kindness daily, for they shall find lodgment on some heart.

Do you long for opportunities to become good and great? If so, conquer self, master the unruly passions, cultivate the intellect and apply your powers for humanity's good.

Are you in love with life? If so, "Know thyself," for in so doing you should learn the laws which extend and prolong life, and you shall perceive the folly of giving no unnecessary pain to any living creature.

Do you seek knowledge? If so, despise not the small things; deem nothing too sacred for honest investigation; sound the reasons for things; meditate upon the wisdom of the learned, but accept only Truth as a final authority.

Are you in sorrow and in need of consolation? If so, go forth on some errand of mercy; minister unto the sorrowing, speak words of comfort to the distressed and the despairing, for thus shall you find what you

impart to others.

Are you distressed with thoughts of the wrongs done? If so, resolve to do wrong no more; open the windows of your soul and let the sunshine in; seek the companionship of the good; ask for the aid of invisible helpers and set your self some worthy task.

Are you satisfied with self? If so, learn from the truly great and good how small are your attainments, how crude your development; look into the starry heavens and learn to be humble; seek to answer the questions of a child and learn the limitations of your wisdom. (*Adapted from the Spiritualist Manual of The National Spiritualists' Association of U. S. America*)

PUBLISHER'S NOTICE.

We have pleasure to announce here that we have added a large printing plant to the existing Press Department of the Academy.

And with the kind and generous support of the numerous Subscribers, Associate-Members and Students of the Academy, we are in a position to double the actual size and reading matter of our Self-Culture Monthly Journal with its subscription price remaining the same.

The August issue of Self-Culture will most probably come out in its new, big form and dress. Herewith goes our thanks in advance to the Associates, Subscribers and generous patrons of our Academy for their ever-continued help and patronage as before.

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The difference between Reincarnation and Pre-existence.

Doctrines of Karma and Rebirths Untrue and Unphilosophical.

DR. J. M. PEEBLES, M. A., M. D., PH. D.,
(Associate Editor.)

CORRESPONDENCE has reached me from other countries besides India that I had come to believe in the Buddhist doctrine of Reincarnation—Reincarnation and Karma. There was never a more erroneous statement conceived and put afloat to the public than this. While I hold in profound admiration the Hindus of the Orient, I absolutely loathe and detest the theory of rebirths and rebirths that bring our resurrected spirit friends back from the spirit world into this world of flesh, temptations and mercenary competition.

How could such a report be motion, I cannot understand. I cannot conceive of its coming into existence in any other way than the confounding of Pre-existence with Reincarnation. These two words are not synonyms, and should never be used interchangeably in speech, book or pamphlet.

I do conscientiously believe in the pre-existence of our conscious human spirits. Doubtless they exist in potential infinitesimal parts or sparks of the infinite fire and life of the universe. These conscious spirits of our race have something such relation to God that the pearly drops bear to the ever-flowing fountain. This drop does not come back as the same drop and reappear again into the same ever-flowing fountain and at the same location. Such things were impossible. No man ever lives twice in the same ever-flowing stream.

But philosophizing aside, pre-existence and re-births are not interchangeable words; and to so use them is a lack of both logic and lexicography. From my own depths, I abhor reincarnation—that series of rebirths through uterine life into human flesh. Upon its face it is just as irrational as the return of the butterfly back into the dry chrysalis.

Well do I remember the interesting conversation I had in Calcutta with the eminent and venerable Shishir Kumar Ghose upon this subject, while a guest in the Maharajah's castle. As near as memory serves me, I will repeat his wise teaching. "Rebirths, as quite commonly believed in my country seem to me to be unreasonable and unscientific. It certainly was not taught by the adepts, poets and seers in the ancient Vedas.

"About the first we hear of it, was in the time of Gautama Buddha. No great evolutionist of the present, believes in this dogma; and its acceptance seems a detriment to progress in the hereafter in this way: Nearly all Hindus are taught that the only way to heaven is through a series of re-births; hence, when our people die, taking with them their consciousness, memory and their deeply impressed mental beliefs, they naturally cling to this world, waiting an opportunity to be reborn. Some of them struggle to enter a freshly vacated corpse and others hang around the newly marital bed-chamber; and others still striving to in some way enter a living person's body, constituting a sort of obsession—any way, to be re-born back into this material world. This priestly dogma hangs like a dark lowering cloud

over India, sympathetically enchainning millions of her subjects to earth and is morally injurious as a teaching." This was the tenor of his thought and largely his very words.

Just now I have to say upon this subject matter that,

- (1) Reincarnation is not based upon one solid demonstrated fact in science,
- (2) It degrades the conscious spirit by bringing it rotatively back into the paralyzing meshes of gross matter.
- (3) It stupefies or virtually annihilates memory, during long periods of Devachanic dream life.
- (4) It sets at defiance the great immutable law of evolution as accepted by the most learned of the world.
- (5) It violates every law of analogy, such as progress of mineral to vegetable, to animal, to mankind, to spirit in the spiritual world, looking up to the celestial spheres and thus onward and upward forever.
- (6) It is unjust and vindictive enough to punish, in connection with karma, souls in this world for sins committed in a previous incarnation, and of which they have no recollection.
- (7) As a sample case in point, while I was stopping at a Madras hotel, a physician was summoned in great haste to attend the case of a snake-bite. He was too late. The child of some five years, died; and the mother, in the agony of her soul, said, "My poor, poor boy; he must have killed a cobra in his previous incarnation and this is his karma."

This instance half-mirthfully reminds me of a reincarnation scene in America. There are a very few who accept this

dogma. A lady in San Diego, California believed that she had given birth to a reincarnated Socrates once the glory of Greece. The little boy had a fine, large head; but I assured her that I had my doubts of its being the real Socrates; at all events he exhibited a very irritable temper. And being at this lady's house one day, this incarnated Socrates, now about six years of age, committed a very vicious act and the mother, impulsively seizing, laid him across her lap and with her firm, flat hand, violently beat the posterior portion of his organization. Looking on, I seriously wondered what Socrates, that distinguished Grecian philosopher, thought of American family government.

The distinguished scientist Huxley, warned us against using the word "impossible." I do not state dogmatically that rebirths are impossible, but I have not a scintilla of any such proof. And having lived over ninety years through varied vicissitudes and often severe experiences, throwing off in the meantime, fifteen or more bodies, I am quite certain that once getting fully out of this changing, particed body, subject to a thousand ills and temptations, I shall never want to get into another body of flesh.

And yet, if any American or Hindu or rational being in the spirit world really desires to be reconceived, desires a nine-months uterine imprisonment, desires the pangs of mortal birth, desires the infantile sore mouth—desires the baby colic, youthful measles, chicken pox and other diseases on the way to manhood, it is barely possible, that they may have the opportunity; but, concientiously, I

do not believe it—the theory to me is monstrous; and the testimony of exalted spirits is directly opposed to this monstrous dogma.

Further, I never knew two reincarnationists to agree as to just how—and just when and under just what conditions it takes place—and just how many incarnations it will require to reach heaven. I was told by a Buddhist Reincarnationist in Ceylon, that Gautama Buddha passed through 75,000 rebirths before he lost all "attachment" and reached the real Nirvana.

I am asked the stereotyped question, If God is just, why are some souls born into the homes of the poor and others into the homes of palaces? This implies the thought of absolute monotony. If all souls were born into this world under the same happy conditions, there would be no work for reformers. Personally, I was born into the home of extreme poverty; and for it, I thank God; for, struggling through these adverse circumstances up to the present plane of consciousness, has made me strong and morally courageous for the promotion of truth and righteousness. Supposing all the trees of India were Mango trees; all the grains were rice; all flowers lotus flowers; would this indicate the wisdom and justice of God? Or would it not imply a most tiresome and dreary monotony? In fact, monotony would be almost a hell on earth. The divine plan is diversity in unity.

You are doubtless aware that I am a Theosophist; my diploma has the signature of my old friend, the late Colonel H. S. Olcott. My dues are promptly paid yearly; and yet I abominate the theory

of Reincarnation. And by the way, it was never taught by Madame Blavatsky nor Colonel Olcott while they lived and wrote and lectured in America. The theory was fastened as a sort of tag on Theosophy after they reached India. Permit me to further say that Theosophy was conceived and born in a family of New York Spiritualists. And I say it deliberately that Spiritualism—blessed Spiritualism, covers all that is good and true, the demonstrated true, in the schools of philosophy. While Theosophists speculate, Spiritualists demonstrate. At one time, there were four schools or sorts of Theosophy in America. Now there are but two; the one is run by the Besant devotees and the other by the Tingleyites; and they are about as harmonious and they love each other about as devotedly as Roman Catholics love Protestants, whom they consider heretics and without the pale of salvation.

Standing upon the mount of vision, I feel the great throbbing thought of universal brotherhood; and my charity and brotherliness is as wide as the whole world; and being anxious to enlighten the world, I wish that my good Hindu brothers would secure the large pamphlet of mine entitled, "Reincarnation—a Discussion on Re-embodiments." The pamphlet covers the points on both sides of the question as discussed by W. J. Colville and Dr. Densmore of New York. Our great Seer A. J. Davis heartily thanked me for this stirring discussion; he said it was a "complete fiction-annihilator."

Theosophy, with such tag attachments as Reincarnation and Karma, is deplorable—but without them, is philosophically

in perfect harmony with Spiritualism; and Spiritualism is the great word—great, because the antithesis of materialism—great, because the equivalent of the harmonial philosophy—great, because warring against all wrong doing, it encourages justice, forbearance, love, forgiveness and purity of life—great, because inclusively spanning physical and mental science, morality and pure religion—great, because it underlies physiology psychology, psychometry and inspires that geology which probes newly formed worlds and that astronomy which measures those starry constellations that stud the immensities—great because revealing that divine philanthropy, that Christ-like spirit of benevolence which descends to and redeems those imprisoned souls that throng tartarian abodes and at times infect mortals—great, because it reveals a blessed fatherhood, a brotherhood and sisterhood of humanity, all moving on by diverse ways, to a glorious destiny—great, because it tells of Iyccons in those higher summerlands of immortality, of colleges and universities, of massive libraries and of crystalline temples consecrated to the further perfection of all conscious intelligence.

This is Spiritualism, divine in origin, beautiful in conception, transcendent in moral worth and as enduring as that God whose name is love. And I insist that those accepting this Spiritualism, be known as Spiritualists and live such upright, honest lives, as to honor the word.

519, Fayette Street,
Los Angeles, California,
U. S. America.

Another Message from Mr. Stead.

MR. JAMES COATES, F.R.D.

[Roothesay, Scotland.]

At the close of a seance held on the 3rd May, 1912, we received another message from an Intelligence, purporting to be that of Mr. W. T. Stead. There was no dramatic excitement, and rush characterising the prior communication received from him, on the 26th April, terse, decided and crisp, the following does poor justice to either the matter or the delivery of the message. I had just intimated the hope that as the time was expiring and the sensitive had been used long enough, that she be released and the seance brought to a close, when there was a marked change in the manner of the sensitive (Mrs. Coates,) who drawing herself up, said:—

"Good night, good night, I am sorry I could not manage in before. I understand these meetings close at a stated time. I am Stead. William T. Stead. I want to speak to you to-night I find I am rather late. You will excuse me taking this opportunity. I was somewhat forcible. My message is urgent, and like my last given here will be corroborated. I wish to enlist your services, with that of others, as willing workers, eager for the fray. Be undaunted. Fear none, that the truth may be proclaimed. I am here. You know me. I will come again, and the world shall know that I am not dead.

"I ask your help, and the help of all God-fearing, earnest souls in the work of making known the facts of Spirit Return.

"I again ask your prayers for those

who have passed over, who are in distress and utter woe. Give your thoughts to them, and allow your spiritual being—astral selves—to go and meet them where they are. The friendship of your souls, with that earnest, kindly thought, which is true prayer, will help them. It is terrible to behold their sad state and slow awakening to the change which has come.

"I was glad to be able to give help to many on board, and in the brief time allotted to me, to counsel and pray with those whom I sought out. The work in which I was engaged in life, and which was to me the most important of all, and for which I sought helpers while in the body, I am still engaged in. A man who is convinced that he is of value to God, and to his fellow creatures, will look upon life differently from those who are down trodden, have no hope, and for whom life beyond the tomb is of no interest. There are those here who have not awakened to the fact, that they are of value. They are restless, distressed and without hope. Many are quickly awakening. As light springs into their souls their first thoughts go out to those whom they have left on earth. Many of these will return, as I have done, to those whom they have left behind. Their thoughts will be with others.

"I was thoroughly convinced on earth and knew the 'Dead Returned,' and I will still be able to convince others of the fact. I am pioneering the way for others, and rest assured that startling evidence of Spirit Return will shortly be given to the world.

"I will not speak of my friends in Spirit-land, they are many, and I am surrounded with them. I could not conceive, even faintly, what the joys of this life would be on earth. The freedom is beyond expression; it is new life indeed. Such glimpses of my surroundings, as I have been able to obtain, are glorious beyond expression. Rejoice with me, although I cannot convey to you the fullness of my joy.

"What a change! A short time before we were on the TITANIC, partaking of the comforts and the luxuries provided. When not engaged had many opportunities for conversation, and dwelling on the object of my mission. I noted that, as in the greater world, there was a great gulf fixed between those who possessed wealth, demanding luxuries, and for whom the mighty vessel was designed, and others there who were permitted to travel and serve on the same floating world. When in the TITANIC's clutches there was no gulf. Think of it, and let it turn into your souls. A terrific lesson on equality in the hands and in the sight of God.

"Let there be no distinction in your thoughts for those who are with me, save that of need. There are many who are enlightened and were prepared, and they are happy and already at work laboring for the good of others. It is for those in the gloom I want you to pray for, help them, and those on our side will work strenuously and open their eyes to the great change—their birth into spirit-life.

"My family know that I am with them. They knew me well enough to

know that delay in making my presence known to them, is not from want of affection, for we understand one another. They have already realised my presence, but presently my existence will be demonstrated beyond doubt.

"My family have been in sympathy with me, and the work in which I was engaged will be carried out by them as if I was, as I will be, the guiding chief. They will be sustained in knowing that they are working for the good of mankind, and carrying out the wishes of one whom they honored as a loving father, a counsellor and friend.

"My dear wife knows that if her Heavenly Father has taken away her bread-winner from her home, and the presence of father and friend, she will not grieve, but trust, that He who doeth all things well, will not break the broken reed nor quench the soaking flax. She will trust in the Almighty God whom I have trusted, and rejoice to know He has not forgotten me.

"I may manage to come, again, but will be able through Julia's Bureau to give further evidence of the fact of Life beyond the tomb, and the work inaugurated there, will become more marked than ever. The work attempted there and with some success, will be greatly increased, and extended. Keep steadily on. Trust in God, who never fails, and do the right, and your meetings will prove greater Bureau than they have been in the past. A blessing to all. Power is failing. Good night."

The foregoing is a very inadequate rendering of the Message given.

Then Mrs. Coates came to herself, she declared that she had seen Mr

Stead and described him thus:—

"I see him quite plainly. He is standing in front smiling, as if pleased to be understood. He seems taller and broader than papa (Mr. Coates) grey to white hair, slightly curly, and roughly brushed off his forehead; broad and high forehead; slightly bushy eyebrows, bright grey-blue eyes, so penetrating. They seem to me to be more blue than grey; prominent nose with a slight droop, and full white beard and moustache. The beard is full and bushy. He seems to have on a steel-grey suit. I think it is a morning coat but it might be a jacket suit. I cannot tell, as I only see the full bust, but that of one in a standing position."

The description is confirmed by published prints, but whether he had grey-blue eyes, more blue than grey, can only be decided by those who were intimately acquainted with the late Mr. Stead.

—o— Happiness!

By M. FRANCIS CAVALLON.

HAPPINESS: to look at the future without flinching; to know the rocky road ahead and have a desire to tramp; the will to rise above the material; to be content to breathe fresh air and defy conditions; to accept all as good; to believe in your fellowmen and stretch, loyally, a hand to one less aware of the ways of Life, for he who takes his lot too seriously, dies.

And envy no—you don't even know whether or not the fellow you believe better off is really so—you have no way to tell. Then don't envy him, it makes bad, blood—physiologically and

metaphorically.

Use all that Nature gave you to the best advantage, as a good mechanic his tools.

Don't let big things or little things that come to pass interfere with you—how useless when you cannot help their intrusive presence. Don't cause them to leave traces on your brow. Wrinkles are bad for the looks of you and for the good of your peace of mind.

Don't play scholar to the vicissitudes of Life, but be their Master. Learn the game of living and play it fair and square.

(THE NAUTILUS)

—o—

Axioms for Acquiring a Million

By MRS CHARLES NETCHER

HAVE a definite aim in Life and bend every energy to the attainment of that end.

The accomplishment of any high purpose constitutes success.

The results of hard work are only limited by the ambition and ability of the individual.

All success is based on the home, because the home produces the boys and girls who make success possible.

Every mother has it in her power to start her son on the right road to success. The acquisition of wealth is up to him.

Home influence has more to do in determining the future success of boys and girls than any other factor.

Idle money and idle persons are equally bad for a community. If we had more altruistic millionaires, there would be more millionaires.

Men are more successful in business than women are, because they have the

power to decide for themselves. The real test of a person's ability comes when he or she must show initiative.

(The Backbone Monthly)

Peculiar Phrenological Customers

By J. MILLOT SEVERN, F. I. A. SC., etc.

I HAVE been asked to relate some of my peculiar phrenological experiences. Well, Mr. Editor, I must tell you that I feel somewhat reluctant to do so, for this reason, that I have always regarded the phrenologist's practice as indeed private and confidential. The phrenologist has no more right to divulge the confidences entrusted to him than the physician, lawyer, or minister. Prudence and professional etiquette demand that many peculiar and valuable experiences must remain for ever a secret between the phrenologist and his client. However, I do not think I shall be committing a breach of faith by relating just a few.

In my early practice, I remember a very precise, maidenly old lady dropping in for an examination, accompanied by her maid. Seating herself comfortably, she said, "Now, I know something of Phrenology myself, and I want you to read my character, and mark me a chart, and it must be very exact, please; if it is any advantage, I can take off this," placing her hand on a closely-fitting, dexterous piece of workmanship in the form of a wig. "Oh! no, thank you," said I, instantly, "it is not at all necessary." Just then my attention was drawn to another client in the waiting-room. On my return, in the space of a moment only, lo! and behold IT WAS OFF—the lady had removed that wig. Startling, sir! that's not the word; if

you have never seen a bald-headed lady may you be spared the ordeal. Posing, with womanly dignity and stateliness, she sat; and fresh and even as a newly-polished billiard-ball, that massive dome of thought appeared towering up before me. For the moment, indistinct ideas came into my mind about lines of demarcation; why not chalk the divisions on it, as seen on the phrenological busts? What a splendid opportunity for a young phrenologist? There was not one single hair on the old lady's head; and a shinier pate I never saw. I cannot vouch for the accuracy of that lady's statement, for my usual seriousness and contemplative habit of mind was much disturbed. To add to my embarrassment, I observed a roguish sparkle in her maid's eye. She had evidently seen that wig off before; but to me it was a sight never to be forgotten.

The fact that it requires a really good intellect to become a successful clown, is not usually recognised. Summing up a man's character many years since, I concluded by saying: "had you the opportunities afforded for entering the profession, you would have made a first-rate clown, and you should be known to possess considerable cleverness in other artistic lines. His face lighted up instantly, and, with an animated expression, and a serio-comic look, he said: "Yes, they all knows Tommy the clown." During the examination I observed him manipulating in his hand a piece of soft substance to which he now applied his pocket-knife with a few skilful touches, in another moment he held up before me a perfect model of myself in clay, rolling up the clay again, in a few

moments more he produced a model of Mr. Gladstone, following on quickly with Deisraeli, and several other celebrities. He had been a clown, he said, most of his life; had brought up his family to the acrobatic profession, and the tears came in his eyes as he spoke of how one of his daughters had been crippled for life by a fall from a tight-rope. He was getting on in years now, and not being able to command a regular post as clown, he was making a "bit" at fairs and other public gatherings by his instantaneous model portrait exhibitions.

On another occasion, when examining a gentleman, I remarked: "I don't know whether you will take it as a compliment, but I have examined only one other person who would make as good a clown as you." "Sanger's A I, sir, Sanger's A I," he promptly remarked. He was, he said, Sanger's principal clown.

A comfortable old country couple (man and wife) evidently strangers in the town, and with half-an-hour to while away, came in one day. The man wished to have his "head seen to," he had "never had such a thing done before." He was, I told him, a typical dealer, good natured, but a keen bargain maker, would have very practical judgment of the value of old materials as they appeared in bulk, and might have done well as a dealer in, and buyer of old railway or other plant comprising old and bulky materials. "I be come down now," he said, "to give an estimate for the Old Chain Pier (Brighton,) and I bet I can judge to a very few pounds how much old iron is in each foot of it. I've contracted

for, and bought some of the biggest old railway plants that's been for sale lately, and I seldom makes mistakes except as benefits myself like."

Expatriating on the weak moral qualities of a young man a little while since—how he needed more courage to help him to resist the persuasive influences of others, and pointing out also that he was prone to appropriating things to his own use which did not belong to him, he said: "Quite right, sir. I have only just come out of Lewes from doing a week for stealing a bike, though I did not mean to steal it at the time."

A few weeks since, I told a client he had abilities for a first-rate detective. He said that he already was one, and, raising his hand, he showed me where a noted criminal had recently bitten off one of his fingers when being arrested by him.

All sorts of tricks have been played on phrenologists, but nature is truer than artifice, and the science of Phrenology will never deceive us, though men might try to do so. A parson will sometimes button over his choker, make a long face, and look abject and miserable when visiting the phrenologist, with the idea of deceiving. He may be all that without assuming it, and quite unsuited to his avocation; but, if he has it in him to be a parson, we shall soon tell him. Persons may deceive themselves, but not the phrenologist, easily. A man in a soldier's uniform observing that I had said nothing in my statement relative to his profession, asked if he would not make a good soldier. I told him he was not at all suited to that profession. "Quite right," said he,

"and if you had said I was suited for soldier life, I should have told you at once that your science was all humbug. I am a tailor, and have put these things on purposely to deceive you."

Immortal Life

By MRS. M. G. SHINE, F. I. A. SC.,
Route 1, Richmond, Va.

On the wings of thought I rise,
As the lark swift mounts the skies;
From my home on earth
Where my song has birth,
On the wings of thought I rise.

From the heart of love I leap,
As the rainbow springs from the deep;
The earth is my home,
And there I roam;
From the heart of love I leap.

From the soul of things I flow,
As the minds of earth that blow;
From where nor whence
No mortal knows;
From the soul of things I flow.

Grains of Gold

By V. D. Rengasami, A. M.-I. A. SC.

