

JANUARY, 1913

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# SELF-CULTURE

## Journal of Inspiration.

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No. I.

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### What is Spiritualism and what does it stand for?

DR. J. M. PEEBLES, M. A., M. D., PH. D.  
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California, U. S. America.

Probably there is no word in the English language more misunderstood or misrepresented, than the word, Spiritualism.

Negatively, it is not spiritism, nor animism, nor agnosticism, nor materialism; but, affirmatively, it is the direct opposite of materialism, whatever matter may mean. This misunderstanding of the word is largely due to the ecclesiastical priesthood and the public press, which oftener is a reflector, than a righteous educator. It is our heartfelt prayer that both may soon repent and reform.

The root-meaning of this great word, Spiritualism, is clearly traced to God, who is pure, essential, immanent, and immutable spirit. "God is Spirit" said Jesus Christ; therefore, God being spirit, Spiritualism, the direct antithesis of materialism, centering in and originating from God, becomes a most inspiring, a most sacred and holy word, the moral scale running thus: Spirit, spiritual, spirituality, spiritual-mindedness, Spiritualism—the ISM, referring and relating to its main doctrines, The Father-Motherhood of God, the brother-sisterhood of all races, the innate divinity of man, the immutability of law, the present-day ministry of spirits, the necessity of prayer, the beauty of faith, the sweetness of charity, the grace of religion and an unbounded trust in God, the absolute embodiment of love, wisdom and over and in all.

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The practical result of Spiritualism, is clearly and beautifully expressed by the apostle, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."

Spiritualism is God's great word; and Spiritualists are the only religionists who have the promised gifts of the Christ and by which gifts they demonstrate a future conscious and progressive existence.

Neither priest nor press should touch this holy word of Spiritualism, only with clean hands and pure hearts; and Spiritualists themselves should honor their gospel of immortality by such righteous lives, as to induce the multitude to say, "Behold the lives of those people, who see the etherealized forms of spiritual beings, who hear heavenly voices and who walk and talk with the angels. In this throbbing, selfish, warring world, there are but few real Spiritualists; for as of old, "Narrow is the way and few there be that find it."

The philosophy of Spiritualism is in perfect consonance with the Hindu philosophy, the religion of the oriental adepts, the Christianity of the Christ, meeting and satisfying humanity's holiest and heartfelt desires and aspirations.

When genuine Spiritualism, that is, Christ's Christianity prevails, when nominal Christians become Christ-like; and nominal Spiritualists become more spiritual—actualizing the Christ-spirit of toleration, love and charity in their lives, then the long prophesied millennium in all its transcendent radiance, have dawned upon our waiting

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### Clairvoyance

By W. J. Co.

Q.—What do you understand by clairvoyance?

A.—The word simply sight, or more than an ordinary vision.

Q.—What do you mean by it?

A.—Both physical and spiritual.

Q.—What is spiritual sight termed?

A.—Seership.

Q.—Does clairvoyance enable one to see beyond the limits of the material world?

A.—Very often, but not always. Some clairvoyants only possess extended physical vision and are therefore able to see many things at considerable distances from the place where they are actually present, but such clairvoyance is purely mundane.

Q.—What kind of vision is it which enables mediumistic persons to describe our spirit friends?

A.—Those who give accurate descriptions of how our friends appeared before transition, but receive no definite information regarding their present state, may only see pictures on the astral atmosphere, but those who see them now as living, moving entities can behold the psychic body.

B.—Can a clairvoyant often see the psychic body of a person yet living in a physical body, but asleep?

A.—Yes, quite frequently, because during sleep the inner faculties are temporarily set free, and when we are sleeping soundly we are very much in the same condition as those who are no longer physically embodied.

Q.—Can clairvoyants foretell the future as well as read the past?

A.—To a limited extent they sometimes can and do; but as the past has left its record, and future events have not yet occurred, the future can only be predicted either by seeing what has already taken place psychically or mentally, or by receiving information from intelligences who are resolving to carry purposes into effect.

Q.—Can clairvoyants read our minds?

A.—Sometimes they can very readily, especially when we are thinking of something very earnestly, for then we make definite mental images or produce thought-forms which are distinctly outlined.

Q.—Do thought-forms travel in the atmosphere?

A.—They certainly do, and they often so closely resemble the persons who project them, that they are true photographs; they are also frequently correct representations of ideas which we hold tenaciously.

Q.—Can clairvoyance be cultivated?

A.—Assuredly it can be, especially by concentration upon some place, person, or object with whom or which we desire to come into close mental contact.

Q.—What are favorable times for developing clairvoyance?

A.—Whenever we feel restless and disposed to turn our attention away from external objects and meditate upon spiritual themes.

Q.—Can we develop clairvoyance in broad daylight?

A.—Easily and beneficially in many instances. In order to do so, whenever climate is suitable it is well to sit

comfortably, out of doors, under a tree preferably, with back to the light.

Q.—Can we develop clairvoyance in darkness?

A.—Yes, and often healthfully, provided it is the natural darkness of night, but artificially darkened rooms in daytime, where atmosphere is stuffy, are always injurious to sensitive persons in particular.

Q.—Is it wise to form a circle for developing clairvoyance?

A.—Yes, provided it is a circle of friends mutually interested who meet in a wholesome place and whose aspirations harmonize.

Q.—Has diet any effect on seership?

A.—Whatever food has the best general effect on health, tending to nourish the body properly without over stimulation, is the diet to be prescribed. Heat is quite unnecessary, and often distinctly harmful.

Q.—Has clothing any effect on seership?

A.—Clothing must be comfortable, sufficiently warm, but never burdensome. White garments are always admirable and any color which is specially friendly to the wearer may be worn with advantage; unrelieved black is never permissible.

Q.—Are we ever clairvoyant while sleeping?

A.—Frequently, and if after retiring at night we place ourselves in a mentally receptive attitude by calmly desiring and quietly expecting visions during sleep, we are very likely to get them.

Q.—Is clairvoyance discovered? Were it a fact spontaneous?

A.—Yes, and as a consequence everyone is apt to have it, except in the matter

convincing than when induced by any outward methods.

Q.—What do you understand by clairaudience?

A.—Clairaudience simply means clear hearing, precisely as clairvoyance means clear sight.

Q.—Is everyone clairaudient, or can everyone become so?

A.—As clairaudience signifies unusual ability to hear sounds ordinarily unheard, everyone cannot be at present in a clairaudient condition, but it is possible that all persons may be able to cultivate clairaudience if they so desire.

Q.—Are children in these days sometimes clairaudient as they were in days of old?

A.—Decidedly they are, and it often happens that when they are so they are greatly misunderstood, and a genuine spiritual endowment is mistaken for some form of disorder.

Q.—How does clairaudience generally manifest itself?

A.—By a natural appeal to the sense of hearing, but in such a manner as to produce no such impression upon the common outer atmosphere as to render the sounds intelligible to the ordinary ear.

Q.—Do you think that all sounds heard clairaudiently emanate from spiritual entities?

A.—As we are all spiritual entities here and now, and always in possession of psychic faculties, it is quite reasonable to have basis of varied evidence, to receive communi-

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1 persons

still in the flesh.

Q.—How can you scientifically account for clairaudience?

A.—In the first place by acknowledging that there are many rates of vibration beyond those we ordinarily detect. Scientific instruments have frequently recorded impressions made by sound undetected by the most diligent listeners.

Q.—Have we not also inner bodies which can be impressed by vibrations which cannot be recorded by even the most sensitive of material instruments?

A.—Such is undeniably the case; therefore we must acknowledge different phases of clairaudience as of clairvoyance.

Q.—What attitude should we take toward what we hear clairaudiently?

A.—A perfectly simple and natural one. We should attach no more importance to a message because it reaches in one way than though it reached us in another. We should take notice of what we hear but not follow blindly any advice that may be offered.

Q.—Are we not obliged to pay some attention to what we hear clairaudiently?

A.—Certainly we are not. We can either heed or not heed any communication regardless of its nature and method of delivery.

Q.—Do we not sometimes hear clairaudiently much that is simply the commonplace of the astral plane, as we hear much in the same manner physically?

A.—That is unquestionably the case, therefore when we merely hear what seems of no value to us we can pass it by unnoticed.

Q.—Do not sensitive persons sometimes suffer annoyance clairaudiently?

A.—Probably they do; but the annoyance is unnecessary, for they are no more compelled to pay attention to what they hear in that manner than though they heard similar sounds physically.

Q.—If we wish to cultivate clairaudience, what is a good course to pursue?

A.—One very good method is to select a particularly quiet place and time and put one's self in a calm, listening attitude; then in this silence many sounds may be distinctly heard which cannot be heard when noises are all about us.

Q.—Are important spiritual messages often given clairaudiently?

A.—They certainly are, and it is always well to make a record of anything we hear which is of an unusual character. Definite warnings are often conveyed in this way, and though it is never wise to accept any communications blindly, we should not hastily dismiss information which may prove of value, if we give it due consideration.

Q.—From what sources do you think such tidings usually proceed?

A.—Very generally from our immediate spirit friends, who are often called unseen helpers. We are all attended by spiritual friends and guardians interested in our welfare, even if we know it not; when we are specially sensitive in any direction we become consciously aware of the presence and guidance of these helpers.

Q.—If we hear unpleasant and unrighteous utterances, how should we treat them?

A.—Either pay no heed whatever, refusing to let them cause mental disturbance, or else (which is still better) send forth mentally directly opposite statements, thereby conquering evil by good.

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## Phrenology and an evenly shaped Head

BY J. M. SEVERN, F. B. P. S., F. I. A. SC.  
Ex-President—British Phrenological Society, London.

In studying character, one of the most difficult tasks of the student of Phrenology is to read correctly an evenly shaped head. The even head is a puzzle to many a new beginner, and has been the cause of much scepticism, doubt, and discouragement in the student's early career.

The frontal sinuses, the mastoid processes, occipital bones, zygomatic arches, and the uneven developments, and occasional over-lappings at the joining of the sutures, are, it would seem, to the sceptic who has a smattering of anatomy and physiology, a standing obstacle to a correct system of character reading from the shape of the head. These anatomical developments need to be well understood, or there is a liability to err; but the diligent student soon acquires a knowledge of the location and nature of these particular developments, making due allowances for them; and is generally able sooner to overcome these seeming obstacles than to gauge the character of the individual possessing an evenly shaped head. Nor is this to be wondered at, for this shaped head did not help Dr. Gall much in the discovery of the phrenological organs. Most of these were discovered in their abnormal states, and, had it not been that abnormal conditions existed, the system of Phrenology might still have remained undiscovered. Were it a fact that everyone possessed an evenly shaped head, and as a consequence everyone a similar character, except in the matter

of degree of power, there would have been little need, it would seem, for the professional phrenologist.

After giving a little study to the subject it is easy to discern that there is a remarkable difference in the shape of heads. Just as we never see two faces alike, so there are no two heads exactly alike, and as the head differs in shape and size, so the characters and dispositions of individuals differ.

Every mental manifestation corresponds to a development of some organ or organs located in the brain. Thus, when individuals have some mental characteristics more strongly marked than others, their corresponding organs in the brain will be developed in proportion, and will be shown by an unevenness in the shape of the head.

Some people actually think that when they have no "bumps" on their head they can have no character; this is, of course, wrong. When the head is pretty evenly developed the character is certainly less striking and distinct; the even heads, however, are often the best. One of the duties of the phrenologist, in addition to pointing out special developments, talents, and capacities, should be to teach people how to cultivate and restrain mental organs, when advisable, so as to develop more evenness of disposition.

It is comparatively easy, after a little study, to be able to point out to individuals from the formation of the head such special mental characteristics as they may possess. The very cautious person will be largely developed in the region of the organ of cautiousness, or, if deficient in this quality, there will be a lack of development or depression in this particular part; and so in respect to every

mental organ. According to the power and activity of the faculty, so the degree of brain development will be manifest.

When the head is evenly developed the character and disposition of its possessor will be even. There is nothing very striking about such people. Like the ship without a rudder, at the mercy of the ocean, they fall in with whatever their surroundings may be; taking this side or the other simply because they always have done so; and voting for this policy or the other from no other reason than that their fathers and grandfathers had always voted for the same.

Having, as it were, no mind of their own, or rather no mind to take a leading part, they are guided largely by whatever seems to have the sway for the time being; and, while they remain at this juncture, they seldom do anything very wrong, wicked, or disgraceful, unless they are inveigled into it, or unduly persuaded; and, on the other hand, they seldom achieve anything very great in the world, unless, however, they possess a very large head, and other circumstances are favourable; they may then surprise others with the great amount of ingeniousness they possess, and capacity to adapt themselves to a large variety of circumstances and pursuits with equal ease and success.

With evenly shaped heads of large size, possessing as they do such all-round powerful minds, nothing very deficient, every mental organ large, their form of manifestation will depend largely upon their possessors' circumstances and surrounding influences, and it requires very minute discrimination to tell which quality or qualities will be likely to take the lead

in the character; a very small event may turn the whole course of their career.

When the head is smaller but evenly balanced, the individual is much a creature of circumstances; is so near the balance, that he may easily be led either one way or the other for good or evil.

I remember, when little more than a youth, a friend asking me to examine his head. This I had done on many previous occasions; in fact, chalked the outlines of the organs, and practised on his head, but I never felt that I could say anything very positive about it. On this occasion, I remember saying, "Well," . . . mentioning his name, "I have known you a long time, and I have thought that I knew you very well, but your head has always been a puzzle to me; it is of fair size, and indicates a good degree of mental power, but it is so even in its development I have concluded that you could either be a very good man if you used your faculties in the best possible way, or you could be just as bad as you could be good. It depends largely on how you conduct yourself during the next few years of your life, and the influences with which you allow yourself to come into contact." His social nature and appetite slightly predominating, I intimated that I was afraid that bad company and social indulgences would be what he would have most to contend with, and needed to guard against. Time has proved this to be too true; this friend, a steady, gentlemanly young man, soon after this (I am sorry to relate) took a downward course, and practically ruined his best prospects in life.

It will thus be seen that to possess some special mental developments is often

safeguard preventing the individual from degenerating, and acts as an incentive also towards achieving something of sterling value. Those who possess very uneven mental developments may often do well to cultivate or restrain qualities so as to bring about more evenness of character and disposition; though many of the world's greatest achievements are the outcome of the talents and abilities, and the energy and daring of those who possessed striking developments, rather than evenly balanced heads; while, on the other hand, many of those who have evenly balanced heads would do well to cultivate some special qualities so as to give them an impetus to greater exertion in some particular direction. Most people, though devoted to some particular pursuit, are the better for having a hobby, though it may disclose some existing mental peculiarity, and consequently a deviation from an even balance of the mental organs.

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#### Ten Golden Rules for everybody

Never put off until to-morrow what you can do to-day.

Never trouble another for what you can do yourself.

Never spend money before you have earned it.

Never buy what you don't want merely because it is cheap.

Pride costs more than hunger, thirst, or cold.

We seldom repent having eaten too little.

Nothing is troublesome that we do willingly.

Never anticipate trouble. Half the evils we fear never happen.

Take things always by the smooth handle.

When angry count ten before you speak—if very angry, count a hundred.

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## Eclectic Healing.

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 Happiness to the sick and suffering  
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(Supplement to SELF-CULTURE.)

### Health and Efficiency

BY DR. ORISON SWETT MARDEN.

If you would make yourself a magnet to draw good things and good people to you, it is necessary for you to be, first of all, as perfect a being as you can make yourself. It is as important for you to cultivate health as it is for you to cultivate character or mentality. Take the most highly cultured person, and if he does not radiate vitality, if he has nothing to give off, if his lack of vigor pains you so that you feel like saying, "What a pity that splendid mind has not some foundation in health, some physical basis!" he will have little attraction for you.

There is no doubt that a great many diseases have their origin in mental disturbances. Discord, fear, worry, jealousy and hatred generate the most vicious poisons and it is easy to see that dire results will follow such mental conditions when they are allowed to become chronic.

It is now well-established among the best physicians that long continued anxiety, chronic fear and suffering from constant sense of fear and forboding of evil, fear of coming to want, domestic worries, etc., not only develop cancer, but liver troubles, heart troubles, kidney

troubles, and brain as well as many other diseases.