Each man is responsible for himself, each man is the maker of himself, only he can do himself good by good thought, by good acts only. He can hurt himself by evil intentions and deeds. Therefore in your intercourse with others, remember always yourself, remember that no one can injure you but yourself; be careful, therefore of your acts for your own sake. For if you loose your temper, who is the Sufferer? yourself; no one but yourself. If you are guilty of disgraceful acts, of discourteous words who suffers?

yourself. Remember that, remember that courtesy and good temper are due from you to every one. What does it matter who the other person be? You should be courteous to him not because he deserves it, but because you deserve it. Courtesy is measured by the giver not by the receiver. We are apt some times to think that this continual care of self is Selfishness, it is the very reverse. Self reverence is the antipode of self conceit, of Selfishness. If you honour yourself you will be careful that nothing dishonourable shall come from you.

If your heart be good, so, too will be your manners. A good tree will bring forth good fruit. If the fruit be rotten, can the tree be good? Not so. If your manners are bad, so too is your heart. To be courteous, even tempered, to be tolerant and full of sympathy, these are the proofs of an inward goodness, you cannot have one without the other. Outward appearances are not deceptive but are true.

Suggestions for Health & Happiness,
By MR. WALTER DEVOE, F. I. A. SC.

I AM THE VOICE OF WISDOM AND GUIDANCE in the Soul of man. My children hear my Voice and give utterance to my words, that knowledge may increase in all the earth and the causes of suffering be dissolved. They will unite in voicing my decrees that mortals may be led from the ways of gluttony to find peace, purity and health. I decree that all shall see that overeating is a cause of physical and mental suffering.

I decree that minds shall see the folly of overfeeding and overstimulating the

body. Souls shall awaken to realize that the body is a servant which must be wisely and carefully cared for that it may respond in obedience to every mood of the inner intelligence.

Souls must realize that all pleasures are spiritual and can be enhanced by concentration. They will realize the pleasures of taste most fully in concentration on that sense while eating simple foods, and in the development of that sense they will learn the secrets of nutrition and find the satisfaction of well fed natures.

Mortals shall cease to eat more than they need and they will loose all their false desires for spices, stimulents, narcotics and drugs which have been demanded by overfed and overworked bodies. In the ways of dietetic righteousness they shall find peace of mind and health for all their substance.

Their purified temples will shine with My Light of Wisdom and the harmony of Love shall prevail in all the mind of flesh.

Let all the earth rejoice that the Ways of Peace have been found and all can, by right living, be restored to unity with creative Life and Wisdom.

Auto-Suggestions for Self-Culture. THE SPIRIT OF A MIGHTY JOY PERVADES MY SOUL.

I feel the Spirit of Life as the spontaneity of my soul.

I feel that I am free, boundless Life.

I am the Life which is eternal Being.

I am the serene Consciousness of Eternity.

Worlds may come and worlds may pass, but I abide forever as pure Consciousness.

The phantoms of mortal imaginings

cannot darken my Light. I am eternal Light.

The forces of the psychic state of darkness cannot reach me or affect my serene state of Consciousness.

The ghosts of false desires cannot exist in the Presence of the Light that I am.

The intelligences of the psychic state are mere vanity, images formed of mortal nothingness, fantasies of ignorance. They cannot contend with or interfere with my Light for I am eternal Reality and radiate away every imagination of evil.

These false lights of mortality, the intelligences of psychic sleep, are nothing, nothing, nothing. They cannot stand in my Light. They cannot disturb my serene Consciousness.

These fears and fancies and apparent evils of mortality must fade away into oblivion, but I shall shine on forever as the unchangeable Light of true Being.

I am unconquerable Peace; because there is nothing with any power to disturb my Equanimity.

All power is in my Light Consciousness and there is no power outside of my Being to injure or disturb my blissful Mind.

I AM THAT I AM, invincible Light and Peace forever.

Hope

By NORRIS C. SPRIGG, F. I. A. SC.

Hope is the anchor of the Soul.

Hope deferred maketh the heart sick. One had lost an estate, another a friend, 'but hope still remained, while still another, having both fortune and friend, being without hope' nothing could suffice.

Of all of the abandoned, forsaken,

solitary, wretched friendless persons, the hopeless is the most forlorn. The fortune or the friend may take the wings of the morning and fly away, but let us hope that HOPE may ever abide, whatsoever reverses and disappointments may come—"and only the sorrow of others, cast a shadow over me."

"As some adventurous flower
On savage crag-side grows,
Is nurtured hour by hour
On its wild self alone;
So lives inveterate hope
On its own hardihood."

Hope is the desire for some good, accompanied with at least a slight expectation of obtaining it: anticipation, the object of hope, the thing hoped for. To entertain hope, to have some confidence of coming good, as in contrast with hopelessness or desponding. For me—I hold no commerce with despair. Strange how much darkness melts away before a ray, how deep a gloom one beam of hope enlightens. Let earth be ice the soul hath summer still. "And canst thou bid me another a hope that lighted long years of sorrow, a hope that leaves none other, when it is blighted, to make life dear."

"And should fortune prove cruel and false to the last
Let us look to the future, and not to the past."

What can we not endure, when pains are lessened by the hope of cure, a beam of comfort like the moon through clouds, glides the black horror, and directs my way.

Hope like a cordial, man's heart at once inspirates and serenates.

"Hope springs eternal from the human breast;

Man never is but always to be blest."

"Faith, hope and love, best hopes to mortals given, and without these, of how little event and how very uninteresting might life be. Greatly to cherish, and greatly to be prized, never imposed upon, nor abused, HOPE may yield its abundant store, ever and forever blessing mankind."

"Until I find the universe is rife with subtle music of the neighbouring spheres." Such harmonies, such sweet chords, wherein such note conveys a healing balm, and in a quiet world of larger thought I know the joy that comes from being calm.

"A man is not himself when Nature commands the mind to suffer with the body."

Do not loose your bearings on life and its possibilities, says Mr. Jordan—calmness, trust, generosity, truth, justice, loyalty, nobility, alike were fostered of hope—and by these qualities you will constantly effect the world, ever continue to encourage and to court hope as to your own progress and possibilities creating your life anew with the swiftly passing days. Never despair at danger and sorrow at a distance for they may be harmless, like Bunyons stone lions. Man is strong only as he hopes.

Nature is continually seeking to show man that he is his own best friend or his own worst enemy, giving him the option on which he will be to himself, and our highest hopes are often destroyed to prepare us for better things.

With reverent recognition of my birth-right, I claim the freedom of unalloyed HOPE and with all that is within me, I rejoice and give thanks.

Personal Magnetism

Everybody is carrying an atmosphere all his own, or all her own. You have been in a gay circle of friends when the door opens and a new comer enters. All at once the temperature in the room seems to drop. Conversation begins to lag. The spirit of all seems to be stricken with a blight. Some one has brought a chilling atmosphere into the room, and all have felt its unpleasant influence. You can recall experiences of just the opposite kind. There are persons whose coming is always a signal for increased animation and good fellowship. No gathering is dull after they arrive. They are looked for to "break the ice." They diffuse warmth and gladness. They are the makers of joy who are blessing the world every step of the way. A freezing atmosphere is to be shunned. It destroys the life of friendship and strikes inward destroying the one who carries it. Cold formality, aloofness, lack of wholesome enthusiasm constitute an atmosphere of misery. "He that hath friends must show himself friendly." His friendliness must have initiative and a good hearty assertiveness. There must be about it a generous warmth that spreads its pleasant glow around those who come within its influence.

It is necessary, with deliberate intention, to give our friendliness rather than to wait, expecting to reserve it. Too many are willing to respond to friendly advances but are slow to make them. "If thy heart yearn for love, be loving; if thou wouldst free mankind, be free; if thou wouldst have a brother frank to thee, be frank with him." (Selected)

Indian Jugglery

By ELLIOT O'DONNELL.

(Author of Byeways of Ghostland, etc., etc.)

FEW subjects afford so interesting a theme for speculation as the famous Indian Jugglery tricks. Granted even that the out of the ordinary picturesqueness of the country in which they take place, together with the mystery enveloping the origin of the performers, creates a glamour which tends to enhance them, there is yet a something in these tricks—a something unusual—that places them in a category by themselves. Some I have seen myself, whilst others have been described to me by those who have actually witnessed them.

Unlike the tricks performed by conjurers in this country, they are not confined to locality but can be accomplished anywhere—on the deck of a liner at anchor off Bombay, in a Cashmere garden, in a street in Karachi, on the side of a hill. They are independent of screens, trapdoors, mirrors, wires, roofs, walls, time and seasons, of everything save the inscrutable knowledge of the performers—a knowledge shared by none. An open space outside some European bungalow in the Deccan may be taken as a fairly typical scene for the enactment of the tricks. May be, on one side, the spot is bounded by a broad stream running through the garden in which the bungalow is built, and on the other, by a bridge of giant jessamine. A large number of the villagers have assembled and cover every part of the ground, sitting, after their own strange fashion, on their heels, all awaiting in eager anticipation the arrival of the jugglers. At the door of the bungalow,

olling against the supports are the owner—a civil engineer—and a couple of guests—also engineers. All three, in spite of their lackadaisical attitudes, are extremely keen-witted and very much on the QUI VIVE.

On the verandah overhead are several ladies. They are obviously interested and, intent on discovering some clue as to how the tricks are accomplished, have determined to keep a smart look out. It is about three in the afternoon, and the sun, still glorious in the glowing, cloudless skies, brilliantly illuminates the entire scene, its glancing rays dispelling every shadow and throwing into the brightest relief every particle of herbage, stick and stone.

Presently into the space that has gradually assumed, either designedly or by chance, the shape of a circle, step two figures, the dry, bent and wizened figure of the juggler, and the young, slight, upright figure of his assistant who heralds their advent by monotonous thumps on a drum.

The juggler places a small pan of lighted charcoal on one side, casts into it a few grains of incense, and mutters at the same time an incantation—weird, and, to the Europeans at least, utterly incomprehensible. A wicker basket of about the size used to hold a baby's wardrobe is then brought forward and the juggler announces that it is his intention to put a BABA (youth) into it; afterwards to change him into a pigeon, or dove, and make him fly away in any direction the audience wishes. All doubt as to the difficulty of the trick is set at rest on beholding the candidate for the metamorphosis. He is a tall,

strapping lad of about sixteen, apparently much too big for the space assigned to him. The juggler, however, approaches, throws him on the ground, ties his feet to his hands, and literally doubling him up, drops him into a sort of cabbage net, which he fastens over his head. The basket is then carried out and the engineers and ladies on the verandah subject it to the most minute scrutiny, feeling it all over for false sides and bottom. The examination ended, the youth is consigned to the basket, and a cloth thrown over him—the cloth being, of course, raised, and the basket distended by the captive.

The juggler now begins a solemn promenade round the basket to the accompaniment of an incantation, and tattooings on the drum. Gradually the cloth and basket shrink down, becoming smaller and smaller, till at last the latter appears empty. The lid is then pushed open, and the bindings—viz. net and ropes—hurled out. At the completion of the second circuit made by the juggler, the transmutation is effected, and a white pigeon flutters from the basket, and directs its flight in a course suggested by one of the European ladies. The juggler pretends now to be astonished, calls to the boy to come out, raises the basket without exerting the slightest strength, shakes it, and then producing a long sword, thrusts it through and through the basket, and as far as can be seen by the audience, leaves no part untouched. He then turns in the direction the pigeon has taken and calls out to the lad to return. From after off, in answer to his summons, is heard a voice, presumably that of the boy. The voice

grows nearer and nearer until finally it proceeds loud and clear, seemingly from the basket which begins to swell again. The cloth rises, and then, without any assistance and perfectly sound and unscathed, out leaps the youth. A gasp of admiration and wonder bursts involuntarily from the audience, and conjectures are at once raised as to how the feat could possibly have been executed.

Now for the second exhibition. A young man steps forward, and through the medium of a Parsee who acts as interpreter, informs the spectators, that although it is not customary for the eyes to work like the hands, yet he would for once, and out of respect for the BURRA SAHIB (great man), use them in a similar fashion. A block of stone, some three by four feet in size, is then set in front of him. To this stone are firmly attached short lines, having at the ends a tiny round piece of tin, about the size of a sixpence, and very similar to it in appearance. Lifting his eyelids, and rolling his eyeballs on one side in the most peculiar manner, he bends down, inserts the pieces of tin inside his eyelids on the eyes themselves, and closes the lids on them. The old juggler then binds the young man's hand behind him. The latter forthwith commences to raise himself slowly, and actually lifts the big stone from the ground to the level of his waist with his eyelids only.

He holds it suspended in this fashion till the Europeans, unable to stand such a really terrible exhibition any longer, insist on its being stopped.

It is now the old juggler's turn. Advancing a few steps in the direction of the verandah he exhibits in the palm of his hand a seed—very often, but not always, the seed of a mango tree.

After displaying it for some seconds to the full gaze of his audience he places it on the bare ground; then producing a small coloured handkerchief, he places this over the seed. He steps aside, and whilst muttering some mystic chant, waves his hands—palms downwards—slowly to and fro in the air. A slight motion is then seen to take place under the handkerchief which gradually begins to rise. By degrees an object reveals itself, and the onlookers are amazed to see the trunk of a tree which increases and increases in stature until there stands before them a full-grown mango.

The same young man that had performed in the basket trick now comes forward and proffers a stick to the Europeans to examine. They do so, turning it around and round, and tapping and otherwise testing it in every conceivable way—finally passing it on to the ladies, who after subjecting it to an even closer scrutiny restore it to the young juggler.

No sooner has he touched it, however, than it turns into a snake, and with a feigned cry of horror he drops it to the ground. Then he mutters something, stoops down, and behold it is once again a stick. At the request of the audience this feat is repeated several times.

These performers are then given a rest and a variety of turns are introduced by other artists, who are, also, members of the troupe.

Cocoa-nuts are thrown into the air and broken on bare heads; fireplaces made from black mud are built on bare heads, fires kindled, and flames blown out of the nose and mouth. Wonderful displays of swordmanship follow, the swords finally being collected together in a huge pile, and fixed in such a manner that all the points are turned upwards. The fencers then take it in turn to jump over them—backwards as well as forwards.

And now, the old juggler once again puts in an appearance. Producing a ladder of about eight feet in length, he supports it in an upright position, and summoning one of his youthful assistants, bids him mount it. The young man obeys, and on reaching the topmost rung waves a dramatic farewell, and disappears.

After a few seconds' interim—just time enough for the spectators to recover their breath—for the uncanniness of the abrupt disappearance has been something in the nature of a shock—the old juggler calls the young man by name. At first the response sounds a great way off, but it gradually grows nearer and nearer till it is close at hand. The young man then suddenly appears at the back of the audience, and stepping into the circle bows smilingly to the awestruck onlookers.

This concludes the entertainment; the old juggler gets handsomely remunerated, the crowd is dismissed, and the Europeans assemble indoors to discuss the mysteries.

In the case of the basket trick it has been suggested that the basket has a false bottom; but of what avail would that be? The sword is thrust right through the basket in every possible direction—so that unless the youth could condense himself in a few seconds to the size of a sixpence

he must be transfixed. Again it has been suggested the youth is not in the basket when the thrusts are made—that he has slipped out through some secret means of exit. But granted the basket did contain such a peculiarly constructed and carefully concealed exit, how could the young man have avoided the notice of the spectators who surrounded him in a circle? I have seen the box trick done in England and have had it carefully explained to me by one in the know; and I am quite sure it cannot be accomplished without certain stage paraphernalia. The box must either have a false bottom fitted with a sliding panel, or the latter only. And it must be set on a stage containing a trapdoor, or with some peculiar structure at the back, in which event no one of the audience is permitted on the platform. I do not believe any European conjurers, given the Indian juggler's basket, etc., and only the same conditions as the Indian, could do the Indian juggler's trick. The theory has been advanced that the latter resorts to hypnotism. Those holding this view say that when photographs have been taken of the ladder trick, the plate only shows the old juggler—there are no evidences either of the ladder or the young man. This being so, they argue, the youth climbing up the rungs and vanishing was purely a subjective vision induced by the hypnotic power of the juggler. And granted that this is so in one case why not in others? The man being put in the basket, the mangoo tree and the stone lifting might all be attributable to the same agency. Now I admit that this is an argument liable to carry some weight as there is undoubtedly truth in what I have sometimes heard

stated, that only a certain percentage of the spectators see the actual accomplishment of the feat—the ladder and the young man, for instance, being apparent only to some—others merely beholding the old juggler performing various antics with his hands. But I discredit the hypnotic theory altogether. From the experiments I have witnessed in hypnotism I am convinced it is utterly impossible to hypnotize any one against their will—that is to say no experiment can be successfully tried on a subject whose mind has not been wittingly made passive. And the minds of the European portion of the audience, at least, would be in a condition the very reverse to this—they would be keenly critical—keenly on the alert.

To hypnotize simultaneously two or three suitable and willing subjects in close proximity one to the other, so that the attention of the operator could be wholly concentrated on all at the same time, is extremely difficult even to an expert; to hypnotize, all unknown to them, several particularly active-minded people, occupying various positions in an assembly, so that the operator's attention could not be concentrated on them all at the same time, would be a feat beyond the scope of any hypnotist—Indian or otherwise.

Having then arrived at this conclusion, i. e., that these feats of jugglery cannot be performed invariably by means of hypnotism we must look to some other source for a solution to the mystery surrounding them.

The very fact that the Indian jugglery tricks have never been accomplished by European conjurers renders it pretty

obvious that no white expert has as yet been able to solve them. And this at once gives rise to the question—In what does this mysterious superiority of the Indian juggler over the European consist? In sleight of hand? Assuredly no! since it is inconceivable that mere jugglery of a Hindoo however subtle and ingenious, could baffle the brains of such a race as the British, remarkable for—and indeed unsurpassed in—intellectual and inventive capacity.

Then if neither hypnotic influence nor sleight of hand can account for these wonderful performances, surely the solution must be looked for outside the physical—in other words, the keynote to Indian jugglery is the superphysical!

The racial history of the jugglers themselves strengthens me in this belief. Of the gipsy order, they belong to a caste peculiarly distinctive from any other caste; they form a race to themselves. Little or nothing is known of their origin, save that their language whilst having no affinity to the Coptic bears a resemblance to the Hindustani; and that they come from the mountains. The mountains! Those lone, wild, thinly populated mountains north of the Deccan—the ideal hunting grounds of every kind of superphysical being, phantoms of the dead, vagabonds, barrowvians, tree demons and vice elementals!

It is then, to my mind, quite feasible that the jugglers, who have been in close touch with the mountain spirits all their lives, are in reality sorcerers, and that their tricks are accomplished either by elementals or by the aid of elementals. The youth and ladder, the youth lifting the stone, and the youth in the basket

are nothing more, nothing less than superphysical materializations—whilst the mango tree owes its abnormally quick growth to some property the sorcerer possesses and which he has undoubtedly derived from close intimacy with the Occult Forces of the Hills.

The facts that nothing saving the figure of the old juggler—the conductor of the show—comes out on the camera plate, and only a section of the spectators witness the tricks, are quite in accordance with psychic manifestations.

From my own and other people's actual experience with spontaneous psychic phenomena in haunted houses I am of the opinion that, under such circumstances at all events, the camera is never able to reproduce the superphysical. Nor has any one ever shown me a spirit photograph corroborated by such evidence as would wholly satisfy me that it was genuine. Hence, whilst fully convinced that there are such things as spirit manifestations, I am more than doubtful if they can be successfully photographed.

I also know from my own experience that there is no consistency in ghost seeing. I have been in a haunted house when several people including myself have witnessed the phenomenon, and I have been in the same house when several people (excluding myself) have seen the same thing. In my opinion the phantom has the power of revealing itself to whomsoever it pleases, and to say that because some see the manifestations and others do not is a proof the manifestations are subjective, is both silly and illogical.

It is to the Spirit World, then, we must turn if we are ever to discover the real key to the mystery of the famous

Indian tricks, and the white man who would be "in the know" must, for once in a way, put aside all prejudices, all luxuries, all artificialities; for the spirits of the mountains will have none of these. The white man must live with the brown—side by side with the sorcerers and their progeny, on the dark and desolate mountain-side. He must imitate their dress, or lack of it, eat as they eat, act as they act, think as they think. If, as is most likely, he fails in this, then to the white man at least, the mystery surrounding Indian tricks will for ever remain what it is to-day—a mystery. (The Occult Review.)

MEDITATION THOUGHT.

FOR SEPTEMBER.

I enjoy good Health.

FOR OCTOBER.

I am a Magnet; I am a Success.

FOR NOVEMBER.

I am Immortal: I affirm that I am NOW HEALTH, Happiness and Prosperity.

FOR DECEMBER.

I am one with the GREAT BEING--GOD. I enjoy NOW His Blessings.

Book Review

By THE EDITOR.

Doctor Peebles Ninetieth Birthday Festival and Banquet: is a beautiful pamphlet containing the letters, telegrams, speeches and tributes together with the Doctors enthusiastic, eloquent message to Spiritualists. This message was already published in the columns of Self-Culture for the benefit of our readers. The compiler of the pamphlet is no other

than our friend, Mr. Robert Peebles Sudall, the associate and co-worker of Dr. Peebles. The name of Dr. Peebles is known to almost all the cultured minds of the East and West, as Author, Lecturer, Physician and Traveller. His "divine ministrations have echoed through the vista of 90 long years, penetrating almost every portion of the civilized world inspiring millions to a better way of living. He stands to-day like a towering oak on the mountain side, defying the raging storms and fierce elements, a living example of right living and right thinking."

His Ninetieth birth-day was celebrated with eclat by the leading citizens of Los Angeles and friends of our dear Doctor at the First Spiritualist Temple, on March 23rd 1912.

'May Dr. Peebles live long to see the century mark in continued Health and Happiness' is our earnest prayer.

Price 25 Cents. Address:—
Peebles Pub Co., 519, Fayette Street,
Los Angeles, California, U. S. America.

Within the Mind Maze: By Edgar Lucien Larkin Director, Lowe Observatory, Box 1643, Los Angeles, California, U. S. A. Price \$ 1.25; or 5s.3d.

This is a new book giving us a new view of Mind, Man and Life. "This book is commended to all good and progressive men and women who believe that by studying its laws and applying them to human betterment, the career of Man on earth could be greatly improved." The talented author and researcher, Prof. Larkin presents entirely new and interesting methods to grasp the significance of the Primordial Mind,

and rightly shows you Man's place in the Astronomic Universe, and in the domains of Mentonomy, Biology and Organic Chemistry. The essays contained in this book will prove of an entirely absorbing nature to every student of Psycho-Occult Science.

The Brotherhood of Healers: By James Macbeth Bain: F. I. A. Sc. 3 & 4, London House Yard, E. C. England. Price One Shilling.