Constant worry, fear, jealousy, hatred, not only impoverish the blood, impairing the digestive processes, but they actually make chemical changes in the brain cells and in different secretions of the body, and in this way induce and facilitate the development of all sorts of abnormal conditions. We all know how unrestrained passions tear us to tatters, age us, upset us, and ruin our efficiency; and how on the other hand love, kindness, good cheer, serenity, the contemplation of beauty, of sublimity, of grandeur, sends a healing quality through our entire being.

The time will come when people will not suffer for half a lifetime or more from chronic self-poisoning from vicious thinking and wicked acting. The future man will not keep the cells of his body in a state of chronic poisoning from worry, anxiety, jealousy, hatred, false ambition, or bad temper. He will learn to keep his hands off the hot stove after he has been burned a sufficient number of times.

Nothing else will pay you better than keeping up the physical standards at all hazards, so that the mind will be robust, and act with vigor with its maximum efficiency.

I know a man who lives in mortal terror that he is going to lose his memory completely. He forgets the most familiar things. He cannot recall the names even of those he knows best, and he resorts to all sorts of mechanical, arbitrary means to improve his memory, when all he needs is a good long vacation; a thing he has not allowed himself for many years.

When we remember that the integrity and efficiency of all the mental faculties depend upon health; that robust health multiplies tenfold the power of our initiative; increases our creative ability; generates enthusiasm and spontaneity; strengthens the quality of judgment, the power of discrimination, and the force of decision, we should be very diligent to establish it. There is nothing else so valuable as one's physical and mental energy.

Lack of sleep, lack of exercise in the open air, lack of nourishing food, and of congenial intercourse with friends, overwork, doing our work in the spirit of drudgery,—all these things are leaks which sap our energy and rob us of the great reserve of life-force which enables one to achieve results.

I know some business men who are not naturally very strong, and yet, by systematic self training, regular diet and plenty of sleep they manage to accomplish infinitely more than many men who are much more brainy and more robust.

You cannot do good work if the nervous system is shattered. If you feel irritable and out of sorts on getting up in the morning and are disposed to be fractious and fretful all day, there can be no doubt that there is something seriously wrong in your system. The bad effects undoubtedly proceed from some mental disturbance. It may be worry or excessive anxiety over family or business affairs. Whatever the cause, you must find and remove it or allow it to wreck your life.

No defective machine can turn out good work, and the longer one tries to

use it, while some serious obstacle is clogging the wheels, the greater will be the damage it suffers and the more difficult to put it in proper repair.

Many people are always crippling themselves on every hand by their negative thought. I know one, a woman, who will name a score of things which she believes she never can eat or do. She never can walk or exercise in other ways as other women do; never can stay in a draught without catching a fearful cold; never get wet feet without being sick; she cannot sew, cannot mount, steps, and when it comes to food, there are very few things that agree with her, and yet she has a ferocious appetite. If you suggest that she can do this or that without harm, she says, "Oh, no, no, no, I cannot do this, it would give me a nervous faint."

This is only an example of a great many of these unfortunate self-imposed limitations. She is a remarkable example of the possibilities of self-hypnotism put to such an extent that, although of estimable qualities, she is a perpetual nightmare to her friends. She does not understand why she is not popular, why she is not invited here and there. She means well, is intelligent, well-educated, but she is left off the visiting list. Her efficiency is thus hampered at home and abroad.

Health and vigor will never come to you if you perpetually harp upon your weakness and pity yourself because of your poor health.

We know that there is nothing which will ruin the digestion and cut off assimilation of foods more quickly than worry and anxiety over one's physical troubles.

"If he who is sick in soul and body could summon a portion of his energy from the depths of his own being the benefits would be correspondingly great," says a writer.

The day is coming when to make ill-health and excuse for non-performance of our great life duties will be a reflection upon our integrity; will indicate weakness or deception. Sickness and disease will show that we have not been true in our thought—in our motives—that we have sinned and are paying the penalty in suffering and thwarted ambition.

Aren't you about tired of being dictated to by your stomach, or by the East wind, or a draught of air? Don't you think it is about time you were your own master? Does not your stomach and level head belong to you? Are they not a part of you? Why should they compel you to go to bed when you want to sit up, to stay at home when you want to go out?

Then why not speak to them with authority? Why not make them do your bidding? Why should you be at their mercy? Why should you consult your stomach, your liver, your head before you know whether you can keep your appointment, go on your journey, or do what you wish to do?

Think of man, made in his Creator's image, made to dominate the forces of the universe, and yet having to consult a piece of bread or meat before he can tell whether he can perform some great function, or keep an important appointment, preach a sermon! Think of a Gladstone having to consult his stomach or liver before he could make a speech in Parliament upon which the destiny of

a nation might hang! Is this mastership?

The fact is that every organ and every tissue in the body is made up of cells more or less intelligent, and we have but to speak to this intelligence, to command it, to command these cells to do our bidding. They partake of our mental attitude. The cells all through the body are but a sort of extended brain.

We all know how instantaneously depressing, discouraging, terrifying thoughts affect some functions of the body, but they affect every cell in the body because they are a part of our thinking apparatus, hence the close sympathy between the stomach, the kidneys, the heart, the brain, and all the other organs and tissues of the body.

The news of a great disappointment destroys the most ravenous appetite in an instant. We know this, but the thought affects every other part of the body in a similar way.

Our thoughts are seeds, every one of which grows, and we reap what we sow. Many of us are sowing weed seeds most of the time, and we wonder why we have such a terrible harvest of thistles, noxious weeds of every kind, instead of the beautiful mental gardens such as some of our neighbors have who are careful to use only the seed thoughts that are clean, healthy, beautiful, desirable.

We should keep a high ideal of health and harmony constantly before the mind; and we should fight every discordant thought and every enemy of harmony as we would fight a temptation to crime.

Good health braces up, buttresses, supports and sharpens all the faculties. The efficiency of all the mental processes depends upon good health.

Discord or disease in the body means that the cells in this diseased part have lost their positiveness, their creative, restorative power and have become inactive, unable to maintain themselves. This condition can be reversed by positive re-creative thinking.

"Every volition and thought of man is inscribed on his brain," says Swedenborg. "Thus a man writes his life in his physique, and thus the angels discover his autobiography in his structure."

We can establish health by thinking the healthy thought, by holding in the mind the constant suggestion of harmony, of vigor, of strength, power, holding the health model, and never allowing ourselves to harbor the weak model, the sick model, the disease model.

Much of the unhappiness, the inefficiency and the wretched, slipshod work, much of the crime of the world, are due to impaired cell life from vicious, unscientific thinking.

It is now well known that a man can think himself into sickness, that he can aggravate the symptoms of disease to an alarming extent by discordant thought.

On the other hand, as I have just said, he can think himself into health by holding persistently the health ideal, the best, vigorous health thought; by deciding and knowing that health, not disease, is the everlasting fact. Because there is only one power in the universe, there can be only one Creator, and that Creator is perfect, and could not create imperfection; hence disease or physical discord is not a reality in the sense that it is an entity, that it is a real thing. It is an absence of physical harmony, an absence of health.

### The Source of Joy as viewed through the Camera of a Nature Philosopher

BY MR. A. PERIANAYAKAM, B. A.

Why some experiences should produce joy, while others produce or tend to produce disgust and horror and why some should excite joy more than others, we need not discuss here except that it may be remarked in passing, that all real joys tend to help the growth of the body and all that pertains to it in becoming more and more complex, that is, in reaching the goal of Life.

How is joy caused? We may at once answer:—"Joy is caused by untrained motion or locomotion." The source of joy may be classified under the two heads of visible and invisible sources such as molar motion being visible and sources such as vibrations too fine to be detected by sense perception invisible. They may be also classified into motion in our bodies and motion outside of us.

**MOTION OUTSIDE OF US:** This forms the bulk of the sources of joy to the ordinary man—to the man in the street—and to the man of the world. This class includes the joys arising from the objects of nature—the sea, the mountain, the spring, the locomotive, the locust, painting, etc.

Why do we find no beauty in a cup of salt water? Why is there no admiration of the frozen sea? Why do we talk of winter's horrid ice? Because we see no motion. But when we stand before the living ocean, when we see its boiling waters dash into a thousand sprays drenching your form, when you see crest after crest of wave rise and fall, when billow after billow comes tumbling to

the shore chasing one another in eternal murmur, it is then you are overpowered with the grandeur of the sea. Its charm is infinitely enhanced by contrasted motion. Now it lies calm and motionless as an inland lake without a wave and without a ripple in its bosom blue as the sapphire sky above, golden with the reflection of sunset clouds and silvery with the pale mystical light of the moon and stars; and now it tosses its wild billows, mountains high and riots in the fury of the storm. One day it steals softly on the shore kissing the shells and pebbles with a gentle sigh, the next it dashes its white crested waves laden with wrecks and corpses against the iron rocks. Here lies, then, the mystery of the enchantment of the sea. It is on account of the endless motion associated with it, the sea is regarded as perfect embodiment of joy.

"There is a pleasure in the pathless woods,  
There is a rapture on the lonely shore,  
There is society where none intrudes,  
By the deep sea, and music in its roar;  
I love not man the less, but nature more  
From these our interviews, in which I steal  
From all I may be, or have been before,  
To mingle with the universe, and feel,  
What I can never express, yet cannot  
all conceal."

Now let us turn to the hills. One would imagine that if the inherent and ceaseless motion of the sea constitutes all that is beautiful and lovely in it, what beauty there can be in the mountain—in the eternal mountain rooted to the spot where it once germinated—a picture of ever-enduring permanency which has earned for it such epithets as immovable? If motion be the essential and inevitable condition of joy, what feelings of joy, much less of rapture, can radiate from

the adamant rock that has been standing there since the morning star sang together? To put the case another way, if these steadfast and motionless rocks be a source of joy, then joy would be possible to exist without motion. A moment's reflection will show that this could not be the case. What is our idea of a hill scenery? It is not the bare rocks alone but a hundred other things associated with hill life. The unbidden songs of the feathered creation, the humming of the circling beetle vibrating through the calm air, the dewy leaf nodding to you in happy welcome, the gentle murmur of the meandering rill as it flows over softened pebbles, the mighty roar of dashing waters as they slide down the huge shoulders of the giant rock, the shy beast scudding across your path, the swinging of the chattering monkeys entwined to the swaying branches by their tails and the commonwealths of worms, flies and ants come out of their fastness to cultivate your acquaintance, the silvery scream of the flight of eagles overhead as they move now in circles and now in straight lines, now all in a plane and now one above another, now in harmony and now chasing one another, now descending as if to salute you and now winging their flight higher and higher till they become mere black dots in the blue sky and now disappearing altogether beyond the zone of storm and meteor, the rude and primitive Puliah (hill-man) in pre-adamite dress roaming erect in naked majesty as lord of all—these are the elements of happiness associated with the hill. Remove these and you have nothing left but black, barren rock shorn of all splendour.

Then again to the imagination—to the poetic faculty with which we are all even the meanest of us endowed. Does not the rock, that stands out like a sentinel in the centre of a vast amphitheatre present an appearance of motion—motion of the rocky monster struggling to rise higher till at last it stands frowning on the terrestrial obstacles that cumbered and clogged its progress? And as you stand spell-bound, a thought insensibly drives you to think that it is not the tree-clad rock alone of the unspotted white cloud alone that moves but both each to the other's embrace while each moment viewless vapours the emissaries and messengers of the sea pursue their flight along the sky until caught in the grey locks of the giant of land which arrest them and discharge their watery burden into his bosom forming the sources of streams that carry on the work of change and motion where the roar of the sea itself is not heard.

What is the beauty of the spring? Is it not the time of the year when in the green fields and woods fresh life is bursting into bloom? Primroses make pale yellow embroideries at the feet of the burgeoning trees, hyacinths faintly blue shake their bells in the air and starry anemones besprangle the grass. In the hollows, lie violets hidden in the dark leaves but sweeter far is the scent arising from them than any we can dream of. Here and there a daisy lifts up its bright face timidly turning its yellow eyes to the world. Lilies of the valley glimmer like pearls and there in the breeze flutter and dance. It is this panorama and picture gallery of motions visible and invisible that constitute the

joy of the spring in striking contrast to the dull and motionless shows of the horrid winter.

**Motion within us** is also a source of pleasure. The bedridden patient who is unable to indulge in locomotion is joyless. Joy lights up his features if he is able to sit up and move his limbs. But if he is able to walk about the house, joy is increased. Perfection of joy is attained when he is able to undertake a distant journey. The joy of eating and drinking consists in the food sliding down into the mouth, the gullet and the alimentary canal. Mastication in which the motion of the chin, the teeth, the tongue, the salivary gland and the muscles and nerves of the mouth is involved, is more pleasurable than the rapid descent of bolus stomach. The pleasure of eating seems almost to cease with mastication for the motions that follow are very simple. Taking tea in sips is agreeable as more motion is involved than when it is taken in draughts. This is the joy of the epicure and the belly-god, of drunken revelry and Bacchanalian orgies. In the same manner we can account for the comfort derived from snuff which sets the nasal nerves in vibration, that derived from chewing betel the juice is allowed to fall down the gullet in drops after the preliminary grinding is over and that derived from the inhuman and disgusting habit of artificially throwing out the food so that the wretch may indulge in larger quantities as well as that of wrestling, fencing, foot-ball and other physical games and sports. The burden of the barren women, particularly in the East, is that she has no child to run about and play.

Among these may also be included the finer joys that do not cloy—the joy of contemplation, of trances, of dreams, of reveries and of reading in which the subtle and mysterious mind wanders through the boundless space almost to the very gates of Heaven breaking through the thin barriers of time and space. Man in all ages, has put this above sensuous and sensual joys as it involves not the dull motion of the body and matter, but the motion of the mind, the flight of soul, compared with whose velocity, 'the tempest itself lags behind and the swift winged arrows of light.'

If, as we have proved, locomotion be the source and basis of pleasure, deprivation of locomotion must be a source of pain.

Why is the jail a place of horror? Is it not because locomotion is reduced there to a minimum? The free bird that moved about at the rate of 500 miles a month is condemned to satisfy himself with a fraction of the same, if caged.

Why should man, child of misery and sorrow from the cradle to the grave still cling to life with proverbial pertinacity? Death, so does the rustic philosopher think, puts an end to all locomotion. How pathetic and tender are the words, 'his place knoweth him no more.' The regret that we feel at the sight of a broken locomotive, a dead horse and a fallen tree may be explained in the same way.

The prospect of locomotion, particularly, in children who are extremely sensitive to emotions, becomes a source of unlimited joy as school holidays.

We may now pass on to the consideration of some circumstance that look

like exceptions but are so only apparently.

What pleasure did Captain Webb feel when he jumped into the Niagara and perished! We may suppose that he had nothing but feelings of joy when he took the jump into the seething mass of water below and when he was heroically stemming through the whirling current. The feeling of pain came upon him only when he was in desperate straits with the dashing wave that had got beyond control.

If feelings of pain accompany deprivation of motion why should there be joy when a man-eater is killed? Has not the king of the dense forest kept for weeks, yea months, a whole army of other animals, forest guards, fire-wood collectors, hill-kings, hill contractors and their numerous coolies in dread suppressing all their locomotion? The locomotion gained now compensates more than the loss of that of a single animal.

What joy was there when Vesuvius broke forth from its slumber and poured its indignant lava burying large and populous cities while the terrified inhabitants fled for life across the pelting plain? How could the movement of lava and smoke and stones for a short space of time compensate for the deprivation of motion and locomotion of hundreds of human beings for varying periods of time up to 70 or 80 years not to mention that of the countless myriads of other forms of life? Here lies the secret of the horror for earthquakes and volcanoes which are the natural display of the magnificent sight on earth.

If joy is the result of motion, it must obey the laws of motion, joy being

equivalent to work done.

1. It must be proportional to motion. Children who are capable of much motion are happier than the rheumatic old men whose powers of motion are much circumscribed. A man who goes for a walk sending puffs of curling smoke from his mouth and brandishing his walking stick vigorously in all directions and accompanied by a friend and a dog that keeps nimbly darting about, feels greater pleasure than when he walks alone without a friend, the stick and the dog.