The body of humanity sorely needs healing of whatever form or denomination, be it physical, or magnetic, psychic or spiritual. Healing is the full fruition of the perfected powers of the human soul and it is a veritable blessing to all the needy.

The book is a heart to heart talk by our esteemed brother to the members constituting the Brotherhood of Healers in Great Britain. It is a lively talk giving you the rich experiences of the author as a gifted Healer—psychic and spiritual. It is a valuable guide to every Healer.

Yoga, Zoism and Occultism

By DR. K. T. RAMASAMI, D. Sc., Ph. D.
INTRODUCTION.

Yoga is one of the six systems of Philosophy of the Aryans. Maharishi Patanjali was the father of Yoga system. Yoga expands and develops the physical, mental and spiritual nature of man. The great founder Patanjali has expounded a series of exercises by which any individual can gain perfection in the art of body building, Menti Culture and Spiritual Culture.

Zoism or the Science of Life is the

SUMMUM BONUM of the New Thought teachings, and is of a very recent origin. Zoism can in one sense be termed Yoga, containing the instructions put forward by new-thought scientists and bears close relation to the Yoga of the ancient Aryans. In other words the spirit of Zoism is the same as that of Yoga.

Occultism is a modern name given by the latter day researchers to the sciences relating to the mystical powers of man. The miracles performed by the Yogees of India, the mystic practices of the Egyptian Initiates, the marvellous feats of Will performed by the Fakirs of the East and the many more interesting psychic and spiritual phenomena of late that were brought to the notice of thinking men of the West have resulted in the thorough examination and close investigation of same which happily paved the way for systematising the several branches of Psycho-Occult Sciences as Hypnotism, Mesmerism, Telepathy, Clairvoyance, Psychometry and kindred subjects all of which go by one name Occultism. What the Yogees of India taught and performed in ancient days, the advanced students and Initiates into the mysteries of Occultism are able to successfully perform to-day.

Thus it will be seen that the three interesting subjects as Yoga, Zoism and Occultism are identically related to each other having for their goal—the evolution of man and his inner aspects toward's God—Likeness or Goodness.

In the following Lessons it is our aim to initiate the Reader into the mysteries of the interesting subjects of Yoga, Zoism and Occultism. And the earnest and diligent students can master these instruc-

tions and attain perfection in this art of living to be God-Like in every way. In fact this is the greatest achievement in Life and it has characterised the Sages, Saints and all worthies of the world in point of virtue, power and understanding of the Wisdom of God. If you aspire for such a success in Life you will be credited as a brave soldier to fight for such a victory—the victory of your MIND over body, SOUL over mind and lastly SPIRIT over soul. Few men, we find, who aspire for such a success. The reason is they have no easy access to this art. But not so in your case. This opportunity is yours to master this art. You have all the mysteries laid bare before you. Follow these instructions in all candour and Success will be yours sooner or later. Reader! Be broad-minded enough to investigate everything given here and condemn not anything before trial or due examination, and sure you will be convinced of the Truth. Then you are living wisely and truthfully towards the goal of your life.

(To be continued.)

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PUBLISHER'S NOTICE.

Owing to certain unavoidable circumstances we could not publish the August issue of our Journal. We therefore take this opportunity of informing our subscribers that their subscription period will be extended for a month more so that each may receive an extra number

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If this paragraph is marked X, it denotes our request for your renewal of Subscription and an early remittance.

ADDRESS BY DR. PEEBLES

Man's Make-up, Death, Destiny—
Spiritual Flight During Sleep—
Work in Spirit Lands

DELIVERED AT THE FIFTH ANNUAL
SPIRITUALIST CONGRESS, IN LONG
BEACH AUDITORIUM. REPORTED
BY MR. R. P. SUDALL.

When introduced to the audience by the chairman, Mr. Prentice, Dr. Peebles deliberately took a chair, and, walking to the front of the platform, seated himself and said:

The eccentric, yet eminent Carlyle once remarked that every "man was as lazy as he could afford to be." I take this seat, not 'because I am averse to labor, or from being a nonagenarian, but more from the habit of witnessing the

methods of the Brahmins and Buddhists who always sit while lecturing in their temples or groves; and, lecturing with them and for them, I naturally fell into the habit of both standing and sitting while teaching; and since my last return from those oriental lands I have adopted that method according to circumstances.

THE ONE-NESS OF TRUTH.

Truth, as a principle, whether in countries oriental or occidental, is one. The diversities connected with truth come largely in its expression. While truth, as related to cause and effect, is absolutely unchangeable, our conceptions of truth are continually unfolding and widening. The ideal is ever beyond the present expressed real. The old prophet said, "Ye shall know the truth and the truth shall make you free."

TEACHING BY ILLUSTRATION.

To more fully, clearly explain the

structure of man, the doctor took an orange from the table, stating that this, being fore-fold in construction, largely symbolized the formative organization of man. It has been the common remark of the centuries that man is a two-fold being, Spirit and Matter; while certainly this, he is more. Philosophers of old, and even Paul, pronounced man a triune being, body, soul and spirit. He is this, and, in deeper analysis, infinitely more. He is a quaternally; that is, a fore-fold being, constituted of a physical body, a soul body, an etheric or celestial body, and the conscious, indissoluble, immortal spirit. This latter is the crown, the real man, with his three bodies, and symbolized by the orange; the outer peel corresponding with the material body; the pulp, of the same shape, corresponding to the soul body; and the neatly rounded seed corresponding to the celestial body; but there is something almost infinitely more ethereal and divine. It is the germinal life-cell in the seed. And these triune bodies, constituted of monads, molecules, atoms, ions and electrons, are necessarily partied bodies, the etheric body being the most refined and sublimated, and they are all permeated with divine life.

And so man, vested in the inmost with a glory of an existence undefiled and endless, stands, heaven-inspired, upon nature's towering pedestal, the inheritor of unnumbered ages, consciously glad, holding in his embrace the golden arch-key of immortality.

It is unspeakably grand to be a man, saying to the sun, blazing in his empyrean fire-zone of the heavens, I am more than you. for you can neither think

nor reason. I am more than the stars that dot the ethereal blue; for you owing to some mighty convulsion in nature, may be shattered to atoms and scattered into the maze of the measureless spaces; while I, the divine ego—the conscious I—live and grow and eternally unfold, traversing the boundless mansions and realms of eternity. Such is real man. And yet this partied physical body of man must die, as does the kernel of corn, before the blade and the full corn in the ear.

THE FEAR OF DEATH.

Only the uneducated and the spiritually poor in mind fear death. When the departed Herbert, the poet, was asked in his death struggles: "Are you suffering?" the calm response was, "No, I am merely struggling to get free."

The English Keats, inquired of, a little time before crossing the crystal river, how he felt, replied, in a sweet, feeble voice: "Better, my friend. I feel as though daisies were growing all around me."

Death is dark and grim to those only who walk the earth in blindness, their feet being heavy with the grossness of materiality. To the clear-eyed and rational-minded and the spiritually-illuminated, dying is just as natural as it is for the bird breaking away from the shell to fly away and make music in groves and forests.

THE PROCESS OF DYING.

To those who have lived enlightened, honest and practical lives dying seems like a mere passing dream. The truly spiritual do not become really unconscious, and frequently they see the glorified hosts watching and waiting for

their birth out of their flesh into the higher and brighter sphere. Mark, this relates to those who have lived a true life, but not to those who have been selfish, sordid and vicious. This, to them is "the judgment day." And the voice from within will say to them, and to all intelligences, "As ye have sown so shall ye reap." There are not merely three or seven spheres, as sometimes taught, but rather there are seven times seven spherical conditions and states of consciousness and etheric localities in the many mansioned house of the Father. Gerald Massey, in speaking of death, used this comparison: Death is like the showers that go underground to dress and come out as flowers.

This reminds us that there came to our Sanitarium a number of years ago, a fine lady saying, "Doctor, I have come to your home to die. I have consumption and do not think I can be cured; but I want to stay with you and be treated." Hesitatingly I received her, yet traced her fading strength each week. One morning she called me to her room and exclaimed, "I am stronger and better; awakening last night, my room was illumined. Oh, it was so bright; and something seemed to say, I will help you—you feel stronger—and I really did feel stronger and I am going to get well. I am better, better, better." And with this last faintly expressed word she leaned back and ceased to breathe. Such a death or rather transition and promotion, is beautiful.

THE EGYPTIAN DEAD.

All wisdom was not born, nor will it die with the twentieth century. It has long been in dispute when and where

lived the oldest people of the world whose histories have come down to us. Was it ancient Iran, Egypt or India, with its voluminous Vedas? The consensus of opinion is in favor of India.

In 1893 Professor Eber discovered in Luxor, Upper Egypt, a medical book dated 3,700 years B. C., treating of medicines, health, disease and the future. In this old papyrus death and the judgment were strikingly symbolized. When Amenti, after his death, was conducted to the hall of Truth and placed before Osiris and his forty-two judges of the dead, all was still. And here he was allowed to speak of and for himself, which he did, stating that he had been "Just—I was without malice—I have taken away no man's property—I was law abiding—I was kind to my slaves—I put a stop to violence—I took pleasure in speaking the truth—I approved of no dishonesty—I set the wanderer on the right path," etc, with other words of self-praise.

Nearby sat Osiris, the Lord of Records, listening to the evidences before him and determining to what extent this person was stating the truth about himself.

THE SOUL'S WEIGHT.

Anubis, the director of the weight, son of Osiris, brought forth a pair of scales and, after placing on one end of the scales a figure, the emblem of truth, and on the side a crystal vase containing the good deeds of the deceased, Thoth, tablet in hand, recorded the result, just as the scales decided it. If he had falsified, if he had been unjust, if he had robbed the poor and otherwise sinned the scale of justice descended by its weight. This was considered the proof

And so this unhappy soul, because of selfishness and wickedness and falsehood, was sentenced by Osiris, the great judge of the dead, to the infernal regions of purgation. But those who in the face of these forty-two judges and the Lord of Records were proven by their weight in these scales to be good and worthy, were conducted by good spirits back to the sun, through the palace of peace, to the Elysian fields, the dwelling place of the blest. Thus Amenti and others, after 3,000 years of purgations and transmigrations, were permitted to re-enter their bodies and live again on earth.

NOT ALL A FICTION.

Though very ancient, there is something more than fiction or symbol in this description of the dead and the judgment. You remember that they laid great stress upon the scales of justice, "the weight," and the "lowering of the weight." Here was revealed a prominent truth. You will not forget that describing the three bodies that enzone the conscious spirit we pronounced them elementary, divisible and particled. These particles are constituted of infinitesimal substances of varied degrees of refinement. The celestial body is infinitely more ethereal and sublimated than the soul-body, so closely allied to the physical form. The soul body has appreciable weight, while the essential spirit—the divine ego—has not.

Many of you are aware, because it has been demonstrated, that a corpse weighs less immediately after the breath, the soul-body, and the etheric or celestial bodies have left the cold form.

THE WEIGHT OF THE SOUL BODY.

The wonderful inventions, the marvellous delicacy of the scales now used by

scientists and chemists, can weigh the infinitesimal, invisible and transform it into the visible. Nature performs the same miracle when it transforms the invisible steam into solid ice.

Remember that the corpse weighs less after the soul-body, called by Paul, "the spiritual body," has emerged from the clayey tabernacle: a body of substances measurably influenced by the law of gravity; and here is the philosophy of obsessing earth-bound spirits. Their scheming selfish lives, while in their bodies, chained them at death, within the atmosphere of this planet. Burdened with their comparatively gross soul-bodies, they can no more pass on to those higher ethereal spheres, those realms of angelic blessedness, than iron ore can swim or rocks rise and float in the atmosphere.

WANDERING DIAKKA SPIRITS.

As our distinguished American seer, A. J. Davis, said: There are "diakka," or earth-bound, spirits—wandering ghosts, often rushing towards the encircling light that envelops existence, something as moths rush and fly about the evening chandelier. Earthly and dark as they are, they nevertheless, desire light, whatever their peculiar characteristics may be. This light—this inmost principle within them—is ever reaching out to the brighter and better things. Denying this is disputing the psychic law of love.

Philosophers wisely state that this mighty universe knows no vacuum. If so, then nature's vast realms are doubtless infilled with absolutely limitless, absolutely numberless, electronic entities. We inhale them in our breathing. They exist singly and in groups. Attracted to, they cling to

any positive center, much as mineral filings cling to the magnet.

Some of these embryonic entities ultimate through the laws of evolution, into mosses, grasses and grains, some into insect existence, some into higher animal life and others into savage tribal life. If any of these entities, fancying the light, something as do moths, they intermingle with the aurās of mediumistic sensitives, disturbing and darkening their aural environments. These, whether nameless or whether called sylphs, gnomes, salamanders or fairies, if existing, as millions think, may be dispelled. Disturbing demonic diakka they certainly are; and they may be dispelled by the will—by earnest concentrated will-power. "I will, be thou clean," said the Galilean Jesus. "By the gods, I will," exclaimed Napoleon, and he crossed the Alps.

The human will is that herculean force—that kingly dynamo reigning supreme in every healthy self-poised human brain; and it persistently voices thought, life and purpose—abundant life and triumphant success.

SPIRITS LEAVING THEIR BODIES FOR EXPERIENCES

The conscious intelligent spirit selects the materials and wisely builds the body; but does it build a body so inflexible, so rigidly impenetrable that it cannot, under certain conditions, temporarily leave it in charge of assisting guides? Does it thus foolishly imprison itself as some sophists teach?

Proclus, the Neoplatonist, born 412 A. D., frequently left his mortal frame and his insight was so clear, while out of his body that, returning to it, he remembered who, of the Platonic teachers he

had met while in the etheric regions.

The late Mrs. Willis, while entranced in the Ayres Temple, of Boston, by the spirit, Theodore Parker, said:

"Sometimes, in bending over a sleeping form of earth, I find the soul absent. It may be in another land; it may be that it accompanies some friend to England's shores, or some other country over the deep blue sea. The body rests there, held in charge by or in the care of some guardian, one who is ever faithful and true. The purpose of the soul in thus going out may be dual—it may be more. It goes out to gather for itself new forces and currents, to expiore new fields, leaning upon the arm of an Indian guide, whilst visiting the form of some friend."

Leaving the body is not new to any student of history. Paul Carus, in the monthly *Monist*, writing of Damis as Apollonius, has this telling paragraph:

"After staying four months in India, Apollonius leaves the Brahmins; and in a letter from him, is made to say that he 'has received from them the power of going through the sky and there meeting those whom he had known on earth; and also of conversing with them (the Brahmins) as if they were present with him.'"

Apollonius, sailing through the sky, is very much like the Apostle's account of his being caught up into paradise without the body.

COPYING RECORDS IN THE HEAVENS 1,000 YEARS OLD

Personally knowing the moral integrity and the culture of that psychic sensitive, Dr. Dowling, it gave us almost unbounded pleasure to listen to his travels and experiences in the higher life. Nothing is lost Thoughts as forces, affect the

invisible ethers. And Dr. Dowling, while out of his body, has access to the ether-films of pages, denominated the "Book of Remembrances," or Akashic Records impressed upon tablets in the etheric spheres. In copying these he gave us the Aquarian Gospel of Jesus the Christ which is a reversed transcript of the four evangelists, omitting some portions, and then adding accounts of Jesus' journeyings in Persia and India; and his spiritual work while there. In the estimation of many, these records are more correct than those of the evangelists.

Often did Dr. Dowling meet us, disrobed of the coarser material, in the overarching spirit spheres. Clairvoyants have also seen us in spirit life, attended by an Indian spirit guide, healing the sick, and other clairvoyants have seen me, in spirit circles, influencing and aiding in controlling their mediums. Seldom have I spoken of these experiences, witnessed in the invisible world, and never have I booked them, because the wisdom-time had not come.

QUESTION OF A SPIRIT'S GROWTH.

The seer, Dr. A. J. Davis, says, in his *Penetralia*, page 312, that the "spirit (body) grows in the spiritual world, as children grow in the natural, by inspiration, aggregation and secretion. The spiritual body, which, when it escapes from the material body, does not weigh more than the sixteenth of a pound, continues to absorb from the elements of the invisible air, until it becomes comparatively weighty, acquiring not only a power of gravitation, but also a power to overcome it."

This is a very remarkable statement, especially in regard to the soul-body's weight. Be it said right here, that Dr.

Davis never professed infallibility. Some of the confusion arises here from the use of the word, "spirit." By this word he evidently meant the soul-body, so closely allied to the earth. This does grow. The infant, the child, reaches the full-sized form after passing into the spiritual world, and the deformed of earth become there the perfected. That the soul-body has an appreciable weight is undoubtedly quite correct. We have reliable accounts of psychic research scientists actually weighing the soul-body, which, though more refined, is of the same shape as the human body, including all the organs and functions. As afore-stated, the corpse weighs less than while the man was dwelling in it. But why should it not weigh less, when something very tangible had departed from the lifeless form?

THE POTENCY OF SPIRIT

Forget not that you—*you, whoever you are*, are a spirit, a child of the infinite. Forget not that you as a pure, conscious spirit, are a portion of that mighty magnet holding to yourself, multi-millions of atoms, ions and electrons, adjusting them as agents for your service. When each has fulfilled its mission, you discard it, selecting another to fill its position from en zoning atmospheres and emanations.

When contemplating excursions into the spiritual spheres of existence, the motive should be good and pure and prayerful. You leave behind you, remember, your physical and soul body, yet connected with them, through that attenuated, electric cord of sympathy. If that were severed, it would be impossible for you to return into your earthly tabernacle. That some spirits surrender their bodies, that other

spirits, by incarnation may live in them permanently thereafter, is not only un-philosophical, but morally impossible.

During temporary absences from the material body, all conditions being rightly adjusted, the I AM—the indissoluble spirit, encircled within its celestial body, knows nothing of gravity, traversing etheric zones and spheres, yet limited by states of consciousness and etheric purity. Upon these thrillingly interesting occasions, wise spirits attend the excursionists, they are denominated in the scriptures, ministering angels. This is a part of their holy mission.

Only a comparatively few of the exalted truths learned in these heavenly journeyings, amid gardens and groves and flower-lawns, massive libraries, art galleries and gorgeous temples, where the gods discourse upon philosophy and divine wisdom, have yet been translated and transferred to books. The seething, worldly masses do not desire them, and commercial worldlings could not comprehend them. Something cannot be impressed upon a coarse, non-impressible brain. Desire and capacity are indispensable to the reception of truth, that ennobling truth which uplifts and perfects character.

THE INMOST SPIRIT NEVER SEEN.

It has been stated by the press that Professor Kilner, of London, Dr. Barbadee, of France, Dr. Rebman, of New York, have been able, through special instruments, vessels filled with a solution of dicyanin, known to chemists, have been able to see spirits. Nothing of the kind! They have only seen soul-bodies, or subtle aural atmospheres outflowing from the interior form.

The phrase, "spirit materialization,"

does not belong to the real science of Spiritualism; for essential spirit does not become matter nor external substance. Spirits have the power to aggregate molecules, atoms, auras and other invisible entities into garments and forms visible to the eye. It is the manifestation which is seen, and not the real, immortal spirit. My dear friends, you never saw your mother; her garments were not mother. You never saw her, but you cognized and intuitively felt the sweet, divine love principle that characterized her affectionate motherhood.

The majority of clairvoyants see only the pictorial presentation of the spirits. Conscious spirits are never photographed, but their manifest forms may be, and are. There should be more spirit artists in the field of phenomenal Spiritualism such as the Bangs Sisters and others.

DYING—AND WHAT AFTER IT?

Human bodies die, because constituted of physical matter and by virtue of natural law, matter returns to its own.

"One world at a time," exclaimed Colonel Ingersoll. This is grotesquely impossible. Fish live in two worlds at the same time, the world of water and the world of air, but man, infinitely superior, necessarily lives in three worlds at the same time, the world of matter, the world of etheric substances and the world of spirit. This spiritual is the real.

Dying this side of ninety years, though expectedly fashionable, is unjustifiable. The apple does not fall until it is ripe and mellow. Nature kindly whispers, obey and live; we said kindly, yet she knows nothing of mercy or forgiveness. Her stern, unrelenting word is justice. Dying in infancy is not natural. And

Yet heaven would hardly be heaven without children. Sweetly sung the poet:

"The angels have need of these opening buds
In their gardens so fair;
They graft them on immortal stems,
To bloom forever there."

Each, young or aged, enters at the transition into that sphere just adapted to the mental and moral condition, taking with him consciousness, memory and mortal aims and tastes. These tastes and customs continue for a time. They are termed habits. The Quaker prefers the plain dress over there, the Indian his blanket, the Roman the Athenian Toga, and the Oriental his graceful robe. These, diversified in shape, correspond in brightness to the moral qualities. Here successful deception is impossible. Angel eyes, never blind, are piercing. And, no matter how low down the moral scale, opportunities are open to all in the next stage of consciousness. The door of divine mercy is never closed, and heaven's glorified hosts are ever smilingly chanting, Come—come up higher.

THE CONSUMMATION

God is one. Humanity is one. Life here and hereafter is one. Religion under all skies is one, and all nations, races and tribes are one, moving on through ways diverse, to one destiny. Such is the prophecy that this moment, inspirationally throbbing within thrills my being's very depths.

When true Spiritualism, the hand-maid of science, of reform, of philosophy and religion with its blessed demonstrations, with its tender charities, its enchanting ideals, its sacred home influences, its inviting temples of worship where youth and aged may meet in reverent communion,

its encouraging words of hope to the suffering, its comforting voice to the weeping mourner, its sweet messages of love from those who have lain their mortal burdens down and have crossed the peaceful river—I say, when this Spiritualism as purposed by the infinite Presence, becomes a practical power and a divine light in every human soul, then as prophesied, the will of God will be done on earth as it is in Heaven.

The Psychic Sense

BY DR. NORRIS C. SPBIGG, LL.D.
Attorney, Denver, Colorado, U.S.A.
(Associate Editor.)

In confirmation of the immortal Hudson, William James, Dr. Hyslop, Nelson Riddel, Minot J. Savage, or whomsoever of like character of the living or of the dead, and in support of the possibly constructive thought and reflection of the few, or the many interested individuals, I beg respectfully to submit the following of the best and most interesting personal experiences having to do with the 'mysterious, (so-called), if peradventure, such rare visitations may rightly and consistently tend to enlighten and uplift and stimulate the more incredulous—"the end may justify the means."

Incidentally, having been accused of being more than ordinarily psychic and mediumistic, the strange observations here recited may be sufficiently exceptional to justify the space, though somewhat reluctantly given, for the first time and still held as entirely too sacred for whatever of empty prattle or passing comment.

Twenty five years ago, then in my twenty fifth year, I lost my mother, (one of the best and most beautiful in the

world, whom I never saw frown, nor heard to speak a cross or harsh word, so poised was she,) throughout, continued companion and appreciated advisor, whose memory, to day, is none the less sacred and impressive than when she was so suddenly promoted to the beyond.