2. If motion produce joy, motion must be produced by joy, energy being interchangeable. The boy who hears of his success in an examination darts off to communicate the news to his friends.

3. Fine motions must produce fine joys. Music which is produced by a large number of vibrations is more pleasing than sports and games where the motion is very small in comparison.

4. Motion whether mechanical, electric or magnetic—being inductive, joy also must be the same. 'Passion is catching' Old people too weak to take part in active games and sports enjoy as much pleasure induced in them—though they are only on-lookers—as if they were themselves actually taking part.

5. There must be the fundamental elements of time and space involved in all joys. Take for instance, letters of leave that always contain requests to go to a place for a certain period of time.

6. They must be subject to physical laws. For instance, things which are equal to the same thing are equal to one another. Just fancy the joy that could be produced by a meeting of the inhabitants of a whole Presidency—Europeans,

Muhammadans and Hindus in all their picturesque variety of costume and dress, with their various conveyances of elephants, horses, motor cars, cycles and the palanquin all presenting a panorama of beauty that can be viewed only under an original sky. When a Governor—the controller of the motions of all these (by legislation) visits a place, he carries with him an amount of joy equal to that which could be produced by the motion of the people of all the districts under his charge.

7. To every action there is an equal reaction. To the circuit officers there is no form of pleasure so attractive as an opportunity to return home, after duty, and lounge in the easy-chair, an embodiment of comfort, rest and motionlessness.

8. If motion be the basis of joy, beauty which is pleasurable must involve motion. Why should pictorial writing be more charming than plain letters formed of straight lines? A straight line being the shortest distance between two points, any other line which represents larger motion of the hand is likely to be more beautiful motion being the basis of joy.

9. If locomotion produces joy, then vice versa, joy must produce locomotion, energy being reversible. The girl Rhoda ran for without caring to open the door which the occasion urgently demanded. Little children begin to dance and run about at the sight of a tit-bit. Dying Nelson asked his disabled body to be lifted up and shown how the enemy was fleeing.

10. Health which is an important factor in all human happiness, must be proportional to motion. I have just to

ask the reader to ponder over the full meaning of the proverb, 'Days spent on hunting are so many days added to our life time' and to refer to all the books written on games and sports.

Thus we can conceive of no form of happiness that is not connected with motion. How should it be otherwise? If motion be the main spring of existence, if the universe be the theatre of ceaseless redistribution of its contents whether in the sweep of the stars and their attendant systems through space or in the pendulum-like vibrations of the invisible particles of every body or in the throbs of the ethereal medium; if motion be every where an atom, molecule and mass; if the sun itself is obedient to the attractions and repulsions of bodies as much exceeding his own power as he exceeds the moon dancing in its beams; if the greenness of the grass and the redness of the rose be the result of myriads of unlike motions some of which are repeated as often as every second as there are seconds in thirty millions of years, would it be too much to say that motion is the key to the secret of the universe? If I ask, all changes are due to motion, the atoms being unchangeable under their present conditions and changeable only in their relations through combination with other atoms and in their distribution through space; if the tiniest protoplasm is only a material full of numberless minute granules in ceaseless and rapid motion; if the prodigious siderial system is alive with movements the laws of which are too complex to be understood and if the laws of existence on earth discover a steady and continuous development from the simple to the complex, is it possible

that Nature would make a dead and unthinkable halt in its progress? No. The law that binds the speck that dances in the sun-beam in your room binds also the star of the first magnitude beyond your ken. The laws that regulate the movements of the small insect in your garden govern also the stupendous Orion and Pleiades in the remotest corner of the heavens. As certainly the laws that govern the spirit in this tabernacle of clay must be the same laws that govern the disembodied spirit. We know that life is persistent and we know also that natural laws go beyond the physical world. We can then form an adequate conception of the possibilities of the disembodied or unfettered spirit. If, when it is shut up in this mortal coil, its movements are fleetier than electricity what may be the quickness of its movements at its liberation from its present vesture? We are already conscious far beyond the organism of our bodies. In certain instances, perceptions are so developed as to enable the individual to know of facts and occurrences taking place at vast distances. Surely 'eye hath not seen or ear heard' the glories that are in store for the free spirit! If in trances where the external senses are closed up for a time, we are permitted to see visions and preceptions which it is not ours at other times to see how these will be unfolded when the whole clayey tenement drops off. What may it be for the spirit to be in a state of consciousness in a place where there is action without reaction—Heaven—the abode of Angels—the realm of Immortality. Oh, what may it be to enter the portals of Heaven! The possibility

of endless and infinite motion taking place through infinite ages precludes the idea of monotony or repetition each motion not occurring again or occurring when the previous impression is lost and forgotten. Thus, even supposing that a distinction is made between practical and theoretical infinities and that, as sometimes done by thinkers who do not think properly, the existence of the natural laws of the present order of things is assumed to continue throughout eternity which is gratuitous, no insurmountable difficulty presents itself to us. There is another consideration which also shuts out the application of the doctrine of relativity. There is no joy, that, after a lapse of time, does not strike us as a new joy, the songs that we sang and as the faces that we saw long ago. Who knows that the capacity for this kind of enjoyment will not be indefinitely increased in another stage of existence? In childhood we find that the same trite object—as a toy—continues to be a source of pleasure for an indefinitely long time. So death ushers us into the portals of the palace of eternal childhood and he that wishes to enter there must enter as a child.

The motion and locomotion of an infinite number of persons through infinite time and space, in an infinity of ways, by infinity in grades of existence, will be a joy which we can dream pleasant dreams about which we can only describe as our physical 'eye hath not seen.' Oh, what may it be to enter the portals of Heaven!! The power of the psychic eye in man is far extended in its lucidity, than that of the physical.

Shall we not venture a thought about the condition of the spirits of the evil

doers? An evil doer is one who restricts locomotion of his own accord for fear of One—not I. His mind is 'heavy whereas the good man, is light of heart. The drunkard says, do not let the righteous man come near me. My tongue may slip. If the soul be a substance one side of which is material while the other is spiritual and if the material and spiritual be inextricably and intimately woven the one into the other to live in a state of complexity through endless age of Immortality, we are forced to conclude that what is done in the body recoils on the soul, so as to alter its constitution and to make it gross enough to prevent all willingness or possibility for locomotion. Truly these 'spirits in prison' are bound by no chain of steel but that of painful consciousness of guilt and thrown into no dungeon of iron and stone but that of impenetrable gloom of misery that memory brings of past shame and sin. There, "the voice of harpers and musicians and pipers and trumpeters, shall be heard no more at all. The light of a candle shall shine no more at all there. The voice of the bridegroom and of the bride shall be heard no more at all there." There will be no ravishing music in those leaden halls but "voices, thunders, lightnings and earthquakes."

—O—

#### Meditation Thought.

FOR JANUARY.

I am on the Godward path and I achieve  
SUCCESS, HEALTH & HAPPINESS.

FOR FEBRUARY.

Let us not be weary in well-doing.

FOR MARCH.

The Lord—God is my LIGHT and my  
SALVATION. I have nought to fear.

**After Being Well Born**

By DR. NORRIS C. SPRIGG, F. I. A. Sc.  
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Think and act CONSTRUCTIVELY and never destructive. Be ever with a motive and purpose, pure and undefiled. Affirm substantially and more substantially that the world shall be the better for your having lived, certainly not the worse—in which connection, "as your faith is, so be it unto you," and "as ye think, so is it."

Thought is the rudder of human action. "Forgive is divine." Know thou, that the divinity dwells in you, and that you are indeed an heir to the estate of the spirit as next of kin, inherent and acquired, backed by the consistency, method and moderation of your ancestry through past generations of evolution.

Smile and push on. Be a lifter, not a leaver. This is a great world. Applied energy is life.

"For, the structures that we raise, time is with materials filled,  
Our to-days and yesterdays are the blocks with which we build."

Keep pegging away, "some high or humble enterprise of good, and contemplate until it shall possess thy mind." Become as little children, reposing absolute confidence and trust after the fashion of the divine and perfect plan, "plain living and high thinking." With such honest and positive connections, be ever true to these lofty ideals.

Evolve from this premise, aspire to moderation in all things, and lead a clean and consistent life. No artist could ever become Master, but for the continued devotion to his ideals. Perfect, means normal, not final. The blade of grass is perfect as it peeps to light, as also at

half growth, yet continuing to grow; so be it with the individual. Know for thyself, "that the eternal principles of justice take new luster from the lapse of time." Be too earnest to be eager, yet remembering that through the imergency of the hour, through the loss and disappointments of the day, how it is that the energy gives to the diamond its true luster and intrinsic value (experience) and that only for the reason of the surge to the Oak at half grown, double the cubic feet of pressure is made possible at full growth. Look at the bright side, never a faltering thought or suggestion expressed in words, and soon even these will cease to form in the mind becoming the more and more foreign to you, and the method of mind over matter will tell surprisingly. This is a marvellously progressed and progressive age, collectively and severally, so speedy in its advancement as to require the most active and responsive interest and attention to keep abreast of it, and there is no standing still, as each individual is a direct subject of the inevitable 'good to better, or bad to worse.' The redemption of the world is substantially assured through the emancipation of the individual. These are some of the observations having to do with the formation of habits or character. Know that your parents had evolved, and know that you have also evolved. It is a glorious thing to be 'well-born,' and to appreciate this is the greatest of all blessings. Realization is a winning factor. Idealize the REAL, until you become to realize the IDEAL:—

"I am the Master of my fate,  
I am the Captain of my Soul."

—O—

**Musings**

MR. V. D. RANGASWAMY, A. M. I. A. Sc.

Live to the thought that God is near you. God is near you, with you, and in you. There dwells within us a holy spirit, the watcher and guardian of all we do, good or bad. According as we deal with Him so He deals with us.

Be always ready to resign the blessings which God's providence has lent you for a while. Never say about any thing, as 'I have lost it,' but say 'I have restored it.' Is your child dead? If so, say, it has been restored. Is your wife dead? If so, say, she has been restored. Has your Estate been taken from you? If so, has not this, then, also been restored to the Realm on High? You are sorry for it. But what is that to you? The hands that once gave you same, have in time demanded it back!

In every age there are a few souls who listen to great truths like these, and realize that they need only these truths to be at peace with God and man. But great truths reach only great Souls.

"God is near you." Could we but grasp the full meaning of these words, could we but feel this nearness of God and know that He is in us, and working through us that He is here as much as He is or ever will be in Heaven, then men and women shall lead a different, spiritual life.

Let us never quarrel with the orthodoxy. We have enough to answer for ourselves. But let us never let go the thought that God is near us and He is part of us. When we allow it to grow in us, to become part of us, then and not till then do we know what it means. Let us cast away the false notion that men are

lower than the angels. Let us never dishonor God by crawling like worms in the dust. Let us realize the Brotherhood of man and the Fatherhood of God—the Eternal Spirit or Paramatma.

Good influence on the mind are God given. All that aims at high things and looks up, bears the stamps of all powerful. The good in us, so far as it goes, is an attribute of God, for good, wherever manifested, is God and life. All else are otherwise.

Thoughts may be classified as friends and enemies. Charitable, inspiring and up-lifting thoughts are our friends, and contradictory, mischievous and life-destroying thoughts are our enemies.

**Come from the Gita.**

1. Without and within all Beings, immovable and also movable; by reason of His subtlety imperceptible; at hand and far away is THAT.

2. "Aum Tat Sat" is the threefold designation of the Eternal.

3. That by which one indestructible Being is seen in all Beings, inseparable in the separated, know thou that knowledge as pure.

4. The unwavering firmness by which, through Yoga, one restraineth the activity of the mind, of the life breaths and of the sense organs, that firmness is PURE.

5. Mental happiness, equilibrium, silence, self-control, purity of nature—this is called the austerity of the mind.

(Selected.)

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### The Law Of Health

BY HENRY PROCTOR, F. I. A. SC.

"All that a man hath will he give for his life" is obviously true, because life is essential to the enjoyment of anything on earth, for this reason health is of far more importance than wealth. And men are learning now the great lesson that, speaking for the majority of mankind, health is a matter which lies within our control—within the power of the individual. And the way to perfect health is neither difficult nor complex, but rather a return to the simple life; a getting back to nature. For the chief reason of all suffering in civilized countries is that we live under unnatural and forced conditions, such as sitting all day, often in a close unhealthy atmosphere, with brain and nerve-power tried to the utmost. As an offset against this, the human machine is kept running from day to day by unnatural stimulants in food and drink. Under these adverse conditions the majority of civilized mankind have become more or less deformed. The chests both of men and women have become flat and narrow, which renders perfect breathing an absolute impossibility. Thus, the first great law of nature is broken. We have forgotten how to breathe.

The second great transgression is in the matter of diet.

Our natural food is fruit and nuts; that which can be eaten without cooking or seasoning. Starchy foods are favorable to disease, and meat is shown to be a cause of cancer, appendicitis and many other diseases.

Water drinking, at least four or five pints a day, is essential to good health.

Fasting will sometimes eliminate disease

from the body, and as we are all in the habit of eating too much, the simple remedy of reducing our diet to a minimum has been found efficacious, not only in healing disease but in prolonging life to a very great extent.

The third transgression is the wasting of our own vitality—the water of life in the body, through ignorance of its value and of the method of utilizing it, for the increase of health and strength, and for mental and spiritual power. This is one of the greatest lessons that man can learn. It is indeed the "Secret of Life," and by its means each of us can attain to mastery of the body, and to powers of which we have not now the faintest conception. The first step toward this, is to bring the body into a state of good health through the methods, already described in these columns, of correct breathing, pure diet, and by keeping the body in a state of physical and moral purity. All this tends to mental, moral and spiritual fitness, and leads finally to the goal of the highest attainment possible to man on earth, for spirit, soul and body.

### Our Task.

To love someone more dearly ev'ry day,  
To help some wandering child to find its way,  
To ponder over noble thoughts, and pray  
And smile when evening falls.  
To follow Truth as blind men long for light,  
To do our best from dawn of day till night,  
To keep our hearts fit for His holy sight,  
And answer when He calls.

(Selected.)

### True Ghost Stories.

The various instances of the supernatural contained in this article are taken from a large collection of such happenings which I have from time to time written down as I heard of them. They are all true, inasmuch as they were given me by people whose veracity is unquestioned, and who themselves believed in the stories they narrated. And though I am aware that members of the Psychological Research Society would probably demand better "evidence" than this, yet I venture to think that the average reader may consider the authority good enough to make the stories interesting.

Amongst people at all given to reflection there are probably very few in these days who do not sometimes turn their thoughts to that vast realm beyond our human consciousness which Flammarion, the great French seerist, has so well called "L'Inconnu." Truly to most of us it is "unknown" and must remain so far this and perhaps many succeeding generations. For between us and that region there lies a great gulf, across which we can only very occasionally and obscurely catch glimpses of the light and life beyond, and sometimes hear faint echoes of sounds strange and wonderful to our unaccustomed ears. Such vague sights and sounds we call for want of better words "psychic phenomena," and mysterious and inexplicable do these occurrences often seem to us to-day. And yet we are beginning dimly to feel that they have a meaning and purpose far beyond our finite imaginations, and that the better understanding of them which will come with the future, will gradually but very surely change our whole outlook on the Universe. Such reflection and the speculations they give rise to are most fascinating to follow, but they are outside the scope of this short article, which is merely a record of a few psychic phenomena, and attempts no explanation of their mystery. In each case I have related the stories exactly as they were given to me, without enlargement or embellishment, only changing the real names for fictitious ones, for reasons obvious to everybody.

Five or six years ago I happened to

stay in a house where I met a Miss Burton, and one day our conversation having drifted to the subject of "ghosts" she told me the following story. Her mother, Mrs. Burton, had recently been writing a history of the family—a rather old and interesting one—for the benefit of her children. While collecting material and data for the history she went to stay at a house we will call Z—Park, where lived a cousin, Mr. Bainbridge, who possessed a collection of family papers and pictures which Mrs. Burton was anxious to see. In one of the rooms at Z—there hung a fine portrait of Mrs. Bainbridge's grandmother, representing a handsome, attractive woman, with a child by her side.