And my spirit leaps to the light on the wings of hope new-born, and I follow the radiant light through the golden hills of dawn. "Hope sees a star and listening love hears the rustle of a wing."

"Peace on earth and good will,
Souls that are gentle and still,
Hear the first music of this—
(Not-for) off infinite bliss."

At the time of which terrible sacrifice, so little evolved was I, that the grief was absolute, and so nearly overwhelming that for some months it appeared inevitable that I should certainly follow, and though fully two and a half miles distant, I visited the grave daily, too sad, even for tears, under the dark cloud which even to this day, I scarcely dare to entertain, and during which experience while in one of my moods, in the extremest silence and the deepest darkness of the night, a voice, so sweet and low, plainly directed me to the very brightest star, (strangely enough) the only one visible peeping through the heavy clouds from a tiny spot of azure blue sky, as "my MOTHER, the guiding star," and upon another occasion only a few years ago, I plainly heard and recognized my mother's voice, "I pick flowers with you now" in the most striking conformity with her especially characteristic fondness for flowers, as

often, so often we were wont to join hands and in joyous glee go in search of them through the forest's, where the ferns and wild roses, and which were her favorites of all of the superb variety abounded, she usually securing the larger and more artistically arranged bouquet.

As to the psychic visions, in one of my musings a few years ago my vision was mentally (subconsciously) directed to a perfect CROWN, in due and regular form, in color beautifully golden and after admiring it for perhaps no less than two or three minutes, vanished, only after the MATERIAL sense suggested an investigation even rising to my elbow and placing my fingers upon the pillow to pick it up.

And upon still another occasion, (but recently) while giving one of my parlor lectures to a very pleasant and earnestly appreciative company emphasizing the subconscious, at length, imagine our surprise at hearing the most charming strains of melody somewhat resembling a piano though perceptibly more dainty and beautiful, and absolutely no piano or other kind of musical instrument in the home or in the vicinity.

In which connection, the writer has but to add, 'or rather to recommend that an ever attendant and for that matter a very useful and entirely practical' intuition, (guiding spirit, still small voice.) or what-not, might continue to serve the individual, were we the more earnest and idealistic instead of unduly eager, inquisitive and insistent, "of the earth, earthy," nearer the animals than the angels, so seldom, if ever to realize the ideal for the reason of omitting to idealize the real from the spiritual source.

Follow thy star, through life's dark
shadowed hollow,
Follow its gleam, however faint or far
With all the might of thy soul's sinew,
follow thy star;
So shall these narrow confines cease
to bind thee,
So shall the fiend set snares for thee
in vain,
So shall the nearing choirs of heaven,
sound thee a strain.

HOW TO FORM SPIRIT CIRCLES.

Information for Enquirers.

From "Hints to Enquirers,"

By J. J. MORSE.

(Editor of The Two Worlds.)

THE SPIRIT-CIRCLE is a gathering of persons who desire to establish relations with the world of spirits and receive communications therefrom. As such communication is a matter of fact—proved by oft-repeated experiment—it follows that the observance of those conditions which experience suggests will be the surest way of obtaining the desired results.

Among the conditions required to be observed the following should receive careful consideration:—

The place should be a comfortably-warmed and cheerfully-lighted apartment, which, during the progress of the sitting should be kept free from all intrusions. Circles for enquiry should always be held in the light.

Those only should be requested to join in the experiment who are willing to devote time and patience to a methodical pursuit of the enquiry. Circles entirely composed of either sex are not so suitable as those in which the sexes are in proportion. In experimental circles from

five to seven sitters are sufficient.

The initial phenomena will most likely take the form of tilts or movements of the table. Such "tilts" or "movements" can be made to serve as a method of communicating with the unseen operators by using the following code of signals—i. e., one "tilt or movement" being understood as "No," two as "Doubtful," three as "Yes," in response to the questions, which should be addressed to the agent at work as soon as the movements are obtained. Should "raps" be heard, the above code of signals can still be observed. Should any sitter exhibit a desire to write—as indicated by the movements of the hand and arm—supply the person so influenced with a sheet of paper and a pencil, and wait results. Should any sitter become entranced, do not get alarmed, nor hastily break up the sitting, as such cases are rarely dangerous.

Spirits adopt various forms of communicating with mankind. Trances, visions, impressions, personation, and writing are among the more general methods resorted to. In most of these cases the medium is put under a psychological or mesmeric "control" by the spirit operating, and during the continuance of the state may deliver addresses, describe spirits present, and also scenes in the spirit-land; personate the character of departed friends, and repeat characteristic actions and personal incidents—names, dates, etc.—connected therewith; and either by aid of the Planchette, Alpha, or similar agent; or by a pencil held in the hand in the ordinary manner, write out messages from the intelligences communicating.

Let the circle be continued for not less than one hour, even if no results are obtained. Twice in one week is frequently enough to form a circle. Let it be remembered that all circles are experimental; hence no one should be discouraged if phenomena are not obtained at the first sittings.

[If the Reader wants more detailed instructions in this line, he is advised to order for a copy of the "C" series Correspondence Course in SPIRITUALISM, YOGA, etc. of the Indian Academy of Science. I. D.]

A Lesson in YOGA—Samadhi

By A HINDU MYSTIC.

Patanjali in his yoga Aphorisms defines Samadhi as the total suppression of the functions of mind. Like a steady flame undisturbed, the mind shines by its own light in the state of samadhi. How can this stage be attained? It is very difficult to attain this state by a mere exercise of the will. It is very difficult to forego all the pleasures of the world without tasting the rapture of ecstasy. In the beginning Gnana Yoga is very dry and everyone is not endowed with sufficient Bhakti to carry him through the ordeal. Yoga is the golden mean between Gnana and Bhakti. The latter are the wings by which the Yoga soars to the region of Brahma. Still Yoga (whether Raja or Hata,) is mainly concerned with the suppression of the Breath which is made to pass through the sushumna nadi. The Raja yogi brings about this result by intense concentration; the Hata Yogi by the constant practise of Kumbhaka in Pranayama. The goal is the same in both. The mind cannot

remain without wavering unless it enters the sushumna nadi. The sushumna nadi is the royal road which leads the mind to the Infinite All. But, how can the mind enter Sushumna? The process is very simple. As soon as the breath enters sushumna the mind quietly follows it. Such is the strange sympathy between it and the breath. The great Yogis say that Breath is the vehicle of the Mind. Mind is the rider and its moving horse is the Breath.

Here is a case of Yogi-Samadhi. There lived in ancient days a monk Sajiva by name near a village of herdsmen, who one day found him in abstract meditation at the foot of a tree. Supposing him dead, the herdsmen prepared a funeral pile, wrapped the body in his robe, covered it over with dry grass and then set it on fire in two places. But though the pile and the grass were consumed by fire, no harm happened to the monk and not even a thread of his robe was burnt.

Similarly in a deep trance the late medium D. D. Home laid his head on a heap of live coals, and not a hair was touched by the fire.

Another case was a Buddhist woman named Uttara, daughter of Furnaka, upon whose head the courtesan Sirima out of hatred poured a vessel of boiling oil. But Uttara looked at her at the same moment with affection, and the boiling oil fell harmless to the ground like cold water poured upon the lotus.

[There are moments of deep trance in the life of every soul, when the individual being wrapped up in Ecstasy will not suffer any physical injury even from fire. This is really the state which a

Fire Walker experiences while treading on live charcoal, during Fire-Walking scenes witnessed in certain Hindoo Mystic rites. ED.]

PERFECT HEALTH.

By HENRY PROCTOR, F.R.S.L.,
M.R.A.S. F.I.A.Sc. London.

ACCORDING to the Bible, man is a trinity consisting of spirit, soul and body, and his salvation to be complete must be a triune salvation—to include the whole man.

It is clear, not only from the most definite and plainest statements of Scripture, but also from the very nature of God himself, that he designs that man should be holy—"even as He is holy"—that he should be clean from all spiritual defilement and should be healthy in soul and spirit, for it is "the inward man" that is being renewed after the image of Him that created him, in holiness and righteousness.

The inward man therefore to be in the image of God, must be in perfect spiritual health, as expressed in I. Thess. v., 23. Now may the God of peace himself sanctify you (make you holy) in all respects unto perfection (HOLOTELEIS).

But this is not to be confined to the inward man, for it goes on to say: "And may your spirit and soul and body be preserved (HOLOKLEROS) that is, sound perfect and complete in all its parts; blameless in the presence (PAROUSIA) of our Lord Jesus Christ." And this is no uncertain wish or aspiration, but it is confirmed immediately in the context, shewing that it is the calling of God and the will of God, and based on the faithfulness of God, by the assurance

that "He is faithful that calleth you who will also do it." (v., 24.)

Of God's faithfulness in respect to such a preservation of life in the body we have several concrete examples. Of Moses it is said that when he died at 120 years old at the special command of God, "his natural force was not abated nor his eye became dim." Of Caleb we read that he was as strong at 84 as he had been at 44 years of age.

To Abraham, God promised, when he was a century old, and his "body as good as dead"; "I will restore you as at the period of youth." So we find this fulfilled to such an extent that after the death of Sarah, he marries Keturah, and has six sons, and lives for 75 years longer, making 175 in all. The body of the Apostle Paul also like that of His Blessed Master was a fountain of life power, so that handkerchiefs and aprons which touched his body, healed the sick, and of our Blessed Lord we read that multitudes touched Him, and there went out power (DUNAMIS) from Him and healed them all. And as He promised that the believer in Him should do even greater works than He did, it is clear that they also can have in them a fountain of life, so that it may flow out to others.

But this can only be accomplished by "walking even as He walked," doing the will of God as He did it, for He hath left us an example that we should follow His steps who did no sin, neither was any deceit found in His mouth. We must to this end "touch no unclean thing," but "cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God. Then will

he quicken or 'make alive' even our death-doomed bodies, because of His indwelling Spirit within us." Thus shall we attain perfect health of spirit, soul and body, and as the body of our Blessed Redeemer, was a "life giving fountain" so that as many as touched Him were made perfectly whole—so does He promise us that the water which He shall give us—the elixir of life—shall become in us a fountain of water springing up into everlasting life, inasmuch that out of us also shall flow rivers of living water.

But if we would maintain this high state of development, the body must be brought into subjection. The time past must suffice us to have lived like the rest of the world to the lusts of the flesh doing desires of the flesh and of the thoughts, but now let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God, that we may be found among those who follow the Lamb wheresoever He is leading—in whose mouth is found no lie—walking worthy of the Lord unto all pleasing, bearing fruit in every good work, made powerful with all power, according to the might of His glory, that we may be presented holy and unblameable and unreprouable before Him.

ECCLLECTIC HEALING.

(Supplement to Self-Culture)

By WALTER DEVOE, F. I. A. Sc.
2057—East 69th Street, Cleaveland,
Ohio, U. S. America.

Vitality Flows Wherever It Is Directed.

When you sleep or rest, your spirit is recharged with Vitality from the Living Mind that sustains all. You direct, con-

sciously or unconsciously, how that vitality shall flow in your body.

How are you using your vitality? Are you conserving it and exercising it through the brain as creative mental power? Are you using most of it to digest three square meals a day? Or is it wasted in sexual gratification? The majority use the most of their vitality in the last two ways and wonder why they can do no original creative work, why they can not think clearly or why their memory fails so early in life.

They gorge their stomachs with rich and unnatural foods, take little exercise and breath foul air over and over and then wonder why their study of spiritual thought does not cure them of disease and give them the brightness of mind and soul they crave.

If your day is spent in hard muscular toil you will not be able to do mental work in the evening as all your vitality will be directed to digesting your supper and rebuilding the tissues worn out by muscular activity. Better to bed early and then with body reconstructed and vitality renewed, get up at three or four in the morning and devote the early hours to creative mental work. Your entire day will be filled with the satisfaction of something accomplished. For muscular work you will require considerable starchy food, but on the days that you do nothing but mental work let juicy fruits and vegetables be the main part of your diet.

If your labor is sedantry or mental you require but two light meals a day. The stronger you are in muscular power, the more food you can digest successfully but remember the development of

the function of digestion in any unnatural way takes just so much vitality from the brain. So you can choose whether you will develop the passions by eating and thinking for the passions, whether you will cater to the appetite and develop it at the expense of thought power, or whether you will subordinate your body your mind and become a forceful soul, positive with original ideas, radiant with beautiful feelings—a son of God walking in the ways of mortals.

Your vitality flows in the channels of use. You can direct your creative vitality into any muscle or organ of the body by using that muscle or organ. Likewise you can draw it to any faculty of the brain by exercising that faculty. You will notice after a few months of light diet, conserved vitality, and deep study along the line of your aspiration that you are thinking more deeply, that original thoughts flow spontaneously through the exercised faculties of your mind. Continue to draw all your energy into this new channel of creative work and in time you will become a great thinker, a great inventor, musician, athlete, farmer or whatever you are ambitious to become.

Your vitality will no longer be wasted in that indulgence which even lower animals that follow natural instincts, do not practise. It will not be wasted in digesting unnecessary food. You can turn this mighty current of vitality into love for noble deeds and divine ideals and make them manifest in your life. You can turn your vitality into your muscles and develop a perfect body. **THERE IS NO LIMIT TO YOUR POSSIBILITIES.** You stand in the midst of Life, which can renew you as you direct

it to form a beautiful body and a radiant mind.

Conserve your vitality and it will enable you to develop vital thoughts, a clear judgment, a keen preception and a practical intuition and understading of the mighty principle of mind. Creative vitality conserved in the body means daily renewal of all the vital functions. You will awaken each morning with a feeling of freshness, vigor, alertness and power to accomplish.

You have never realized the greatness of your possibilities. Oh the joy of the creative mind! When all your vitality is polarized by years of effort to the brain you are lifted up into an ecstasy of creative thought that surpasses anything realized by the sexualized mortals hypnotized by lust. You see in one hour possibilities and plans that would lead you to wealth, to position, to power. You see ideas and ways that others do not see and work for many years lie before you.

You see possibilities and plans and ideas that the world is not yet able to receive. Go and tell them and they will call you a dreamer but after some years they will begin to see you had the Light of genius. But you can moderate your ideas and you will if you are wise, seek only those who can understand and fulfil your ideals.

Each night there flows into humanity enough of the vital force of the universal Mind to heal and re-create all humanity, if it were understood and rightly used. Who shall awaken them from their dream of sexual pleasure and make them as Gods with creative energy? When will they awaken to understand the truth of the Mystics that

vital force flowing downward is wasted but flowing upward becomes a constructive spring of life, a renewal of the personality even unto everlasting life, and a means of physical, mental and soul Perfection. **CONSERVE YOUR VITALITY. DIRECT IT WHERE YOU CHOOSE!**

—O—

OLD AGE

BY DR. T. WILKINS, F. I. A. SC.
Editor—The American Spiritualist,
Los Angeles, California, U. S. A.

Ev'ry furrow, ev'ry wrinkle, ev'ry hair
of silvery white
Gently, calmly whispers of the willing
spirit's flight.
Ev'ry quiver of a muscle, ev'ry pain
of flesh and bone,
Only tells to human beings Earth is
claiming all her own.
Ev'ry totter, ev'ry wobble, of the weak
and weary form
Are the marks of all past struggles
safe to weather some great storm,
And to grow in higher knowledge of
essential things to soul
Through the troubles and the bubbles
back to its eternal whole.

Thus the must of age and weakness
once again is purified
While the world still stands in wonder
where they think a brother died.
Thus old age is but station where the
kendred bid adieu
Ere the spirit takes departure to the
land beyond the blue.
'Tis the station on the journey in
man's evolving round,
'Tis the last, the resting station just
this side the little mound.

Many beings on the journey stop
before they reach the train,
Many souls but reach the railing and
go back to soul again,
While a multitude keeps moving,
changing, pausing, on the go,
This great world would soon be
crowded, and in time would over-
flow,

Did not Age and Death, the Reaper,
trim and prune and garner here,
All the ripened human beings from
this blooming earthly sphere.

—O—

Exercise: Its Use and Abuse

BY ELIZABETH GREGG.

The most common exercise out of doors is walking. The benefit to be derived from walking as an exercise depends upon how it is done. To walk, as many women do, with heavy, trammelling skirts and in a lazy, languid manner, accomplishes little more than the advantages to be derived from being in the open air and having the pleasure of change of scene. To send the life-blood coursing through the system, to fill the lungs with fresh air, it is necessary to walk at a brisk pace. Few people walk gracefully or carry themselves well. A proper gait and carriage should be acquired. Running is good for strengthening the lungs, but it is not a very agreeable form of exercise. Of all the forms of out-of-door exercise, independent of mechanical or other assistance, swimming is the best. It holds high rank as a means muscular development. It would be difficult to name another exercise which equally brings into play so many of the muscles. The muscles of the upper extremities, of the lower extremities and

of the trunk are all alike brought into action. Of out-of-door games intended to give exercise and recreation at the same time are tennis and golf. I speak of those open to both men and women. There was not much exercise in the old fashioned game of croquet, though it afforded a training of eye and hand and a pleasurable amount of standing about in the open air. Tennis offers a much more vigorous form of combined amusement and exercise. It is especially taxing to beginners, who should indulge in it with moderation. The jumping, running and springing, the one-sided action of batting the ball with the racket, render it an inharmonious exercise, not calculated to give an all-round development. Golf, for similar reasons, has objectionable features. Care should be taken not to wrench the body in making the swinging motions necessary to drive the ball. A game that children appreciate, but one given up by adults, except the athlete in training, is hand ball. It is a most excellent exercise, particularly good for developing the muscles of the arms and chest. The pleasure of rowing is very great, but one needs to supplement it with walking or skating to bring about an all round development. The great benefit to be derived from horseback exercise is the exhilaration occasioned by increasing the circulation. There is also a development of the arms and chest, and a gallop, increasing the heart's action and expanding the lungs, gives new life and vigor. While there has been universal awakening to the need of exercise for perfecting the health of both men and women, there has not been a corresponding development of common sense

in regard to it. Exercise is taken irregularly, periods of great exertion being succeeded by periods of indolence. The "training" carried on in the colleges results often in greater injury than benefit. More work is put upon the muscles than they can safely endure. The heart is overtaxed and at some critical period gives out. The rank and file of those who devote themselves to exercise do so without system, and breaking down from overstrain or exhaustion, blame exercise and give it up. The cardinal point to be observed in taking exercise is to begin gradually, stopping short of great fatigue and not increasing the amount until the requisite endurance comes with it. This is especially applicable to walking, skating or the bicycle. The muscles can be educated to do almost anything, but time and practice must be devoted to the achievement. It is best to walk up the hills in bicycle riding until the strength to ride up without effort has been acquired, otherwise the rider becomes breathless, the heart is strained, its action becomes irregular, and the muscles are fatigued and lamed. (Health.)

MEDITATION THOUGHT.

FOR NOVEMBER.

**I am Immortal: I affirm that
I am now Health, Happiness
and Prosperity.**

FOR DECEMBER.

**I am one with the GREAT
BEING-GOD. I enjoy NOW
His 'Blessings.**

Think Happiness instead of Sorrow
BY V. D. RENGASAMI, A. M-I. A. SC.
Chanda, Central Provinces.

It is not enough to shut out all discouraging, worrying, devitalizing thought, the pessimistic outbursts that poison the system to cease speaking of our ailments, real or imaginary; we must get on to a new plane of thought, we must believe in happiness and health, not for others only, but for ourselves as well. If we live in this belief, if we think health and happiness and talk them, we shall make them ours.

Think Forward. Not Backward.

Brooding over the evil that you have done will never correct that evil. Rather will it make possible a repetition of the thing dwelt on. Set your mind the other way. Think honest, pure, kind, courageous thoughts all the time, and your mind will have no time for their opposites.

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One hundred thousand happy souls read the "Self-Culture" Journal each month. And they smile cheerily.

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Remember, that there will always be Sun shine where the smiles beam.

YOGA, ZOISM and OCCULTISM. LESSON I.

The Virtue of Virile Power

BY DR. K. T. RAMASAMI, D. SC., PH. D.
(All Rights Reserved.)

The first and foremost rule which the great science of Yoga lays down before you for your individual unfoldment is self-restraint or self-control—PHYSICAL. We shall consider first about Health. If you wish to achieve Success and Happiness in life, you should have Health. Health is the natural state of man and Disease is simply the absence of health. Comply with the laws of Nature and you can be in a state of perfect Health. Just violate the laws of Health and your body presents certain symptoms of abnormal activity. And this condition we call as Disease. You should know that Disease is simply the results of Nature's effort to throw off the abnormal conditions in order to resume the natural condition of body. If Nature's Laws are strictly obeyed from childhood there can be no Disease or Premature Death to the young or the middle aged. There is within every physical body a vital force which is the elixir of Life. This force is doing its best to keep up Life and Health in the individual notwithstanding the wreckless way in which the individual violates the cardinal principles of right living. The main principle of the vital force is self-preservation. You can observe this manifesting wherever Life exists. In virtue of this force the male and the female are attracted, the embryo and infant are nourished, the mother bears heroically the pangs of delivery and the parents are impelled to care for their offspring under adverse

circumstances. This is another attribute of this force and is called the Instinct of Race-Preservation, and is often times seen to overrule Reason. For instance in times of danger and peril of Life, it makes a man's legs run away with him when Reason is firmly resolved to stand the test in the dangerous position.

It is working always for the preservation of the Life of the individual and more and more towards Health. If you are wounded, the vital force or magnetic virile energy within you begins to heal the wound. If your muscles or ligaments are torn or you break a bone, all that you or your surgeon may do is to place the bones etc. in correct position, and allow Nature or the great vital force, to commence the process of knitting them together and drawing from the system the necessary healing materials and thus repairing the damage. All scientists agree on the point that if a man is in a good physical condition his vital force will enable him to recover from almost any diseased condition excepting when the vital organs are destroyed. When the physical system has been neglected and the laws of Health are violated, recovery to Health is a difficult problem, as the efficiency of the virile force is impaired and is made to work under such adverse conditions. Mind, this force will not give up the task as hopeless but will make the best of itself to promote Health in the body.