One day, not long after her arrival, Mrs. Burton chanced to be walking down a long corridor of the house, when she suddenly became aware of a figure—or rather figures—advancing to meet her; a tall, beautiful woman, whose face Mrs. Burton instantly perceived exactly resembled the lady of the portrait in her cousin's study, leading a child by the hand. There was, however, this difference in the group, that whereas in the picture there was only ONE child, Mrs. Burton now saw two, for the lady carried a baby on her arm. But as she looked, and before she could recover from her astonishment at the likeness, the little party disappeared as suddenly and unaccountably as they had come. Wondering greatly, Mrs. Burton immediately went in search of her host, and told him what she had seen. He was much interested, but remarked it was strange that Mrs. Burton had seen two children, for he was certain there never had been more than the one who had been painted with his mother.

But, when Mrs. Burton subsequently continued her investigations amongst the Bainbridge papers, she came across some information about this very grandmother which till then was absolutely unknown to the present generation. It appeared that there was a "history" attached to this beautiful and fascinating lady, which had never been allowed to transpire, and that she had indeed had a second child, whose existence was kept secret and

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about whose end sinister rumours and suggestions had been made.

A very different type of spectre figures in my next story. Mr. and Mrs. Caxton, who recently rented a house I know in South Wales, spent some years previously farming in South Africa. They had a farm which had been formerly owned by a regular MAUVAIS SUJET, who eventually died there, poisoned by an enemy. This farm was most unlucky: stock died; nothing would go right; and the Kaffirs were terrified and would never eat anything of the "found dead" description belonging to the farm, though it is said they are not as a rule at all particular in those ways. From the very first, the Caxtons, who were strong-minded people, untroubled by "nerves," became accustomed to hearing a horse gallop up, and some one fling himself off and hammer at the door, to find no one there when they answered the knocking and looked out. This did not trouble them a bit. The house was small, and on one occasion they had to shelter a stray traveller. For lack of a bedroom he was put to sleep in the parlour. Next morning he appeared, white and shaking, declaring that "some one" had tried to throttle him in the night. Even that did not disturb the Caxtons very much! But finally, getting tired of the continued bad luck which followed all they undertook on the farm, they decided to leave. During the process of moving, Mr. Caxton for some reason or other slept one night on a mattress placed on the parlour floor. Suddenly in the night he was awakened by feeling some awful creature jump on him and begin tearing at his throat. He fought, kicked and struggled for what seemed to him hours, and at last somehow managed to roll up against the wall. Directly this happened the creature disappeared. Panting and exhausted by his fearful efforts, and greatly wondering who or what his assailant could be, Caxton lay waiting the dawn. When daylight came, he found his throat and chest were covered with huge, red finger-marks, which did not turn black as bruises made by human hands would have done, but remained bright scarlet for days. After such an experience it

is not surprising to learn that Mr. Caxton became very ill with a nervous breakdown.

The friend who sent me this story added: "My theory about this is that the previous owner, being a very wicked man, was earthbound and having been hurried prematurely out of life was extra strong, and was simply trying to get hold of a new body. . . . That room was most likely the one he died in, and as he was strongest there, a sleeping person would of course be the very thing for him."

The curious part of the experience is that touching the wall seems to have acted instantly as a charm and caused the disappearance of the demon. One would like to find a reason for this, but it is quite time to leave this malignant South African ghost, and pass on to a more usual type of REVENANT.

Stories concerning the apparitions of dying people seen by their friends at the moment of dissolution are common enough—probably most of us could cite at least one instance of the kind. The following seemed to me a particularly interesting incident of this sort, as the vision was not confined to one person, but was seen collectively by three, thus minimizing the possibility of illusion or imagination. A young lady, Mrs. Wright, living in one of the Midland counties, some years ago, had a brother in India. One day, she and two other people were sitting at the window of a first-floor room in her house, when, looking out, she saw her brother—whom she believed to be abroad—appear from amongst some trees and walk across the lawn. Exclaiming, "Why, there's Rupert!" she and her companions, who had also seen the figure, ran downstairs to the front door to meet their relation. But no one was there, and though all three searched every corner of the garden and grounds, and made various inquiries, no one could be found, and nobody had seen the brother. Yet, although Mrs. Wright and her friends were repeatedly assured that they must have been mistaken, they felt absolutely certain they were not, and that they had really and truly seen the figure of "Rupert" walk through the garden as they described.

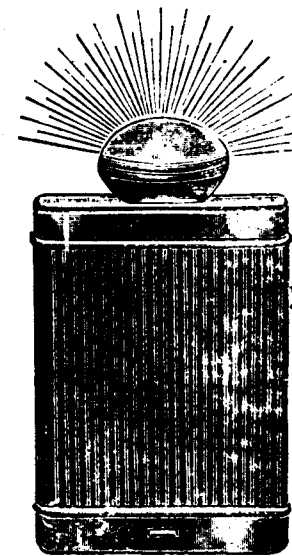
So remarkably vivid was the impression that a careful note was made of the date and hour of the mysterious occurrence, which in a way prepared Mrs. Wright for the sad news she received a few weeks later. Her brother had intended to sail for home on the very day that his sister and friends saw him in the English garden; and, AT THAT SAME HOUR, as he was crossing the gang-plank to go on board the ship, his foot slipped, and falling between the quay and the vessel, he was drowned.

Another curious instance of an apparent "warning" conveyed by psychic means is not perhaps as interesting as the foregoing tale; but may still be worth noting here.

A friend of mine has a sister whom we will call Mrs. Evans. Her husband is a clergyman, and her father also a clergyman and an oldman, was, at the date I write of, very ill. On a certain Sunday morning, before church-time, Mrs. Evans was sitting with her sister—my friend—and the house was quite quiet, when she suddenly exclaimed, "Oh, there is Willie (her husband) calling me! What can have brought him back?" Mr. Evans was known to be out, presumably at Sunday School, or some earlier service. His wife rushed out into the hall, but no one was there, and the servants when questioned were surprised and said they had heard nobody calling, and that certainly their master had not returned to the house. Still, Mrs. Evans persisted that she HAD heard her husband calling her loudly, and nothing her sister or the servants said could shake her conviction. Nor could her husband's assertion afterwards that he had never returned home after he started, and that consequently she could not have heard his voice, induce her to believe herself mistaken. A week passed by, and the impression was just beginning to fade a little from her mind, when at the same hour on Sunday morning Mrs. Evans again heard her husband's voice loudly summoning her from the hall. This time when she went out, she found him really there, unexpectedly returned to tell his wife the melancholy news of her father's death, which he had heard on the way to his services. (The Occult Review.)

See Editorial in the next page.

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## EDITORIAL

A HAPPY NEW YEAR!  
to all our Readers.

With this number we begin the 12th quarterly volume of Self-culture with increased size and contents. We enter upon this progressive humanitarian task, not light heartedly but earnestly and hopefully. We cheerfully bend ourselves to this pleasant task of making the SELF-CULTURE JOURNAL still more valuable, yet more and more useful and instructive than it has been. Our kind readers can do much to help SELF-CULTURE—the Official organ of the INDIAN ACADEMY OF SCIENCE, by securing for us in this NEW YEAR, a larger circle of readers, as many have kindly done in the past. That they will do this, we sincerely hope and trustfully rely on their good services.

Here we have to recognise the splendid services of our valued and esteemed Associate Editors and Contributors who since the first issue of the SELF-CULTURE JOURNAL have regularly supplied it with valuable and instructive articles calculated to promote the educational interests of the INDIAN ACADEMY OF SCIENCE to its numerous adherents distributed all over the world.

Dr. Peebles whose writings in every issue of S. C. have been a mine of wealth to students of Spiritual Philosophy in this connection deserves our gratitude and heartfelt thanks. Prof. Severn whose articles along Mental Science—Phrenology have always borne a characteristic interest of practical utility in themselves, is therefore gratefully remembered. Dr. James Coates, Dr. Norris C. Sprigg, Mr. Henry Proctor, Mr. Walter De Voe,

Mr. W. J. Colville and Mr. James L. Mcbeth Bain have in their turn devoted all possible attention to interest our readers in their special lines of study and research. To such eminent literary workers, scientists and humanitarian philosophers and other occasional contributors and the enthusiastic business-promoters of the INDIAN ACADEMY OF SCIENCE, on behalf of all who find pleasure and profit in the pages of our Journal, we tender the most cordial thanks and best wishes for a long and happy life in which to continue their generous and philanthropic services for the promotion of the objects of the INDIAN ACADEMY OF SCIENCE towards edification of humanity at large irrespective of color or creed.