The original progenitors of man were brought to existence by God as every one of the species of plant and animal life under the same laws governing propagation and development. The lower orders of creation instinctively obey the

laws of the Vital Force, although they are not endowed with a moral Nature. They exhibit very little of their mental Nature and consequently are not capable of any great mental culture. They have their physical structure and it is capable of vast development. Under the intelligent culture and influence of man, they show marked developments along physical lines. In the case of man, he is born into this world with only a very limited instinctive nature, though endowed with unlimited mental and moral possibilities. As man is in every way endowed with a superior body, brain and mind to that of the animal and the plant, he is responsible in many ways to adhere to the laws of morality. One important function in employing the virile or sexual force is for propagation of the race having the aim to evolve a race of perfect Human Beings, physically, mentally and morally. But we find man has been transgressing the laws of sex and hence is his downfall in life. This is a case of cause and effect. It is because of the unhappy mistakes of man, most children are weak physically, mentally and morally. The cry of philosophers, sages and reformers was that to regenerate mankind at large was to advise man and woman to take care of the following condition, namely to give to every child good environment and good education. These are rightly in their opinion the elements that tend to evolve a perfect Race. For the past six thousand years and more, the majority of the human family has been desperately sick, owing to the violation of the above laws of regeneration of mankind. Through the physiological and psychological influences of sensual parents,

children have received unfortunate heredity. Only a few parents have been wise enough to protect their children from this degenerating influence. The abuse of the generative functions of virile force is the chief cause of defective manhood, domestic inharmony, debauchery, divorce and the inherited lascivious tendencies and the vices and crimes which follow therefrom. Three-fourths of the human race have their origin in uncontrolled desire, while a minority of the remainder alone can claim of good heredity. So then it reduces to this, that if the abuse of sex-laws and bad heredity produced DEFECTIVE manhood, then the right control of the virile force, combined with good heredity will go a great way to insure PERFECT manhood.

There is an intimate relation between the physical, mental and moral nature of an individual. At some point, they meet and influence each other. Where? It is IN HIS BLOOD. The procreative cells formed from the blood and Vital Force of a father and a mother when united under proper conditions will produce an offspring with the predominating physical, mental and moral nature of its parents. If a man lives in harmony with the physical, mental and moral laws that he is under, you will see his physical, mental and moral life to be normal and he will be able to transmit to his posterity the possibilities of perfect manhood and womanhood. When reverse is the case with him, his three-fold life will be abnormal and cannot transmit any perfection to his offspring. If a mother during her nine months of gestation, is constantly angry, despondent, passionate and fond of wordly amusements

and craves alcoholic drinks, she will impress her child accordingly. The father's hereditary influence upon his child ceases with the commencement of his child's life. During the very pliable formative periods of nine months of her child, a mother may very largely modify or change the hereditary influence of the father on her child. Supposing the father has good qualities and the mother has bad ones, the good influence transmitted by the father to the child may be very largely overcome by the thought-force of the mother. And if the father has bad habits, bad dispositions and bad blood, the mother can largely modify for good, the bad tendencies that the child would inherit from the father. For instance, the children of a vicious and a drunken mother are usually drunkards, prostitutes or criminals. If a mother is a feeble-minded one, her children are weak-minded, stupid or insane. If a man is a drunkard, feeble-minded and licentious in character, his temperate, chaste, intelligent wife, may easily overcome her husband's hereditary influence upon her children, by taking the utmost caution in training them up from going wrong or from being weak. As a rule, women do not abuse their bodies, minds and morals of sexual laws as men do. For if women were addicted to these habits to the extent men are, our human family would have degenerated faster than it does.

So conserve your Virile Power and lead a life of celibacy or Brahmacharya as ordained by the Sages of Yore. This period of life is between the ages of 10 and 25 in the masculine sex, and 10 and 15 in the feminine sex. This is the primary key to Race-Preservation.

Literary Reviews

BY THE EDITOR.

Perfect Manhood: By Prof. T. W. Shannon, M. A., Pentecostal Publishing Co., Louisville, Ky, U. S. America: contains interesting chapters on Perfect Manhood and how inherited; how attained and maintained; how manhood is wrecked; how manhood is regained; besides answering twenty vital questions on the subject. The exposition is lucid and practical and will interest every man aiming at Perfect Manhood.

Cloth bound 50 Cents: Paper 25 Cents.

The Attainment of Efficiency: By W. R. C. Latson, M. D: The Health Culture Co., Passaic, N. J., U. S. A.

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Efficiency in Body so as to make the individual strong, healthy, active and skilful; Efficiency in Mind so as to enable him to think clearly, delicately, deeply and originally, and efficiency of soul so as to be calm, cool and self-possessed at all times of difficulties in Life. It is the aim of the book that anybody can attain the three-fold paths of efficiency by carefully following the natural laws so beautifully and concisely expounded by Dr. Latson. This book will prove interesting, helpful and inspiring to our readers.

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ADDRESS BY

Prof. J. M. Severn, F. B. P. S.,
F. L. A. Sc. (Brighton, England.)

Phrenology and Longevity.

DELIVERED AT THE BRITISH PHRENOLOGICAL SOCIETY'S CONGRESS,
ESSEX HALL, LONDON,
NOVEMBER 9th, 1912.

As Phrenologists we are often asked the question "How long shall I live?" While it is quite impossible for anyone to answer the question with absolute certainty, nature gives us many indications of Longevity, both physiognomically and in the shape of the head. The question having been asked me so frequently I have for many years been giving attention to studying the formation of the head

to see what indications of Longevity we might find from this source; and I think I have met with sufficient evidence to have made the study worth while.

We recognise as phrenologists the existence of a faculty which is called **Vitativeness**, located behind the ear in the immediate vicinity of the **Mastoid Process**. Dr. Andrew Combe has the credit chiefly for the discovery of this faculty. Whenever it exists in a fairly large degree the possessor has a strong hold on life, a real relish for living, and a wonderful capacity to ward off disease. Doctors and nurses have ample experiences of patients possessing large **Vitativeness** who recover from the most dangerous operations and dire diseases, while others possessing this faculty in a small degree easily succumb to far less serious illnesses.

Though apart from this faculty, which

is an important factor in the preservation of life and health, I have observed that there is a particular formation of head which prevails generally in Longevity.

For very many years in the course of my practice, I have availed myself of every opportunity possible of examining old persons; and I find that the prevailing type of head in persons attaining old age is narrow, or dolichocephalic in shape; and when examining and comparing the mental characteristics of this class of persons I find their characteristics more consistent with the attaining of old age than the characteristics of wide-headed persons.

Persons possessing long, narrow heads, proportionally well-developed in the frontal lobes, and having a fairly high moral brain, are more generally thinkers, cause-seekers, reasoners, intuitive, concerned in the progressive welfare of mankind, moral-minded; perhaps a little impatient, eager of results, and wilful, but generally consistent, steadily persevering, refined in tastes, ambitious; having elevated literary, artistic, moral and refined aspirations. If particularly large in the frontal lobes they are philosophic, far-seeing and prophetic. They may be minus the business instinct; but supposing that this same class of persons have fairly large degrees of Firmness and Conscientiousness they possess stability of character, adherence to principle, and are inclined to work very thoroughly in the pursuit of intellectual and moral attainments. They are interested in the study of humanity and the laws of health. The more mercenary concerns of life do not much appeal to them. Intellectually and morally they feel that

they have something good to live for; and they have less tendencies to excesses; over-indulgences or extremes. Characteristics of this kind contribute to man's well-being, and thus enhance his chances of long-life.

The generality of wide-headed persons are decidedly aggressive, acquisitive, forceful and passionate. They aim to acquire money, properties and possessions, which very often they never live to enjoy; for they tend to shorten their lives by the output of undue energy in the gratification of abnormal appetites and passions, and in their haste to get rich, and by other indiscretions.

Contention, passion, temper, greed and avarice, characteristics of the wide head, are frequently a great strain upon the mental and physical constitutions, and tend to shorten life by the development of heart failure, apoplexy, and kindred diseases; while abnormal Alimentativeness, often another characteristic of the wide head, is the source of innumerable internal, and inflammatory stomach troubles. This type of head, too, is generally less interested in the higher spiritual and more elevating intellectual pursuits and studies.

Of course there are exceptions to this as to every other rule; and when we have a person possessing a very large head having all the intellectual and moral characteristics of the long and high head, together with considerable width, then we have a person of strong intellectual and moral qualities with great force of character and impetus and energy, enabling him to effectually carry out his strong intellectual and moral qualities. There is still the tendency, however, to over-strain.

Since I have made so decided a contrast of narrow and wide heads, some of you will be considering the matter of fate. If by heredity we possess either the one type of head or the other, what can we do in the matter? I would say that while we have no participation in choosing the kind of head we inherit at birth, yet it is in our power to materially alter the shape of the head; and it is especially the work of the phrenologist to teach persons how this may be done. It would be impossible to develop one's head from one extreme to the other; as from a very narrow head to a wide one, or from a wide head to a narrow one or from a very low to a high head; but, by study and training, and especially during infancy and youth while the head is particularly susceptible to growth and development, very much can be done by way of modifying detrimental abnormal or deficient tendencies, so as in time to be quite discernible in the alteration of the shape of the head.

We affect little or no surprise at seeing a person who was thin become stout, or a stout person becoming thin, yet it may much surprise some people to know that the head is also susceptible to alterations in its development; though not, of course, in the same striking degrees as in the physique; hence, you will see that after all we are much more responsible for the kind of head we own and carry about with us than is generally supposed.

I may add that there is need of a fair amount of width of head immediately above, and a little forward, and also backward of the ears in the type of head I have described as predisposed to old age, to give love of life, sense of preservation.

and of carefulness and economy, endurance and executiveness of purpose.

The conditions favorable to the attaining of old age were perhaps never, in the world's history better than at the present time. Health maxims and advice contributory to this end are almost superabundant. Notwithstanding recent and present wars among different nations, life is held more precious than formerly; and in this matter there will yet be a greater realization and awakening. The great speed with which everything nowadays is carried on is a strain on the nervous system, but to counteract this we have far better conditions for living, a large choice of all that is best, and are better advised and more intelligent in the matter of choice.

The one may attain to the age of one hundred years or more is no visionary statement. According to physiological and natural law the duration of human life should be five times the period necessary to reach full growth. This is a prevailing law which is constantly exemplified in the brute creation. The horse grows five years, and he lives twenty-five or thirty. The dog two, and he lives ten or twelve. All the larger animals live about five times longer than they grow. Man grows to about twenty or twenty five years, but a centenarian among men is accounted more or less a rarity. Yet the very fact that there are men living in almost every community and nation who have reached that age, and some much older, is a sufficient proof that one hundred to one hundred and twenty years is the natural age of man.

The biblical idea of three score years and ten has limited and hindered man's

hopes of living. If by chance he exceeds this stipulated age limit he has a sort of notion that he has cheated nature. We shall live longer as we hope for a longer life, and live in accordance with nature's laws.

We have records of many persons who have lived to an extraordinary old age; and I have carefully examined the portraits of a large number of notable old persons, and I find that their heads are almost invariably of the long, narrow type.

Henry Jenkins, who lived to be 169 had this type of head, also Thomas Parr, 152, and Isaac Walton, the Angler, 90.

I shall have to commend the town of Brighton as having a good proportion of long-lived inhabitants. Brighton at the present time has two old gentlemen living in the town over 100 years of age; and only three weeks ago Mr. Isaac Oldaker died there 100 years old. Mr. Doughty, the oldest living clown, whose head I have several times examined is now in his 95th year.

The Quakers who are very temperate in their habits and in the exercise of control over the emotional feelings are generally a long-lived people. As I come of a race of Quakers I am well acquainted with many well-known members of the Friends' Societies and their heads correspond generally with the type I describe as long-lived.

An intellectual life, so long as it is not persued too strenuously, is conducive to long life. We have instances of this in respect to many persons well known to most of us.

O. S. Fowler, phrenologist lived to be nearly 87; his brother L. N. Fowler died

in his 86th year. George Combe lived to within two months of 70 years. Dr. Andrew Jackson Davis, America, who possessed a wonderful mentality lived to be 85 years. The late General Booth lived to 83. Dr. Peebles, a most active worker and writer in the cause of Spiritualism is still pursuing a vigorous career, and in prime health at over 91, and we might say the same of Dr. Alfred Russel Wallace one of our Vice-Presidents whose age is 89, also Earl Roberts V. C. of Kandahar, 80. All these persons are of the long-headed type. Dr. Gall, the founder of phrenology, lived to be 70 years, in spite of his possessing a fairly wide head; and Dr. Spurzheim, his co-worker, who also had a wide head doubtless cut short a most useful career at 55 years of age, by his enthusiasm and over-work.

The remarkable ages of some of the biblical patriarchs were most reverently recorded; and there is doubtless much virtue in the attainment of old age.

Our common ancestor Adam lived 930 years, and his wife Eve lived to the same respectable old age. Some of their descendants lived much longer. Methuselah the longest liver on record was 969 years old. I have no authentic portraits of these our first ancestors to show whether their heads were narrow or wide, hence, they afford one poor evidence.

In Great Britain perhaps Ireland and Scotland afford us the highest statistics for longevity. The Scotsman is proverbially long-headed, and the Irish are certainly not a wide-headed race.

The Bulgarians, who are proving themselves such splendid fighters in the present war, have for many years been famous for their longevity. Prof. Metchnikoff,

principal of the Pasteur Institute, who lived and mixed with these people much, and studied their customs and habits, made the astonishing discovery that the deaths at the ages of 100, 115, and 120 years, were by no means uncommon, and what was even more remarkable the qualities of youth were preserved almost to the end. There are, he states, in proportion to its inhabitants 187 centenarians in Bulgaria to every one in England; and he came upon centenarians performing duties which in this country would be considered strenuous for a man of seventy.

There are many maxims helpful to the attainment of old age. I will close with one or two which appeal to me as being useful.

Be hopeful. Dispel fear. Be moderate in all things. Avoid all excesses, passion and undue contention. Keep both mind and body reasonably employed. Cultivate self-control.

From choice or necessity most persons who have attained extraordinary old age have been very abstemious, simple and natural livers; and country life and regular but not excessive work or employment are favorable to this achievement. We must be useful if we would be healthful. In fact, Nature, like the bees, refuses to tolerate drones. Again, it is most natural to be regular; record-breaking is not conducive to stability of health or long life, and people who work excessively during one part of their lives with the idea of retiring later, only occasionally live long after abandoning their regular employment. The greatest and most compensative service, that which rebounds back upon ourselves with the most pleasurable remembrance

and greatest profit, comes of the true and ungrudging service we render to our fellows.

—O—

A Catechism PSYCHOMETRY

BY MR. W. J. COLVILLE, F. I. A. SC.

Q.—What is psychometry?

A.—The word literally means psychic measuring, as it is derived from psyche and metre or metron.

Q.—What, then, constitutes a psychometer?

A.—To psychometrize necessitates the development of usual faculties to an unusual degree. A psychometer is sensitive enough to detect or discern the auric emanations which surround and penetrate all objects in varying degrees.

Q.—What is the aura?

A.—The human aura, or as it is sometimes called, simply atmosphere, is an emanation proceeding both from our inner and outer bodies, it necessarily partakes of our qualities, both psychical and physical; it is, therefore possible both to delineate character and to diagnose temporary conditions by means of it.

Q.—Wherein does the psychometric faculty differ from clairvoyance or clair-audience?

A.—Clairvoyance means definitely clear sight; clair-audience signifies clear hearing. A psychometer is technically speaking clairsentient, as the faculty implies general unlocalized sensitiveness.

Q.—Can we cultivate this interesting ability?

A.—We certainly can, though some persons can do so much more readily than others. Professors Denton and Buchanan, whose works on psychometry

are standard, experimented for many years with specially sensitive persons, and found that constant, regular practice developed a natural ability greatly.

Q.—What is a good way to test one's powers?

A.—Take a letter (contents unknown to you), or any article you choose to select, with whose history you are unacquainted; hold it in your hand or place it tightly on your forehead, then make yourself as receptive as possible and pay close attention to whatever impressions come to you spontaneously.

Q.—What conditions are most favorable to success in these experiments?

A.—A quiet place, a sense of leisure, freedom from mental and bodily fatigue, and above all absence from active self-suggestion. When we confess perfect ignorance of the article we are testing, and allow impressions to come to us without criticising them, we gain the best results.

Q.—Is psychometry always reliable?

A.—Not at first to any large extent in many instances, but some sensitives are immediately successful. It is always desirable to keep a thoroughly open mind and allow results to prove themselves without excitement.

Q.—What, do you think, are the limits of psychometry?

A.—We know of no limits except to some one's present development of the faculty. There is a book of record and remembrance co-extensive with the universe, and this volume opens gradually to our view.

Q.—Why are public attempts at psychometry often very imperfect?

A.—Because when many articles are

presented for examination from different persons, their distinctive auras become confusingly interblended. Occasionally some one who is a very strong individual, naturally sympathetic with the sensitive receives a convincing reading, but it is always difficult to give satisfactory information to many persons at a single function.

Q.—What is a good method for increasing psychometric ability?

A.—Let a small select company of earnest students from a group, meeting in a quiet, harmonious place, at regular intervals. If one of the company is particularly sensitive, this fact will soon disclose itself. Let yourselves be perfectly natural, and give forth whatever comes to you, making no claims for it, but allowing its accuracy to be proved or disproved by subsequent experiences.

Q.—Is the exercise of this ability a strain on a sensitive?

A.—It never involves injurious effort if the psychometer takes the matter easily. Undue strain is due to mental anxiety which also hampers and often neutralizes the success of an experiment.

—O—

EFFICACY OF PRAYER IN HEALING THE SICK.

**Healing by Prayer Sustained
by the Bible and by
Authentic History.
—The Right to Heal.**

COL. W. J. B. HASSARDE, A. M.-I, A. SC,
(Kansas, U. S. A.)

That prayer has been efficacious in healing sickness is shown by the Bible and by authentic history. The apostles and early Christians proved the verity of Jesus' teachings, and, as has been

shown, all who believe on him and his teachings are enjoined to do the works that he did, and greater. Why are they not being done by all who profess to follow him now? Let Christendom solemnly answer this question.

The apostle James distinctly said, "Is any among you afflicted? Let him pray. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins they shall be forgiven him" (James, 5: 14, 15.) Was James talking idly? Have his words become obsolete? Has the law of prayer been repealed? Those who scoff at prayer are condemning the very groundwork of the Christian religion. Those who deny that God will or can heal the sick today, are denying that He is almighty. No believer in God, in Christ, and in the Bible, can consistently dispute the power and efficacy of prayer.

Is it not time for the Christian world to awaken to a deeper and more sacred sense of the obligations and duties of the Christian religion? Is it not time this lost "element" of Christianity was reinstated? If so, then surely all good citizens should lend their aid to the accomplishment of this desirable end. If the promised beneficent results of prayer are not now realized, it is not fairly presumable that there is something wrong in our prayer,—that there is lack of faith or understanding? Had the laws of agriculture been as little believed in and heeded as have the teachings of Jesus in respect to healing, it is likely that agriculture would long ago have become a "lost art." Especially had the professors of agriculture, for a thousand years, taught and declared the impossibility

of raising corn, or wheat, or potatoes, is it not fair to conclude that there would have been little of these raised of late years?

Because a law, through ignorance or indifference, lapses into disuse, it does not follow, however, that it has become null and void. Divine law should not be ruled out of consideration because it is not understood.

Healing sickness through prayer should not be scorned because the divine law whereby it is effected passes ordinary comprehension. If we refuse things because we do not understand the laws creating and governing them, how many things would we accept? Do men refrain from enjoying the beauty of the rose because they do not know how the rose was created, nor the chemistry of its color and perfume? Do men refuse to take the physician's medicine because they do not know what it is, or how it is supposed to do its work? They take all these things on faith. Are they to have faith in everything but God and trust in every supposed power but His?

There is an inherent, and therefore constitutional right to practice one's religion. All who believe in the Christian religion agree that prayer is an essential part of Christian practice. If a Christian, in the course of practising his religion, can by his understanding of the efficacy of prayer help those in need, it would be unchristian in him to refuse such help, and he certainly has the right to give it. It will not be denied that there is an equal right to receive needed help from others. The obstruction of these rights would deny to a minister of the gospel the opportunity of praying to God for

the recovery of a sick parishioner, and deprive the sufferer of the aid he might expect from his pastor's ministrations. It is customary for pastors to pray for the recovery of the sick in their congregations. In published books of prayer such applications usually appear. Should there be certain pastors who were able to offer "the prayer of faith" which the apostle James says "shall heal the sick," with the result that sick and ailing members of their churches recovered health and strength, and with the further result that other sick and suffering persons called for their services and were also healed, would any enactment be fair which would forbid these sufferers from receiving help? Would it be lawful to say to the clergyman, you have a right to engage in prayer so long as the sick are not healed, but if your prayer results in such a mental, moral, and physical change in those you pray for that they become well, you must refrain? Can any legislature with justice enact laws to prevent citizens from availing themselves of the benefit of efficacious prayer? The right of the Spiritual Healer to heal others through his understanding of the efficacy of prayer is surely as well established as the right of an other Christian to do so, and the right of the people of this country who desire to have the benefit of healing from those who have been instructed in spiritual things is undoubted under the provisions and guarantees of our constitutional law.

Spiritualism is sending over the world a literature as pure as thought and language can make it, and its sole purpose is to arouse people to deeper thinking along the lines of a redemptive and

practical Christianity. I ask all who would be informed of this remarkable religious movement to read its literature. From it, rather than from idle and biased and unintelligent criticism, should information be gathered and judgment made. I confidently submit that the healing of sickness by spiritual means is inseparable from Christianity, and is imperatively demanded by a full obedience to Christ's teachings and precepts.

The unseen and unjudged

BY AN "A. M.-I. A. SC."

The kith and kin do all disdain,
The baseless fabric all expunge,
Fate lies just at the door all day;
Not knowing when the life should lay,
Eternal rest and eternal day
Come pouring forth their joys of bliss:
Shake not the faith, beware of imp.
Tempt not the seen: the unseen obey:
The Fairy Queen and lilies bright,
Embosomed in the dust of light,
Do fret the hour and burn the truth,
Peace comes apace to him that lives
Beyond the field of withered doubt,
Borr of tongue and Judgment's sire
True blessed are they that seek this course,
And find at last the goal of Being.

Meditation Thought.

FOR NOVEMBER.

I AM IMMORTAL: I AFFIRM THAT I
AM NOW HEALTH, HAPPINESS and
PROSPERITY.

FOR DECEMBER.

I AM ONE WITH THE GREAT BEING
GOD. I ENJOY NOW HIS BLESSINGS.

FOR JANUARY 1913.

I AM ON THE GODWARD PATH AND I
ACHIEVE SUCCESS, HEALTH
and HAPPINESS.

Eclectic Healing.

Special to the
Eclectic Healer's Guild
of the Indian Academy of Science.

OBJECT: To promote Health and
Happiness to the sick and suffering
humanity. Membership open to all
advocates of Health Culture.

(Supplement to SELF-CULTURE.)

REALIZATION

BY MR. WALTER DEVOE, F. I. A. SC.

These affirmations, when made in the proper spirit, will awaken the feeling of divine love and develop the presence of God within.

I desire that the Spirit of Christ shall radiate through my soul, mind and body for the inspiration of humanity.

I am a radiant center of soul life to all my world.

I am an impersonal lover of humanity. From my soul pours the fountain of impartial and impersonal love to all the children of the Father.

With true understanding I behold the immortal soul of each individual as the quenchless spark of Divinity, and to these immortals, clothed in the deceptive garb of mortal personality, I give my spirit of living love.

I am a soul sun of love and wisdom to all human kind. I bless the good and the bad, knowing that all are children of the Father, in process of evolution.

My soul loves to feel that it is a strength and comfort to all souls.

My soul loves to feel that it is fulfilling the work of the Christ in strengthening the poor in spirit.

Now I am one with the Father and with all exalted souls in heaven, and now in the silence the radiations of my love and light reach out to all souls incarnate, uplifting and inspiring all within my sphere of influence.

I am a link uniting Divinity with the lowest states of life, and through my love for all life I have an omnipresent influence for good.

I praise and bless the evolving life in the mineral and vegetable kingdoms of nature, and in response to my recognition and blessing there comes flowing back a wave of omnipresent vitality.

I recognize and bless the intelligence of God that is striving to manifest throughout the animal kingdom.

I bless the lowly ones in human form who have not yet realized the omnipresence of God. I bless them with the quickening light of eternal life.

My words and thoughts of blessing clothe the spiritual light in vibrant substantial form, enabling the light of God to reach the lowest depths of mortal mind.

My thoughts of truth shall be living, quickening seeds of immortal life sown in mortal minds, and in God's good time they shall bear fruit and lead minds to the Sun of Righteousness.

My life and mind and soul shall serve and praise the immortal Being, whose Spirit has led me into the path of everlasting bliss.

Supremacy of the Mind

BY V. D. RENGASAMI A. M. I. A. SC.

Very few people realize the importance of knowing themselves. They have a faint idea about life, and their conception of their possibilities and the importance of their developing them are so imperfect, that if they were asked just what their aim in life would be, they would not be able to give an intelligent answer.

They have neither learnt nor do they attempt to learn the Science of living. They do not realize the power of mind over matter; they do not know the heights to which they can rise by a concentration and vitalization of their thoughts.

The secret of all success, of all health and purity and stability of life lies in the proper use and control of the mind. However bright a man's intellect may be, however quick it may be his ability to learn and to grasp an idea, he will not achieve the best that is possible for him, until he has learnt how to control and use the power that are his.

Mental culture is far more important than physical culture. The Mind is all-supreme. A strong physical body with every muscle intelligently developed, is a pleasure to look at, but if the mind is not behind it, the body is little better than that of a well developed animal. But give to a strong body a strong clear and healthy mind and you have something good. Here is a little bit of news to our readers.

Perhaps no book has ever done so much good to teach men the secret of mental development as the Courses in Occult and Spiritual Sciences issued by Dr. K. T. Ramasami, D. Sc., Ph. D., President of our Indian Academy of

Science. Its value to the man or woman who desires to grow is inestimable. From the first page to the last every thought therein is to teach men to live the best that is in them, showing by words so logical, simple and kind, that he who is in search of Truth may read and profit immensely for his psychic unfoldment.

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Health Jottings

BY CHARLES A. TYRRELL, M. D.

How Germs Enter the Body.

The germ theory of disease is but vaguely understood by the majority of people. In an indefinite manner, the laity apprehend that disease is carried by germs, that the air is full of them and in view of the fact that the whole of humanity is not prostrated by sickness, are led to the conclusion that the germ theory is a contradiction and not entitled to the credence it receives.

It is difficult for any one unacquainted with microscopical procedure to realize the infinitesimal proportions of the microbe. Most people recognize the fact that it is a singularly minute organism; but it is next to impossible for the uninitiated to grasp the fact that millions of these minute bodies can disport themselves in a space no larger than the point of a needle!

Microbes are equally at ease in the earth, the air and the water. They make themselves at home in our beverages and our foods. Our mouths furnish desirable lurking places for them, while our hair and finger nails are favorite posts of vantage. Every particle of animal or vegetable matter, if only a grain in weight, by exposure to the air,

putrefies and becomes a centre of infection. Thus, in a piece of street dirt, containing organic matter, we may find upon examination, the germs of typhoid fever, diphtheria, scarlet fever or consumption.

When this piece of dirt is dried by the sun and pulverized by horses' hoofs and the wheels of vehicles, the particles of dirt are caught up by the wind and sent whirling through the air, to be drawn into the lungs of those within reach. This, of course, applies particularly to cities; but everywhere on earth there is a superficial evaporating zone of soil, which contains these minute organisms in abundance and during the trying heat of summer the soil disintegrates, setting the microbes free. It is not at all improbable that the typhoid bacilli being liberated in the manner described above, may be borne away by air currents and fall into water supplies, or into milk, left exposed.

It will thus be seen that the atmosphere is one of the most important agents in the transmission of infection, if not the most important of all, for it has been demonstrated beyond peradventure, that the air is always more or less charged with bacteria. In this connection, we may mention that a member of the Paris Society of Public Medicine recently made a careful investigation of the subject, his object being to determine at what hours of the day or night bacteria were most plentiful in the atmosphere. The results showed that between the hours of six and nine in the morning, the greatest number were usually present and the smallest number, about two in the afternoon; while at night, he found the maximum number present at seven

and the minimum at two.

From this, it was argued that the best times to open the house for ventilation would be at two o'clock in the afternoon and two o'clock in the morning. This suggestion, however, would scarcely meet with general acceptance, for, bacteria or not, night air is the only air we have to breathe at that period and oxygen starvation is scarcely justified by the risk of inhaling a few bacteria.

Moreover, the introduction of bacteria into the system does not necessarily imply disaster, for the propagation and development of these organisms depend upon environment. It does not follow that everyone who breathes in the microbes of some particular disease, develops that special malady, or we should soon all be dead; but those who have not the resisting power of sound bodies, to kill these germs before they have time to set up their particular inflammation, are apt to realize the evil effects, a week, a month, or even a year afterward.

Therefore the element of a fertile soil must not be overlooked. The germ is, practically, the same as a seed and like all organic bodies, is reproduced by seed. Now the seed to be reproductive, must be planted in a suitable soil and heat and moisture must be furnished for it, if it is to grow, therefore these conditions are essential for the propagation of germs. This characteristic of germs becomes modified as we descend in the scale of organic life; in fact, some of the animals can scarcely be distinguished from plants, but these lower forms are not reproduced by seed, but by a process known as division, or budding; that is, a part of the animal is divided or separated and

forms a new animal.

Descending farther in the scale, instead of seeds, we find we have spores, as in the case of ferns: but they serve the same purpose and demand the same conditions for growth. Of millions of spores, possibly only one or two may serve their original purpose, the remainder dying without giving any result.

The germ theory of disease is based upon our knowledge of the actions of the lower animals and plants. The bacillus may be an animal, or it may be a plant. It may be poisonous in itself, or simply carry contagion. It may even be a result of disease and no doubt, frequently is and in no way responsible as a cause, except as a foreign body and productive of irritation. However, as it is usually present, we are led to conclude that it is an active agent, but before it can reproduce itself, it must have a fertile soil.

The reason, therefore, that all people do not sicken when germs gain admission to the body, is because of uncongenial conditions. The natural secretions of the body, when in health, are germicidal in character and fully competent to deal with these intruders, but let the system be run down, from overwork, or lack of rest, or if it be enfeebled by disease, or poor living, then, the germs, having a favorable resort, will multiply indefinitely.

One thing, however, has been satisfactorily determined and that is, that although the soil teems with micro-organisms, yet they cannot travel far through soil, even with water currents; but through pores and openings in the soil they can and undoubtedly do pass to the subsoil water and thus infect water supplies. Outbreaks

of enteric fever have been traced to this cause, namely, the pollution of the subsoil water.

Vegetables, fruits and flowers are also means by which germs can be conveyed to the body from the soil and this means of communication should be carefully watched and guarded against by careful examination and preparation of these substances for personal use. In this connection, it should be remembered that the turning up of the soil by digging will bring large numbers to the surface and thus by exposure to the sun and air, favor their dissemination. Children should be prevented from playing with freshly upturned soil, as they are prone to convey their soiled fingers to their mouths. Cases of typhoid fever have been traced to this cause.

The common house fly is a grave source of danger as a germ carrier. By alighting on a diseased spot and then passing to a healthy subject, it has been known to infect the latter, to say nothing of infecting food in the same manner. Contagion may also be conveyed by a postage stamp, especially in those cases where a stamp is sent to pay return postage and also by carelessly putting money in the mouth, either coin or paper, especially the latter. Contagion may also be carried by cigars, for in foreign factories, among the cheap labor, the cigar wrappers are often moistened with the tongue.

Germs may be introduced directly into the blood through the medium of an open wound, in which case it induces septicemia, a condition of blood poisoning, or it may find its way indirectly into the blood through the alimentary

system, but in that event, it must be inhaled, or eaten with food. In either event it is absorbed, or perhaps actively works itself through the mucous membrane.

However, as previously stated, owing to the germicidal character of the bodily secretions, if the system is in a sound, healthy condition, millions of germs may be inhaled, or swallowed with impunity; but it is wise to guard against their introduction when and wherever possible.

Nervous Affections.

There is a large class of ailments to which humanity is prone, that may be classed under the above heading.

There is not the slightest doubt that the great increase in affections of the nerves during the past few years, is the natural outcome of our modern ultra-civilization and there is equally little doubt that other "higher" civilizations, long since passed away, have had to pay like penalties in the form of physical distress for undue excitement.

The matter, however, has attained such proportions, as to compel general attention from the medical profession as evidenced by the abnormal increase of nerve specialists. At the best, however, medical science can do little beyond palliating the condition, for the prime cause lies too deep to be reached by medical means. It is to be found in the restless activity that permeates the entire community and this in turn is no doubt largely due to the exhilarating character of the climate.

The dual nervous systems of the human body are so complicated, and withal, so delicately constructed, that it is less a matter for surprise that they should

frequently become deranged that they should do successfully withstand the rude shocks and the persistent strain to which they are subjected. Among the many disorders of the nerves, the one most frequently in evidence is that form which is glibly described as neurasthenia, which is, after all, a condition rather than a malady. As its etymology implies, it means a lack of tone in the nerve structure: but the word has such a full, rolling sound and seems to imply so much, that numbers of people are won't to apply it to any trifling form of nerve derangement.

Dr. Mitchell Clarke has defined it as "a nervous disorder without any known alteration in organic structure, characterized by a persistent state of fatigue and hence of weakness of the central nervous system." The absence of the causes which normally induce and the loss of nerve control combine to produce a condition where excessive reaction follows the slightest irritation.

Nervous exhaustion, or nervous weakness and irritable weakness, are terms frequently employed to describe the same conditions, but whatever it may be called, the condition, when present, is one that calls for the deepest sympathy. The causes are many and varied: but undoubtedly the large majority of cases are due to the feverish restlessness of modern life, the unreasonable rapidity of travel and the generally unhealthy conditions surrounding life in great cities, for it is seldom that neurasthenics are found in the country districts. Other causes are, overstrain, mental worry, the excitement of society life, late hours, over eating, work under unhealthy

conditions and the use of narcotics.

Cases of this kind are always largely the result of digestive inefficiency, the nerves being thereby deprived of their proper nutrition, therefore a bland diet should be carefully followed and absolute rest imposed upon the patient. In such cases, the special senses are usually hyper-sensitive and it is therefore advisable for the room to be darkened and perfect quiet enjoined. This trouble is not calculated to shorten life, but if not dealt with, may make life a burden.

Nervous insomnia is a most distressing condition and it very often becomes necessary to resort to the use of hypnotics until such time as the general health is so far restored, that sleep comes naturally. The same line of treatment as indicated previously, should be followed: but when hypnotics are employed, they should be used with discretion, during the day, so as to keep the patient's nerves steady, instead of allowing the patient to get wrought up with the fatigue and worry of the day, for that will make it more difficult to quiet him down as night approaches.

Low spirits is a form of nervous disorder, although not generally accounted so, and has its origin in digestive troubles. The splanchnic nerves become involved and hypochondria results. The patient is a prey to the most gloomy and depressing thoughts. Any unusual feeling of the slightest kind will excite the gravest apprehensions, with an obstinate belief in them. The correction of the digestive trouble is the first requisite toward a cure, with cheerful surroundings and lively companionship.

Shock is another form of nervous

trouble, which may result from fright, grief, or any strong mental impression, although it may result from injury, but even in those cases, it is the effect produced upon the nervous system that constitutes the danger. It is more common among the young and very old, than among strong adults. In the very young it develops quickly and passes equally quickly, but in the very aged, the reverse is the case.

There is a form of neuralgic headache very prevalent among women, which most commonly has its origin in a very simple cause, a cause which from its simplicity is frequently overlooked. The pain is generally located in one of the branches of the second cervical nerve, which terminates in the scalp at the occiput, or back of the head. The nerves of the scalp are kept in a constant state of irritation by the hair being drawn tightly back, not as a whole, (for in that case the strain would be equally divided), but by small bundles of hair which are pulled back and held in place by hairpins. The removal of the hairpins usually affords relief, but the injury done is lasting, if not permanent.

Epilepsy is a lasting nervous disease, but not necessarily a fatal one. It usually makes its appearance before the tenth year of life and up to the present time has baffled all the efforts of medical skill to discover a cure. Its most distressing feature is the mental decay which so frequently results from its persistence. Nothing can be more painful than to witness one of these convulsive seizures.

Nervous deafness is a term that is often very loosely applied in cases of

impaired hearing. There are so many causes for imperfection in the function of hearing that it behoves the physician to be very careful in making his diagnosis. Deafness may be caused by catarrh of the middle ear, which causes a thickening of the ear-drum, accumulations of wax in the external ear is often a cause; or there may be some derangement of the ossicles, or chain of bones. True nervous deafness, however, is due to a disease of the nervous structure essential to hearing, and can only be recognized by the absence of all symptoms that would indicate a diseased condition of any part or parts of the ear itself. It is frequently a result of inflammation of the brain, also of cerebro-spinal meningitis, and is one of the sequelæ of scarlet fever. The hope of recovery in a true case is remote.

Neuritis, or inflammation of the nerves, is one of the most painful and distressing of all nerve affections. It is often spoken of as rheumatic inflammation and manifests itself in various ways. Sometimes it makes its appearance in the region of the chest, where it is known as intercostal neuralgia; sometimes in the facial nerves, when it is designated ticdoloreux; still again in the sciatic nerve, when it is termed sciatica. It may be a primary disorder, or symptomatic of deeper seated trouble. The inflammation is not really in the nerve itself, but in the sheath enclosing it, and the symptoms vary according to the extent of the inflammatory action and the particular function of the nerve affected. There may be impairment of special or common sensibility and, frequently, tenderness along the whole course of

the affected nerve, while in the majority of cases there are sharp, lancinating pains. The bowels should be persistently and thoroughly cleansed with copious enemas of warm water; the diet free from all irritating substances, such as spices, condiments and alcohol, while for local application, heat, especially dry heat, is highly beneficial.

The Special Senses.

Of these invaluable aids to our bodily enjoyment, there are five, and if an individual was condemned to be deprived of one of them and the choice left to himself as to which one should be sacrificed, his perplexity would be distressing in the extreme.

They are all so essential to our happiness, each so conducive to our enjoyment, that no matter which one should be obliterated, its loss would seem irreparable, although with the deprivation of one sense the others seem preternaturally sharpened as if to compensate for the loss sustained.

For instance, in cases where there is a deprivation of sight, it is a well established fact that the sense of hearing becomes more acute and the sense of touch more keenly appreciative. Yet withal, it seems that nothing could compensate for the inability to see the faces of loved ones, or to be cut off from the exquisite beauties of nature. Again, the loss of the sense of hearing shuts out the unfortunate victim from the delightful world of sound. Gone are the delights of intellectual conversation! The realm of music with its wealth of melody and harmony becomes as a sealed book! Truly, the loss of any of the special

senses is a grievous one!

There are two senses in this group of five, which, either singly or collectively, are the sources of infinite gratification to man. They are so intimately related that each one enhances the pleasure derived from the other. They are the senses of taste and smell. The tongue is usually considered to be the organ that appreciates flavors, but although it plays an important part, it is only one of the factors in the process; by itself it is scarcely capable of appreciating delicate flavors.

This is proved by the fact that the difference between salt and sugar, when placed on the tongue, is scarcely perceptible, that is, if the tongue is not allowed to come in contact with the roof of the mouth, or lips. In fact, the full enjoyment of a flavor cannot be obtained without what is usually termed "smacking the lips," thus bringing the tongue in contact with those parts of the mouth. The presences of the saliva also seems to be essential, as through its medium the substance is spread over the parts.

How the result, known as taste, is produced is largely a matter of conjecture. All we know is that the tongue is covered with two layers of skin, the lower one thick and plentifully supplied with nerves; the upper one thin and porous. The nerves in the lower skin are the nerves of taste and it is assumed that they are caused to vibrate by the substance tasted, in the same manner that the nerves of the retina are affected by light, or the nerves of the ear by sound. By this means the sense of taste is conveyed to the brain, when we involuntarily distinguish between pleasant and disagreeable flavors.

Another peculiarity is, that the nerves of the tongue are not all alike. They are clustered together more closely at the tip than at the back and convey to the brain different sensations. Thus, if a little powdered alum be placed on the back of the tongue, it tastes sweet, whereas, if placed on the tip, it tastes acid.

The sense of taste, besides being a source of keen enjoyment, plays a most important part, for it is an almost unerring guide as to the wholesomeness of foods, in fact, it is a watchful sentinel, stationed at the very portal of digestion, ever ready to warn us against the introduction of injurious substances into the stomach. Poisons are usually nauseous and disagreeable to the taste, hence the infrequency of cases of accidental poisoning.

Monotony of diet often palls upon the taste, which craves a change. Soon the whole system rebels against this sameness, because scarcely any food contains all the elements necessary for the nutrition of the body. The elements that are in excess cloy upon the sense of taste and a change is demanded. If the protest is disregarded, Nature will compel it, by causing a loss of appetite, or an aversion to the objectionable article of food. Thus the value of this important sense to the body is made manifest.

The sense of smell is a remarkably delicate one and capable of detecting finer gradations than the eye is of objects, or the ear of sounds. It is estimated that a person in health can perceive by it the three millionth part of a grain of musk. This, however, is not so much a subject for wonder, when we consider the

characteristic of musk, for a single grain will keep a room scented for many years, and although it must continually be giving off its particles, it appears to lose little if any of its weight.

This sense is more highly developed in women than in men, due no doubt to their finer organization. This statement would seem to be amply borne out by a report made to the Paris Academy of Medicine by M. Toulvace and M. Vachide, from which it would appear that women have a far more delicate perception of odors than men. The statement is based upon nearly twenty thousand cases, and would therefore seem pretty well established. This will probably explain why women are more attracted by sweet odors than men, although it is no doubt partly due to their finer development of the æsthetic sense.

The further man gets away from his primal condition, the less acute his senses become, as witness the keen sense of smell of the savage. But even the olfactory powers of the savage are inferior to those of animals, notably of dog, while the keen scent of the deer is proverbial.

The why and wherefore of the sense of smell, like that of taste, is conjectural. We know that the important, active factor in the process is the Schneiderian membrane, which is located in the base of the nose and that this membrane is composed of innumerable fine filaments, which are the terminal of the olfactory nerve. We know also that a certain amount of moisture is essential for the result, just as the saliva is in taste, which is borne out by the fact that a dryness in the nose promptly affects the sense of smell.

Like all the special senses, its office is, largely, to safeguard the integrity of the body, for it helps us to guard against noxious gases that are injurious to health for most of those things that are harmful have a disagreeable odor.

As stated before, it is closely allied to the sense of taste. Most people realize that a large part of the enjoyment of a savory dish arises from the agreeable odor it exhales and will coincide with the darkey, who declared that he "could just taste that smell." It is upon the special senses that, not only the enjoyment, but the safety of life depends.

(FROM THE HEALTH MAGAZINE.)

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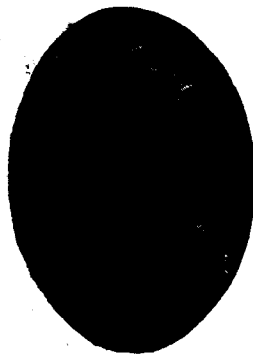
Tolstoi's Hygienic Maxims.

Tolstoi's maxims on hygiene which brought him to hale old age are being distributed throughout the Russian Empire. They are very sensible and may be summarized as follows:—

1. Fresh air day and night.
2. Daily exercise.
3. Moderation in eating and drinking.
4. One hot bath weekly and a cold one daily.
5. Comfortable and not over-heavy clothing.
6. A dry, spacious and sunny dwelling.
7. Scrupulous cleanliness.
8. Regular and intensive work which acts as a preventive against ills of body and mind.
9. Rest after labor must not be sought in distractions, night was intended for sleep.
10. The chief condition for good health is a life fruitful in labor ennobled by good actions.

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(Selected.)



Extracts from the
**Report of Dr.
J. M. Peebles,**
M. A., M. D., PH. D.,
Vice-President of
The Indian Aca-
demy of Science.
**The World's
Missionary-
at-Large to
the National
Spiritualists'
Association
in Convention**

Our Quaker poet, Whittier, wrote thus prophetically:—

"O Golden Age, whose light is of the dawn
And not of sunset; forward, not be-
hind,—

Flood the new heavens and earth, and
with thee bring

All the old virtues, whatsoever things
Are pure and honest and of good
repute,

But add thereto whatever bard hath
sung

Or seer has told of when in trance
or dream

They saw the Happy Isles of prophecy!
Let Justice hold their scale, and Truth
divide

Between the right and wrong; but
give the heart

The freedom of its fair inheritance.

If every period of time has had its grim, speechless Sphinx, it has also had its morning songs of prophecy and progress. Caesar was made to say by a contemporary, "I would give Cleopatra and the Empire itself to know the sources of the River Nile." Some two thousand years afterwards, the sources were discovered. But what was this compared to the discovery and description of a future world?

Beyond where the Atlantis went down into the deep, Columbus, procuring ships from Isabella of Spain, sailed westward

guided by the north star and a pushing soul-faith, discovered America, a new world, awake with native Indians, worshipping the Great Spirit. But what was this discovery of Columbus, mighty as it was, compared with the Hydesville Sisters' discovery of an overarching, en-zoning spiritual world, peopled with numberless millions, patiently, lovingly awaiting the arrival of their loved friends?

Think of it—ponder it! The gates of the city of the speechless dead rent asunder and the pronounced dead buried, resurrected, etherealized and often materialized, walking invisibly and at times visibly in our midst. Tell it then in Gath; tell it everywhere, that Spiritualists constitute the only religious organization on earth that demonstrates what it teaches from platform and pulpit. With this grand thought to the fore, I congratulate the officials, the delegates and in a wider sense, the Spiritualists of America and of the wide world.

What is this Spiritualism?

It may be briefly defined thus: Spiritualism, the antithesis of atheism, materialism and sectarianism, is a scientific and psychological demonstrator of a future conscious existence, involving genuine phenomena, a rational religion, a sublime philosophy and immense opportunities for progress and all encompassing attainments possible in that future existence which it demonstrates.

The crowned head of this Spiritualism is neither pope nor priest, but Almighty God: and the Christs of the ages, the visions of the ascended martyrs, the adepts of India, the Sufis of Persia, the mediumistic sensitives of our time and reformers

under all skies, have been and are co-workers with God and the celestial hosts in the world's redemption. This vision of Spiritualism was possibly seen and thus proclaimed through the lips of the inspired John. "Behold," said this Patmos Seer, "I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth and to every nation and kindred and tongue and tribe and people."—Revelations.

This angelic gospel of spirit ministries and immortality, has been and now is being preached to "Every nation, kindred and tongue." And as a body of officials and delegates, we have met in annual convention to counsel together for further propagation of the practical influences of this heaven-inspired truth.

O, faithful watchman! Has the dark night of ignorance and superstition passed? Has the morning of intelligence, toleration and brotherhood and harmony dawned? As the world's missionary-at-large, ever independent in speech and pen, we have to say that, notwithstanding some flaws, some wretched frauds, some mercenary hypocrites in the field, and some jarring cogs in the wheels, Spiritualism in its entirety was never moving forward in such gignatic strides as during the past year. Referring to this statement, I am speaking more of phenomena, more of principle and of toleration, than of local organizations. These have undoubtedly made a fair increase, not only in number but especially in quality.

Education.

Often have we said with great enthusiasm, that could we speak but one

soul-thrilling word to the world, that word would be education; beginning at conception and deepening into significance through those generative months, infancy, childhood and youth; for, in that germinal fetus is a Deific entity, involving infinite possibilities. The human body, with its muscles and nerves, organs and functions, is a complex unit; and every part is sacred; and should be so well understood in relation to generation—should be considered so sacred that every child conceived should be prayerfully so wanted as to be born into the world a model of health, grace and beauty. Indeed a very Christ or a Krishna. There is nothing purer than an infant, nothing holier than motherhood; and nothing sillier than false modesty. Parents, knowing the potency of early impressions, should be the first home-teachers of their children, and then, follow our Lyceums.

When a new England prude reproved Emerson for speaking favorably of Walt Whitman's Leaves of Grass, he simply replied, "All nature is pure when seen through the eyes of God, and seen to be rightly used." It is not wise to veil the vision, but rather to meet temptation with open eyes and rigidly be, dare, and do the right; and that is morally right which tends to spiritually educate and beautify and bless the world.

Theosophy.

This movement, strong in purpose and prolific in literature, is closely allied to Spiritualism, because organized November 17th, 1875, in a Spiritualist family of New York, the first president being Henry S. Olcott, whom I knew for fifteen or twenty years, being with him also

Madame Blavatsky at the Eddy Brothers, seances in Vermont, town of Chittenden.

Mrs. Emma Hardinge Britten and other Spiritualists joined the Theosophists in New York; but when Oriental speculations were introduced into the cult, they withdrew. There were at one time, four kinds of organized Theosophists; now there are but two; Tingley in the West and Besant in the East; and sad to say, they are not deeply in love with each other. Neither of these parties contend longer that our spirit messages are all from "cast-off astral shells." Nor do they insist that "mediumship causes epilepsy and endangers health." Some Theosophists are among the best patrons of our clairvoyant mediums. They know a good thing.

Both Spiritualists and Theosophists, rigidly opposing materialism and knowing of a conscious converse between the world's seen and unseen, should be fraternal co-workers; and this is largely the case. Spiritualists have ever held towards Theosophists, the olive branch.

Theosophists have just laid the corner stone for a magnificent temple at Hollywood, Los Angeles. Mr. A. P. Warrington in his address on this occasion, said, "The good that Spiritualism has done in the world, is incalculable; its wonderful phenomena converts the skeptic and thereby supplies a place in the world's thought that no other system of philosophy can give." These words were as true as they were fraternal and manly.

Spiritualists, Theosophists and the New Thoughtists, form one serried host, battling against materialism, and yet receiving no sympathy in their moral warfare,

from Roman Catholics, Christian Scientists and Seventh Day Adventists—a triangle constituting the acme of sectarian bigotry.

Bibles and Bibles.

Man is naturally a worshipful being; and worship implies faith in superior beings or a Being—and all leading up to and accepting revelations and inspirations. The ninetysixth annual report of the New York Bible Society states that during the year there had been 3,691,201 Bibles issued and that 494,479 had been circulated; an increase over last year. And what is still more strange, over two thousand intelligent men on a Sunday in Los Angeles, each a Bible in hand, marched through the streets led by song and a brass band. If this is not chur-chianic idolatry, what could it be? The oldest Bible is the Oriental Vedas, opposing caste and reincarnation. It teaches one God, Brahma, the ministry of Devas (shining angels), converse with the Pitris (spirit people) and the brotherhood of all races. The cultured Hindus of India accuse Christians of being idolators, bowing before the cross and carrying Bibles in their hands. None of the world's Bibles are perfect; they have all been revised and re-revised. None are nor ever were plenarily inspired. There is but one perfect Bible, and that is God's Bible, Naturé.

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CHRISTMAS AND ITS MEANINGS.

By J. M. Peebles, M.A., M.D., Ph.D.

While orthodox sectarists, calling themselves Christians, make Jesus of Nazareth a God, or at least a third part of God, in the Trinity, Spiritualists and Liberalists in America consider Jesus a highly inspired man, begotten naturally, yet on a higher spiritual plane of consciousness than the masses of mankind—that is to say, in the conception, the parties were governed more by love, pure spiritual love, than selfish gratification or beastly lust. Every conception should be immaculate, having within the germinal possibilities of a forthcoming Christ—the word Christ, meaning the

annointed, the illumined, the heavenly inspired. The world has had many Christs in the past ages; and as the world develops and unfolds, there will be more Christed souls as Saviours.

What Does Christmas Really Mean?

Let us look back through the historic pages and see. In ancient times, noted persons, kings and orators, after their death, were exalted, honored and worshiped as Gods. This was especially true in oriental lands; and secondly in so-called pagan lands. And it is evident that some of the Christian festivals were borrowed from the pagans and held on the same or about the time. For instance, Saturn (Chronos), was honored as a god and his season of festivity was called the Saturnalia—a Roman festival, celebrated on the 17th, 18th, and 19th of December. When this empire became powerful, this

festival lasted for seven days.

Bunsen informs us that it was late in December when Gautama Buddha was born. His birth was celebrated and is still celebrated among the Buddhists of China. In Egypt, Horus, son of Isis, was born in December. And Greece, in the winter solstice, celebrated the birth of Dionysus, while Persia honored the birth of Mithras, said to have occurred in December. That the Hebrew Christians, coming into racial relations with Greeks and Romans, adopted many expressions derived from the Pagan philosophy and Pagan ceremonies, no scholar will dispute; and Spiritualists, being eclectics, do the same thing.

From the mysteries connected with the Druids or the Scandinavians, a strange ceremony was practised, relating to the Yule-Log. This was quite a long block of hard wood placed across the fireplace, from which, when it began blazing, the candles were lighted, the holly branches were waved and the songs of jollification commenced.

In those—those quite old days of our motherland, the English enthused far more over Christmas than they do now; and in a more material and jolly way. Here is a selection from one of the poets at that time.

"Come help me to raise

Loud songs to the praise

Of good old English pleasures;

To the Christmas career

And the foaming beer,

And buttery's solid treasures.

To the stout sirloin,

And the rich-spiced wine

And the boar's head grimly staring,

To the frumenti

And the hot mince pie

Which all folks were sharing."

Those old times have given place to sunny social gatherings, beautiful floral decorations, renewal of former friendships and most sumptuous health imparting meals.

Christmas Memories of the Christ

Human life at longest is brief. We brought nothing material into this world and we can take nothing material out of it; and it is of little consequence whether anyone were born in a palace or a peasant's hut. It is reported that Jesus the Christ was born in a manger; and yet, in a few hundred years, proud imperial Rome trembled from her foundations because of the psychic forces concealed in that manger. Christmas points the thinking mind back to that humble birth—to that man, medium and martyr, who, while going about doing good, had not where to lay his head. And Christmas in all enlightened lands, honor that inspired martyr.

It is absolutely amazing how this character strikes the minds of different people. To the uncultured, atheistic agnostic, Jesus never lived—he was a mere myth; to the great German Strauss, he was a wise Rabbi; to the great Jewish Rabbi Akiba, he was a magician; to the illustrious Renan, a sublime moral teacher; to Fourier, a warm-hearted socialist; to Fenelon, the most rapt of mystics; to Thomas Payne, the most sincere of philanthropists; to Muller, the harmony of all history; to Emerson, the transcendental prophet; to Parker, a fellow brother and self-sacrificing reformer; to A. J. Davis the great Syrian seer; to Mrs. Cora Richmond, the messenger from heaven!

to Col. Ingersoll, he was one of the "most generous and self-denying men, for whom I feel only admiration and respect."

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SPIRIT TEACHINGS

By MRS. M. KLEIN F. I. A. SC.

Electricity is the base of all science. Everything that is has its root in this one base. By many branches of diversely active forces it is changed to suit the need of things to be formed, or created. Its symmetrical exponents of the processes of involution and evolution of all cosmic operations is governed supremely, yet on each plane of life's expression differently, as the needs of its substance require, in the purifying and creating processes for purposed results. Be it ever borne in mind that spirit, or mind, is supreme and leads; that the musical and mathematical scales of nature are the operated and operating agencies of all creative unfoldments and pursuits. Apart from electricity mathematics is the central science, and all others are branches or auxiliaries.

By the vibratory pulse beat of omnipotent spirit creation was started. It culled its aids from nature's depths and heights in their correlative ratios of high and low vibratory harmonic notes. Then creation's rhythm was started and chanted; and, in time, solidified substance was pronounced an earth world, where unfolding and progressive life should begin its wonderful career. Then, as earth voices could correspond, even in a crude manner, with the higher voices, the rhythm was chanted thus: "Father God and Mother Earth, He did quicken, she gave birth, in the order of nature's degrees, as

affixed by Spirit Omnipotent." etc.

Infinite universal spirit manifests in and through all incorporated life as mind or intelligence, but its supreme directivity is limited in outward expression by the slow processes of soul unfoldment in humans, and lack of brain capacity with which the oscillating universal intelligence can contact. It is, for these reasons, well to ever bear in mind the infinite diversity of activity and expression at every advancing step of human progress.

Even the brightest minds realize their limitations in grasping the things sought. The world's earnest students have achieved much, especially in the present spiritual era, while angel help is so abundantly bestowed upon humanity; but as long as they exclude God, or supreme spirit, from their research and study, and build not on the true basis of creation, just so long will they defy their own craved success. Also, those in the front ranks of advanced minds of this age of the world have not yet learned the true humanity which designates the possessor of true wisdom.

We behold many able minded students pursuing all branches of science and philosophy, to gain a mastery of the intricate problems connected with life and its changes for individual progression. It is known to many that all refinement of force and substance is, so to say, accomplished by passing through externalized forms, in this wise the correlations between the higher and lower active forces of nature are affixed through the soul and spirit in form life, in the outgoing, connecting and controlling forces in all nature's realm, in general, as well as in specific operations. Still, the questions,

What is life? and What is mind? are agitated, and will be, until a satisfactory solution is given and generally accepted. Life is breath. It is spirit, in all its attributes and ramifications. The spirit of the degree in which each life is to be incorporated in the form of its natural gradation is the quickening and governing spirit, and is contained as the divine spark, or flame, in the soul.

All substances indicated in each soul germ are correlated by the governing spirit, with the corresponding substances in nature; thus vibratory ratios are affixed and maintained in the onward march of progressive life.

Mind is oscillating intelligence, and is superior to life itself, because all that makes life precious and grand is the intelligent direction of spirit. But mind is a compound of cosmic substance, as well as of the attributes of spirit supreme, from whence mind is derived. All vibratory lines in the soul realm have their degree marks of spirit and attributes stamped in the rates governing all activities. Human mind emissions are so rated and affixed as per mental development, thought and its exchange, they connect.

When the mind runs altogether on business affairs of the mortal world, and the spiritual thoughts are barred out, together with their quest of life immortal, there is not a good balance between the higher spiritual and purely mortal forces that should reciprocally inter-act for proper progress of the true indwelling entity. The condition, then, is not normal, and, in its unequal record making, is remiss in the proper rendition of life's parts in the great world drama, and here is where pursuits become paradoxical—seeming, not

actual, as true individual progress requires.

The Cult of the Occult.

THE GENUINE SCIENCE

"The evolution both of science and religion has done much to alter the general attitude of mankind towards the things they cannot immediately understand. The more primitive forms of religion, which existed even in Europe right down to the nineteenth century, were concerned with the morality of peering into the unknown, and science was disposed to ridicule all that it could not reduce to concrete and elemental facts. When these two, then considered fundamentally irreconcilable, united on rare occasions against what they considered to be a common enemy, the result in the Middle Ages appeared in the burning of witches and the trial of Galileo for speaking of the rotation of the earth. Alchemists and Astrologers, the genuineness of whose claims, it is difficult to gauge after the lapse of centuries undoubtedly held an important position in the community, there were waves of blind faith in their doings, during which the charlatan flourished and the sincere psychologist was at any rate unmolested; but these were as often followed by reactionary persecution in which both suffered.

To-day persecution is dead, and ridicule, if not dead, is certainly dying. Not many years ago the possibility of transmitting messages by means of etheric vibrations was considered inconceivable; it is now not only possible, but an accomplished fact, and we call it wireless telegraphy. From this the step to telepathy is surely a short one. Only sixty years ago Mesmer almost shocked the world when he spoke

of human radio activity, or animal magnetism; but recently Professor Blondlot and Professor Charpentier, of the University of Nancy, followed on theories precisely similar to those of Mesmer when they demonstrated to an enthusiastic audience, at the Academy of Sciences in Paris, the existence of what they termed "N" rays in the human body. Last year these rays were reduced to visible form by Dr. Kilner of London, who invented a chemically-composed screen by which the radio-activity emanating from the human form can be actually seen, and at the International Congress of Experimental Psychology held in Paris in 1910 many instruments were invented to measure the influence of Thought Force.

INVISIBLE POWERS.

These are definite and scientific proofs of the existence of what may be called Invisible Powers. The most elementary religions teach even a child the distinction between soul and body. Occultism is no threatening Anti-Christ, such as it is conceived to be by some religionists. On the contrary, psychology and religion can be supplementary. The body, living or dead, is only the husk. Six thousand years before the Christian era the Egyptians were conversant with the unseen forces which they called "Ra" and "Ka"; the Chaldeans were psychologists; and the Persian Magi, the Eleusinian and Thesmophorian Mysteries, in spite of the charges made against them by the prurient in subsequent ages, were largely psychological in character.

By whatever name the Force is known, whether it is called soul or spirit or the true ego, its separate and separable

existence, both after death and before it, has been recognised through all the ages. This fact is the essence of the Occult, and every branch, major or minor, of the vast subject, from Spiritualism and Mind-trajection to crystal-gazing, which can be perfectly genuine, rests ultimately upon it.

Psychic phenomena are a wonderful reality. Science can prove it. No one can reasonably claim that the cosmos is limited to what can be touched or seen by the immediate vision.

TRUE PHYSICAL RESEARCH.

It is true that not every individual is well equipped with psychic powers; nor, of course, is the intelligence of mankind equally distributed. But, given the inclination for psychical research, or even the faintest hankering after the solution of the problems of existence, these powers can be developed. The spiritual self can grow no less than the material body. There are signs that in the twentieth century it will receive more encouragement. The "cult of the Occult" is on the increase. After a long period of indifference, mankind, convinced partly by the revelations of science and partly by the realisation of its own faith and the strength of its intuition, is at last awakening to facts that for thousands of years have been known only to the self chosen few.

In England the International Club for Psychical Research is gathering an ever increasing number of adherents. Great minds of the day—Sir William Crookes and Sir Oliver Lodge among scientists, and Mr. A. J. Balfour among statesmen—give the subject their keenest attention. In France there will be held next year

the Second International Congress of Experimental Psychology, which will be attended by savants of unquestionable eminence from all quarters of the world, including Professor Flournoy of Geneva, Professor Notzing of Munich, Professor Ochorowicz of Lemberg, Professor van Naillen of San Francisco, and many others. The discussion is to cover every branch of Occultism, and the result will be of the deepest interest.

And the future? The future rests in the development of the psychic powers that have already been mentioned, and in the still further development of both science and religion. Each is concerned with the simple problem of existence that has puzzled the world for all time. The former has achieved in the last few months a result of startling magnitude in its discovery of the possibility of the human creation of life; the latter is gradually becoming reconciled to the necessity of adapting itself to the progress of thought. The mysteries of soul and body, origin and destination, lie in the hands of neither, but of an alliance of the two, which will not be called Occultism, for then there will be nothing occult about it. (The Daily Graphic, London.)

—O—

Science Proves Clairvoyance, Clair-audience and Messages

BY JUNIUS L. HEMPSTEAD.

Each human brain is a wireless station to receive and send messages. As human beings, we imagine our thoughts are our own, when such is far from the truth.

When two minds are in wireless unison, a thought from one brain is flashed

to the other, irrespective of distance, and in the twinkling of an eye, just as the wireless stations transmit the electrical waves. If a wireless station were erected in our neighboring planet Mars, and men inhabited that world, a wireless message flashed from the Earth would reach Mars, in a thousandth part of a minute, weather conditions permitting.

In clairvoyance, those persons with strong magnetism are wireless stations. In a half dreamy state, they see strange and beautiful cities, ruins, and monuments across the world. This clairvoyant's brain is in wireless unison with the living person, who is viewing the human, the real scene; so it is with mortal every day pictures of life; thus to the clairvoyant, what seems to be only a dream, is a living reality.

The clairaudient, for like reasons, hears spirit messages and delivers them to mortals word for word.

When a human being dies, his soul and mind are freed from this mortal body and ascends to its final spirit home. They are there in close touch with the loved ones on earth and send through our universal ocean of magnetism and electricity, wireless messages of love. Time is naught in the transmission, but the earthling must be in a fitting magnetic condition to receive same.

(The American Spiritualist.)

—O—

Meditation Thought.

FOR DECEMBER.

I am one with the GREAT BEING
GOD. I enjoy Now His Blessings.

FOR JANUARY 1913.

I am on the Godward path and I achieve
SUCCESS, HEALTH & HAPPINESS.

FOR FEBRUARY.

Let us not be weary in well-doing.

Eclectic Healing.

Special to the
Eclectic Healer's Guild
of the Indian Academy of Science.
OBJECT: To promote Health and
Happiness to the sick and suffering
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(Supplement to SELF-CULTURE.)

The Vital Force

BY MR. WALTER DEVOE, F. I. A. S.,
2057, East 69th Street, Cleveland,
Ohio, U. S. America.

The love-Intelligence of Elohim expresses through man as thought, as feeling, and as vitality,—as thought through the head brain, as feeling through the Solar Plexus brain and as vitality through the sexual brain.

Vitality may be used to propagate children, it may be wasted in indulgence or it may be conserved to re-create body and brain. Awake! Arouse yourselves from the mental and moral lethargy induced by sexual waste of vitality. The race has been sexually insane for ages. Instead of vital force feeding thought and emotion with creative energy, the process has been reversed and man has focused his feelings and thoughts upon sex functioning and bound himself to an animalized state of existence. All the brain and body cells have been robbed of their substance and their life to gratify a perverted sexual instinct. Thus man has sinned—has fallen short of the mark—has not attained to the stature of true manhood in Christ.

The cure is found in a reversal of

the process which has held man in sexual slavery. It consists in turning all the energy of the vital center into creative thoughts and feelings. It is creative energy and it MUST be used to CREATE—body, feelings, thoughts, or acts.

Direct your vital force by exercise of all the bodily organs to create a new and more perfect physical form. By exercise, by frequent baths, by full breathing in the open air, you will keep the creative vitality distributed over your whole body. It will radiate through all the cells instead of seeking expression through one center.

Think about the subject of sex from a moral, sane, and scientific standpoint. Teach your children of sexual functions in the same candid, matter of fact way that you teach them of digestion or any other function. Get the mists of delusion out of your own mind and then you will see purely and instruct wisely. Shun any doctrine or practise that leads to concentration of sex vitality, and practise to equalize and distribute the vital force so that it will revitalize and feed all the cells in the body.

Transmute sex feeling into love for your work, love for beautiful things, love for nature, love for noble mental attributes, love for souls and love for Divinity.

The conservation and use of vital force is a subject that every man, woman, and child should understand thoroughly and practise assiduously as it is the foundation of health and of all mental and physical attainments. Anyone who understands this subject and fulfills the conditions can become a greater mind,

a greater success, a greater master in any line of endeavor than one who does not. How pitiful is the sight of thousands striving to attain health of body, strength of mind and morals, or success in any line, and all falling away below their natural capacity because the energy that would have vitalized thought and act with creative, success-bringing power is lost to the body through the racial habits of sexual thought and feeling. They suffer because they do not understand how to break the age-old habit of human nature of focusing energy in the sex center, from which it is lost, consciously or unconsciously.

How bright will be the prospect for the development of perfect mental and moral characters, for the expression of all the genius of the immortal soul of man, when boys and girls, men and women alike, understand and fulfil the law of vital conservation; when all use their creative force to create and make actual the wonderful possibilities that now slumber in their souls and which they feel unable to express.

—O—

"Think On These Things"

BY DR. ORISON SWETT MARDEN.

Some one has said, "All human duty is boiled down into this, learn what to think and think it." St. Paul understood the philosophy of right thinking and he knew that these ideals held constantly in the mind will leaven the whole character and reshape the life. We are beginning to learn the profound philosophy in his advice: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely,

whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"THINK on these things." He did not mean just to run them through the mind like water through a sieve, merely to pass them over lightly, but to DWELL upon, contemplate them, hold them in the mind until they permeate the life, and become a permanent habit, a part of one's very being.

We attribute much to luck or a cruel fate which belongs to our thought. We see people right alongside of us apparently with no greater ability wonderfully prosperous, while we are very indifferently so or perhaps total failures, and we are apt to think that there is a mysterious destiny which helps them, and that there is something outside of ourselves which keeps us back. But the probabilities are that the fault is in our thought, in our attitude of mind. It is as impossible for success to come from the failure thought as for roses to come from thistle seeds. When one is greatly worried about failure or poverty, when he thinks much about it, he impresses his subconsciousness with the very idea of failure, and develops unfavorable conditions. In other words, his thought, his mental attitude, is making impossible the very thing he is trying to accomplish.

Do not allow yourself to think that anything else can come to you but prosperity. Assume the prosperity attitude, thought, manner. Act like a prosperous, progressive man, dress like one, THINK like one. Be sure that your mental picture, your mental attitude, is the pattern of that which you would like to be a reality.

Form a mental picture of yourself as in the very center of the All-Supply, as at the very source of opulence and power, and drive out of your mind every thought image which tends to limit you, every thought and suggestion of lack.

Just hold persistently to the thought of abundance and that God's child cannot want for any good thing, that there is an abundance of everything that is needful.

We attract that which we concentrate upon and which we secretly think about and harbor in the mind.

If you trace the pathway of the man who has reached the very dregs of degradation, you will find that it is the logical product of his thinking. His thought blazed the way before him; his feet walked in it.

We are just like our thought, which makes and fashions us. A hateful thought makes a hateful disposition. What you are thinking at any particular time you tend to become later, for this thought is chiseling you into its own likeness.

What you allow to live in your heart, harbor in your mind, dwell upon in your thoughts, are seeds which will develop in your life and produce things like themselves. Hate seed in the heart cannot produce a love flower in the life. A sinister thought will produce a sinister harvest. The revenge seed will produce a bloody harvest.

No one can do his best work while he harbors revengeful or even unfriendly thoughts toward others. Our faculties only give up their best when working in perfect harmony. There must be good-will in the heart or we cannot do

good work with head or hand.

What is there to be gained by harboring injuries, by dwelling upon misfortunes, by morbid worrying over our failures? Did it ever pay to harbor slights and imagined insults?

There is only one thing to do with a disagreeable thought or experience, and that is, get rid of it; hurl it out of the mind as you would a thief out of your house. You cannot afford to give shelter to enemies of your peace and comfort.

If we did not harbor in the mind the things that are not good for us, they would not make such a lasting impression upon us. In fact, they would not get hold of us. It is the harboring of them, turning them over and over, thinking of them, that intrenches them in the mind.

A kindly attitude, a feeling of good will toward others, is our best protection against bitter hatred or injurious thoughts of any kind, for they cannot penetrate the love shield, the good-will shield.

No one has learned the art of true living until he has trained his mind to forget every experience from which he can no longer derive any advantage—that will hinder his progress and make him unhappy. No matter how great a mistake you have made, it should be forgotten, buried FOREVER. Don't keep digging it up. You have learned the lesson there is in it for you. The only good use you can make of an unfortunate mistake is to make it a starting-point for something better.

Grovelling thoughts, debasing thoughts, always lead downward, while the opposite thoughts lead in the opposite direction. The criminal thought leads directly to

the penitentiary.

We know how vicious thoughts and wicked emotions and passions tend to produce chemical changes in the system, poisoning the cell life and producing all sorts of physical discords, and how the opposite thoughts and emotions will tend to produce just the opposite results, will heal, repair, restore, renew.

Every cell in the body gets the life impulse or death impulse from every thought or emotion that passes through the mind. It is either a friend or an enemy thought, a curse or a blessing.

You want health. Never allow yourself to think that anything else will come to you. Assume the health attitude. think health, talk it. Say to yourself that it is your birthright. Don't be afraid of thinking too highly of yourself, for if the Creator made you, you must have inherited divine omnipotent possibilities, you must partake of his qualities.

If your parents, teachers, or those for whom you work tell you that you are dull and stupid, just deny it vigorously every time the suggestion comes to you. Constantly affirm that you are NOT stupid, that you have ability and that you are going to show the people who have disapproved of you that you can do what others do.

Some people wonder that they amount to so little, that they cut so little figure and carry so little weight in their community. It is because they do not think and act like conquerors.

The mind is always in the process of creating something. The product may be vicious or helpful; a blessing or a curse; it is entirely within our power to choose our thoughts. We cannot blame

anyone else if we are miserable instead of happy, failures instead of successes. Much mental distress is due to negative, destructive thinking, instead of positive and creative, which we might easily substitute.

Some people never learn to think deeply, vigorously. They cannot focus their faculties with power, and are mentally indifferent.

There is nothing more fatal to achievement than a weak habit of thinking. It takes a great deal of training to be able to use the mind effectively, and very few people ever accomplish the difficult feat.

Stand guard at the door of your mind; keep out all the enemies of your happiness and achievement, and you will be astonished at your increased power and entire change of life within a short time.

The cheerful, hopeful thought is itself a powerful remedy for a score of ills, such as the "blues," melancholia, and discouragement. Optimism alone is an antidote for some of the worst mental diseases.

Hold to optimistic ideals, and you will drive out pessimism, the great breeder of disease, failure and misery.

When you feel the "blues" coming on, concentrate your mind vigorously upon the very opposite qualities, hold the ideals of cheerfulness, confidence, gratitude, goodwill towards everybody, and you will be surprised to see how quickly the enemies which were dogging your steps and making your life miserable will disappear.

A tremendous power permeates the life and solidifies the character from holding perpetually the life-thought, the truth-thought, the optimistic-thought, and the

beauty-thought. The one who has the secret takes hold of the very fundamental principles of the universe, gets down to the verity of things, and lives in reality itself. A sense of security, of power, of calmness and repose comes to those who are conscious of being enveloped in the very center of truth and reality which can never come to those who live on the surface of things.

If you are dissatisfied with your condition, if you feel that life has been hard and the fates cruel, if you are a complainer of your lot, you will probably find that, whatever your condition may be, in your home or business or social life, it is the legitimate offspring of your own thought, your own ideals, and that you have nobody to blame but yourself.

Right thinking will produce right living; clean thinking, a clean life; and a prosperous, generous thought followed up by intelligent endeavor to make your thoughts and your ideals real will produce corresponding results. (The Nautilus)

Ich Dien

BY HENRY PROCTOR, F. I. A. SC, etc.

"ICH DIEN" is the motto of the heir to the throne of the empire on which the sun never sets. The story of its acquisition forms one of the most pathetic incidents of English history. King John of Bohemia, who was totally blind, insisted on being led into the battle of Crecy (A. D. 1346) by two of his knights. All three were slain and his crest of three ostrich feathers and the motto "ICH DIEN," were afterwards assumed by Edward, the Black Prince.

"ICH Dien" (I serve) has always

been a royal motto. The true king has always regarded himself as the servant of his people. He who is King of all kings, and Lord of lords, said of his mission: "The Son of Man came not to be served, but to SERVE." He and all his true followers have ever regarded themselves as the servants of all men. And he who would be a king among men must make it the business of his life to serve his fellow-men. Examples are not wanting to us in our own day of the truth of this axiom, from more than one standpoint.

"General Booth" is a name now honored, not only in this country but in every part of the world; for the Salvation Army flag has a dominion wider than even the "Union Jack" or the "Stars and Stripes." And why?—Because one noble, generous soul conceived the idea of giving HIMSELF, in the face of obloquy, hatred, scorn, and poverty, to the service of his fellow-men. When he started the Christian Mission, as it was at first called, he was absolutely without funds or provision for the future; absolutely destitute of the sinews of war.

All that was necessary has come to him since, as it will to all men who have the courage to launch out. The world is bound, sooner or later, to honor such. But it was up-hill work; for the Salvation Army, at its birth, was everywhere spoken against, and not only spoken against but actively opposed, especially by organized gangs of ruffians, who called themselves the "Skeleton Army." Then their first paper appeared, "The War Cry," a despicable little rag (sold for a halfpenny), without the slightest pretension to literary taste, or

The Power of Imagination upon Health.

A young civil servant in India, feeling worn out from excessive heat, labour, and long hours, consulted a physician about his symptoms. The doctor looked him over, examined heart and lungs, and then said, 'I will write you to-morrow.'

The next day he received a letter telling him that the left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs. 'Of course you may live for weeks' the letter said; 'but you would better not leave important matters undecided.' Naturally the young official was dismayed by such a prognosis, nothing less than a death warrant. Within twenty-four hours he was having difficulty with his respiration, and seized with an acute pain in the region of the heart. He took to his bed with the feeling that he would never rise from it. During the night he became so much worse that his servant sent for the doctor.

'What on earth have you been doing to yourself?' demanded the doctor. 'There were no indications of this sort when I saw you yesterday.' 'It is my heart, I suppose,' weakly answered the patient. 'Your heart!' repeated the physician. 'Your heart was all right yesterday.' 'My lungs, then.' 'What is the matter with you, man? You do not seem to have been drinking.' 'Your letter!' gasped the patient. 'You said I had only few weeks to live.' 'Are you crazy?' said the doctor. 'I wrote you to take a few weeks' vacation in the hills and you would be all right.'

For reply the patient drew the letter from under the bed clothes and handed it

silently to the doctor. 'Heavens!' cried the latter, as he glanced at it. 'This was meant for another man! My assistant misplaced the letter.' The young man at once sat up in bed and made a rapid recovery. And what of the patient for whom the bad prognosis was intended. Delighted with the report that a sojourn in the hills would set him right, he started at once, and five years later was alive and in fair health."

(The Herald of the Golden Age.)

—O—

Mr. Frederic Harrison's Health Maxims.

Five golden rules of health were given to a representative of "The Daily Mail" by Mr. Frederic Harrison, the world famed author, on his eighty-first birth day celebrated at his home at Hawkhurst, Kent:

1. Abstain from tobacco, spirits, made dishes and all such dreadful things. I am satisfied with a little BIT OF MUTTON and rice pudding.

2. Rise from a meal with an appetite. I believe people eat too much.

3. Walk every day for two hours. I am too old to play at tennis, and golf is too slow.

4. Sleep eight hours. People cannot sleep who smoke themselves black in the face, eat too much, and have not walked enough.

5. More important than all—be CONTENT WITH WHAT YOU HAVE GOT. TAKE THINGS QUIETLY.

(Selected)

—O—

The Harmonious Arrangement of the Skull, Brain and Mental Organs

BY PROF. J. M. SEVERN, F. I. A. SC.
(Associate Editor.)

The more we study man's physical constitution and his mind the more reason we have to exclaim, "how fearfully and wonderfully is he made," how harmonious is his whole development; how diverse his capacities; how wide his sphere of action, and his opportunities of usefulness, and of mental and physical improvement. The amount of physical strength a man in health and of suitable build is capable of displaying by the regular and systematic training of the muscular system is, in many cases, simply marvellous; but the extent to which the mental powers may be developed by proper education, study, or training is still more wonderful.

Where there is a deficiency in size the manifestation of great qualities can hardly be expected, yet it is oftentimes surprising how much an individual with only a moderate or even a small head, can accomplish in such pursuits as are congenial to his tastes, when he really makes up his mind and is determined to do his best; and though genius may not be expected to be manifested where it does not exist—yet it is encouraging to know that every organ of the mind is capable of being improved and developed by exercise.

The harmonious arrangement and development of the mental organs, and the way in which they combine to operate, is not only interesting, but a knowledge of the same should be helpful to those who desire to improve their

mental condition.

A brief description of the skull, the grandeur of its arrangement, and how it facilitates brain development will, no doubt, interest many.

The skull or brain casement is simply formed as a protection for the delicate structure of the brain and gradually grows with the brain as it develops, just as the shell of a nut grows around the kernel, protecting it and growing larger as it enlarges. The skull is formed to protect and not to hinder the growth of the brain.

It may be a little difficult to some to understand how the brain and skull develop, and how the development affects the intelligence. I will briefly endeavour to make this clear. When any part of the muscular system is brought into activity by physical exercise the blood is drawn vigorously to that part, the result being that the part is strengthened and enlarged in proportion to amount of exercise taken. This may be perceived by heat, throbbing, or irritation in that particular part, or by a swollen appearance. So it is with the brain: whenever the brain or any part of it is exercised the blood flows more freely to that part, and thus strengthens and develops it.

Those of you who have skulls in your possession will observe that the skull is divided into sections, and that these sections or parts are knitted together in dovetail fashion, by zig-zag seams, which are called sutures, and that in some skulls these sutures are more distinctly marked than in others. This is another grand arrangement which nature has provided. These sutures answer more than one purpose. When the brain or

any mental organ is vigorously exercised, as, for instance, during excessive study, and the blood flows more rapidly to that part in consequence, the extra pressure caused thereby tends to slightly force the skull, and in cases where these sutures are not entirely closed, as in youth or in one of very active mentality, these small dovetailings slightly yield, allowing the brain to expand; the yielding of the sutures thus give relief for the time being from the pressure caused by the extra flow of blood to the brain. After the study is over the extra blood gradually returns to other parts of the system, but not without having left small particles of suitable material for developing both the skull and the brain tissues; the sutures gradually close and the brain resumes its normal condition; except that the mental organs are strengthened and the parts exercised are developed accordingly. It may be small, infinitesimally small, too small to be perceived at once, but continual exercise, with its slight but gradual development, will soon be perceived, and the head of a studious individual measuring 22 inches may after a time grow to measure 22½ inches or more.

As a proof of the gradual development of the skull and brain, and that the degree of intelligence corresponds with the development, the head of a child under a year (circumference measurement), though varying considerably from 16 inches, is seldom more than 18 inches. A man of full average intelligence is about 21½ to 22 inches, females from 19 to 20 inches, while a man of very powerful mind is 24 to 24½ inches. That of an idiot generally remains under 18.

It may be well to mention, as an en-

couragement to young people who desire to improve their mental qualities, that they should endeavour to keep the brain susceptible to development by devoting themselves regularly to study from their youth up, otherwise, when there is no effort made to keep the mind active by sympathetic thought and study, these sutures become knitted together very firmly, and when that is so it is more difficult to develop the intellect or to make the mind again susceptible to high culture.

Mr Gladstone is a splendid example of a man who has kept his mind susceptible to a high degree of culture from youth to old age.

These sutures, or divisions, answer again another wise purpose. It is often argued that if the brain is such a delicate instrument and plays such an important part in the manifestation of intelligence, what have we to say when such severe accidents happen to the brain that portions of it have actually been known to be removed by accident without materially affecting the intellect. The brain is duplex, the same as are the organs of sight, hearing, and smell; the brain, has therefore two hemispheres, representing the mental organs, the same on each side of the head, and each capable of acting separately. An accident to one side of the head does not affect the intellect more than an accident to one eye affects the sight. The remaining perfect eye still performs the functions of seeing; so the corresponding organs to those affected in the other hemisphere of the brain still perform the functions allotted to them, though perhaps not in so strong a degree as when working in perfect unison with their corresponding organs.

Again, the skull, from its rounded form and grand design, affords a splendid protection for the brain. These suture demarcations act as would a diamond cut on a piece of glass, so that when a severe blow is received on the head such as would crack the skull, the accident would generally extend only to the nearest suture division. Thus the whole of the head is oftentimes saved from being involved in an accident, which might have proved very serious were it not for these sutures dividing the parts, and thus preventing the damage extending. This will be seen to be a splendid provision in case of accident to the skull.

The brain in living individuals is, we know, hidden from our view, but its protecting bony casement is moulded upon the organ so far as to indicate with an accuracy sufficient for every practical purpose the quantum and configuration of the contained material.

It is a mistaken idea to think that Dr. Gall, the discoverer of Phrenology, first mapped out the skull into so many compartments, and then tried to mould Nature to his speculations. By assigning different faculties of the mind to different parts of the brain; on the contrary, he first observed a correspondence between particular mental powers, as manifested in the characters and actions of individuals, and particular prominences or conformations of the head; and it was only after repeatedly observing the concomitancy between the powers and the conformation that he held the relationship to be inseparably connected.

Each organ has an interesting history in connection with its discovery, and it is worthy of note that in scarcely a single

instance did Gall, or others connected with the discovery of the organs, make a mistake with regard to their proper location as recognised at the present time. When nothing had been discovered relative to the mental functions blank spaces were left on the phrenological busts. Nor did the science come to light all at once; at least seventy years had elapsed from the first observations relative to the discovery of the organs, while Gall was yet a schoolboy, to the last recognised discovery. Each organ was discovered separately. In making his observations Gall noted a fact at one time regarding the forehead, at another time regarding the back-head, and at a third time regarding some other part of the head; he thus in the course of years accumulated an immense number of facts; there was no preconceived order or system in the observations he made, yet what system of the mind exists in which order and beauty are more conspicuous.

The harmony manifested in the arrangement of the mental organs is indeed beautiful when looked fairly into, and shows at once the truth and grandeur of Phrenology as a science; for notwithstanding the erratic mode in which the organs were discovered we find no unnatural mixture or jumbling of the organs; those of the same kind are found in juxtaposition—allocated in the most scientific and systematic manner. For example, the intellectual organs of observation, thought, reflection, and reason are situated in the forehead, or frontal lobes of the brain. The social and domestic organs, inhabitiveness, friendship, conjugality, parental love, and amateness

in the back-head, or posterior lobes. Those of passion, appetite force, executiveness, and self preservation in the side-head, or middle lobes. While those of an aspiring nature, ambition, pride, dignity, and self respect are in the crown of the head; and those of sentiment, sympathy, morality, and religion in the top-head.

It will thus be seen how characteristic each group is of the position in which it is located, and that not only does each organ occupy a position which is best suited to the execution of its function, but near each organ will be found such other organs as are necessary for its support and co-operation. We do not find the discoverer of Phrenology locating intellectual organs at the back of the head, or the base of the brain, which are respectively the seats of the social organs and selfish propensities; and it will be seen that the more to the front and the higher the location of the organs, the more intellectual, aspiring, refining, and moral or spiritual is their function.

Each organ thus far discovered is indispensable to man's happiness and well-being. Had the organs been fabricated, the method of investigation pursued by Gall would have led to great confusion, but as order and harmony reign not only in the great sub-divisions, but also in the more subordinate groups of the different organs, it is a strong proof that such organs are not fictitious, but founded in nature.

Had space permitted it would have been interesting to have seen more details of the harmonious arrangement of the organs.

NOTES and REVIEWS

BY THE EDITOR.

We Wish you a Bright and Happy Christmas.

"The purest joys your heart fulfil,
Like scents that summer suns distil,
From fragrant summer flowers;
And of this happy Christmaside
May sweetest memories abide
To cheer the future's hours."

The Delhi Outrage:—We deplore the recent bomb outrage at Delhi and strongly condemn such fanaticism. We view with indignation and abhorrence the abominable attempt on the life of our noble Viceroy at Delhi, and offer our heartfelt congratulations upon the providential escape of Lord and Lady Hardinge. We fervently pray for the speedy recovery of His Excellency and for his restoration to Health and Happiness and public usefulness.

Subscribers can assist greatly in increasing the usefulness and number of readers for The Self-Culture if each one will enrol one or more NEW SUBSCRIBERS to it.

The Latent Light Culture.

From the past few years, it has been a characteristic feature of our neighbour and friend Dr. T. R. Sanjivi, Editor, Kalpaka, and President of the Latent Light Culture, to exhibit his COMMERCIAL JEALOUSY privately and publicly, on many occasions, at the rapid progress and the far-reaching influence and popularity of our Academy and its official organ—Self-Culture which work along philanthropic lines of Physical, Mental, Moral, Psychic, Occult and Spiritual development for the betterment of humanity at-large, irrespective of caste, color or creed. And it has been always our unpleasant duty to waste our valuable space in our Journal for timely comments as these, on such vapourings of a vain glorious man, seeking ever an occasion to gain cheap notoriety for himself and his Institution.

We once again have to refer our kind readers to the Editorial Notes or anything you may call them, contained in the December issue of the Kalpaka, wherein appear certain false statements and uncalled-for remarks calculated to do us mischief. It is quite natural with people of the stamp of Dr. T. R. Sanjivi, being as he is blinded by the spirit of COMMERCIAL JEALOUSY, to judge the world around them in the light of their own misguided reason. No man of even ordinary intelligence, common sense and enlightened views, would stoop to interpret the well-meant and clearly worded passages in our Prospectus, as does the learned Doctor, if he only carefully goes through them. We do not find fault with him for his hasty and erroneous views as marked in items

Nos: 1, 2, 3 in the Kalpaka Editorial Notes, which all clearly reflect the writer's COMMERCIAL JEALOUSY in its full swing.

Regarding item No. 4, we wish to point out to him that we have sent to the party duly our Courses due for the first instalment; and some papers reported to have not reached him, have been re-mailed to him in a Registered Packet.

And we do not at present wish to trouble our Readers with any further comments on same, except closing this long vexed question thus:—

We know our worth. Our students and Members know more about us and our Courses of Instructions as evidenced by the many unsolicited Testimonials in praise of us which are appended to our Prospectus, a copy of which will be mailed FREE from the Indian Academy of Science to every applicant.

The Secret of Life: By Henry Proctor, M. R. A. S., F. I. A. S., etc, etc. Published by Messrs L. N. Fowler Co, 7, Imperial Arcade, Ludgate Circus, LONDON E. C. Price: Cloth bound Sh. 2-6d. Post free Sh. 2-10d.

"In Part 1 is discussed the sum and substance of the whole Bible, the first rung of which the simplest can take the first step to life. In a descriptive manner we are shown that the Bible by its own inherent vitality contains the secret of life.

Part 2 shows that evil is inseparable from the creation of matter, and the various chapters in this section demonstrate the means whereby all may be enlightened.

In the third part the soul is dealt with as the permanent Personality, or that which individualises God as Universal

Spirit, and its existence and powers are demonstrated in those otherwise inexplicable supernal powers of the Higher Ego or Genius.

"The fourth part is devoted to showing how the salvation of the body may be accomplished, how the body may be built up, the supreme importance of the "Eau De Vie" or water of life as a body builder, and also of diet and breathing.

"This is a work of absorbing interest, and will fully compensate for the time given to its study."

We fully endorse the above work for the 7th edition Prospectus, the Publishers. (Ed.)

During Gayatri Japa (Meditation), performed daily by every Hindu, PRANAYAMA or the regulation of breathing is adopted, to give a greater energy to the purification of the senses and mental faculties and to invigorate them. "When the respiration is checked, the mind receives a shock, which loosens its hold on material objects. This abstraction of the mind from the bondage of matter gives it such a force that, overcoming great difficulties which before appeared like mountains, it can pierce matter and perform achievements, which look more like the works of genii than human.

"The suppression of breath is accompanied by the repetition of the names, signifying the seven grand attributes of God; viz, life, purity, joy, greatness, production, knowledge, eternity of existence. Some take them to denote seven regions into which the spheres of the universe are divided. The greatest desire of the mind is to have the knowledge of these regions.

"The object of the repetition of God's

names or the names of worlds is to afford facility to the mind to go to higher things, otherwise it is apt to revert to the world. Like the rounds of a ladder, they take it up step by step to spiritual stages still it comes to Truth; thus, BHOH the physical plane, BHUVAH the pure, SWAH the happy or luminous, MAHAH the cognitive, SATYAM the eternal or truthful, which seven phases of existence the mind traverses in progress."

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