Mankind is too prone to look backwards to the good old days that are gone! The experiences gathered from long vanished years are invaluable but they are not to be compared with the greater and grander possibilities of the Present and Future. This is the best and most progressive age, the world has ever seen. It is grander in its inventions, broader in its field of scientific research, and wider in the toleration of religious ideals and achievements.

We are glad the 'Good Old Days' have vanished—that the morning of Nineteen Hundred and Thirteen has dawned with its vaster possibilities and greater opportunities of developing the inherent powers of the Human Mind and Spirit, that the Star of Progress shines brighter than ever before and that the day is not far distant when true Brotherhood and the Unity of the Human races towards attaining Spiritual Consciousness will attain its maximum height of REALIZATION.

# SELF-CULTURE

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### Great Memorial Discourse

Upon the Twelve Apostles of Spiritualism, who passed on to the Higher Life. Delivered in the People's Spiritualist Church, Los Angeles, California, U. S. A, early in March 1911.

DR. J. M. PEEBLES, M.A., M.D., PH.D.  
519, Fayette Street, Los Angeles, California, U. S. America.

Mystics, from the days of Pythagoras to the present, have put relative and moral values upon numbers, such as three, five, seven and twelve. If there be no force in the figure there was in the person who made it, and that had a mental value. Among the numbers twelve held the pre-eminence. Before the temple of Isis in Egypt there were twelve gates;

upon the altar in Solomon's temple were twelve lamps; Jesus was twelve years of age when he began to teach; the revelator's woman, clothed with the sun, wore a crown of twelve stars; the tree of life by the river of waters, bore twelve manner of fruits; the Nazarenean rabbi chose twelve apostles, and to-day we commemorate and honor twelve of our recent apostolic workers—twelve who within two or three years have laid their mortal burdens down and gone up higher, to be clothed in the fadeless vesture of immortality.

### WHO WERE THE TWELVE.

Here are the names of those who have recently left their physical forms: J. S. Loveland, Moses Hull, W. E. Coleman, A. J. Davis, Thomas Cook, J. R. Francis, Margaret Gaule-Reidinger, Hudson Tuttle, Carrie E. Twing, Lyman C. Howe, Harrison D. Barrett and

Mrs. R. S. Lillie. Long before these noble heroes and heralds of the truth left their material bodies the angels of the new dispensation had written upon their foreheads, "Tried, true and faithful." Ours the irreparable loss, theirs the glorious gain.

Personally, I had the pleasure and honor of knowing each of these twelve toilers in the vineyard of angel ministries. I had either attended their seances, sat with them upon our lecture platforms, counseled with them in our conventions and also sat at the home tables with all of them, except two.

#### DIFFERENCES OF OPINIONS.

These enthusiastic defenders of the great and all-embracing truth of Modern Spiritualism differed widely in their organizations. They were differently educated. They differed in the specialties of their work and they differed more or less in some of their theories and scholastic speculations. And yet, in closest friendships, their hearts and aims were one, something as in a band of musical instruments. The piano, cello, violin, tenor horn, bass viol, cornet, harp, piccolo, flute, trombone, clarinet, cymbals, etc., all conspiring and blending to make one grand oratorio of musical harmony.

#### THE WORKS OF THE WORKERS.

Andrew Jackson Davis has been wisely pronounced "the father of Modern Spiritualism." It is certain that in his *Nature's Divine Revelations*, prepared as early as 1846, he said, distinctly, that "the shining intelligences of the second sphere would soon hold tangible communion with the people of earth." These were his further words: "It is a truth that the spirits of the higher spheres commune now with

persons in the body by influx, although they are unconscious of the fact. This truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of the era."

Soon after these revelations came the wonderful intonations through the Fox sisters, fulfilling the prophesy of A. J. Davis. When, though in the church as a pastor, I became fully convinced of this truth, in the language of the old hymn:

"My tongue broke out in unknown strains  
And sung surprising grace."

My relations with A. J. Davis for over fifty years were most intimate. He was by nature a noble and gifted soul, and the eminent Dr. B. F. Austin has done a blessed work in publishing the full set of his works. These should spiritually radiate every Spiritualist library.

J. S. LOVELAND—It was long a question, and is still unsettled, who delivered the first Spiritualist lectures in this country, J. S. Loveland or myself. It matters but very little, and I yield the palm to him, as he was a grand pioneer worker. Naturally, he was a clear, logical thinker and a very able writer. He came to us out of the ranks of Methodism. The spiritual press was constantly enriched by his contributions.

MOSES HULL—was rightly denominated "our great debater." Was to the orthodox preacher who faced him before the public. He was for years a Second Advept minister. That denomination was proud of him. We knew him when on the balancing board between Adventism and Spiritualism. His great, active brain could not be barred from investigation,

nor could his lips be padlocked. He soon discovered that these messages, instead of being from the devil and his imps, were from our ascended spirit friends, and bravely buckling on the armor, he toiled for this truth till death chilled his mortal form.

W. E. COLEMAN—Here was our scholastic giant in Spiritualism. He was a profound scholar. He had a private library of 10,000 volumes and he was well versed in the Sanskrit, the Pali and other Oriental languages. His articles illumined the Spiritualist press for a quarter of a century and more. These should be gathered and locked for posterity.

THOMAS COOK—Here was an eccentric personage and an able defender of Spiritualism from his viewpoint. He was a medium, and thirty or forty years ago he lectured upon the philosophy and phenomena of Spiritualism. In his later years he published *The Spirit of Truth*, a monthly journal, at Hot Springs, Ark., and he insisted that Jesus aided him in his work. This may, possibly, have been true, as there were in that period of New Testament times some fifty persons bearing the name of Jesus, the Hebrew of which was Joshua. But there was but one Jesus, the Christ. This is emphasized through the gospels.

J. R. FRANCIS—It was my good fortune to know him in his boyhood years. He was a frequent attendant at my church—a liberal church, and I remember him as bright, active and enthusiastic. He was naturally progressive. Later he drifted westward to Kansas, still engaged in newspaper work, becoming, still later, in Chicago, proprietor and editor of the

Progressive Thinker. This, from the first, was a stirring journal and up with the times. Friend Francis was an untiring worker, and he left, when departing, no one competent as his successor. Thousands mourn his departure. For he was a strong man, with strong personal characteristics.

MARGARET GAULE REIDINGER—Probably no better platform medium ever graced our Spiritualist meetings. During my lectures some two years ago in New York her test messages each Sunday were absolutely wonderful. I never knew her or her guides to make a mistake in this line of work. She often gave the full name of the spirits and it was quickly done. The world needs more such splendid instruments to demonstrate a future life.

HUDSON TUTTLE—Early in life Mr. Tuttle became a writing medium, writing, in latter years, a number of books and much for the Spiritualist press. In an article he published in the *Progressive Lyceum*, of Galveston, Tex., in April, 1903, he says: "When supposed I had completed the *Arcana of Nature* I received a message to destroy the manuscript, as it was too imperfect to be of value. This I did and began anew. I was impelled to write in season and out of season." He was again commanded, so he informs us, to weed out the imperfections which had come through him. "Mine," he added, "had been the work of an amanuensis, writing what was given to me." Spirits are not perfect, and as they manifest through imperfect mediums, all such writings must be subjected to our reason and highest judgment.

CARRIE E. TWING—A sweet-spirited and intelligent woman was Carrie E. Twing.

She was a highly inspired speaker and bore all the tenderness of the mother in her aura. She left a trail of good thoughts and good works behind her as she passed on and up to the higher life.

LYMAN C. HOWE—There never lived a more upright and conscientious man and medium than friend Howe. His trance lectures were marvels of science, ethics and philosophy. He held his audiences spell-bound. Only last fall, at the Lily Dale camp meeting, when so weak and feeble that he had to be helped upon the platform, he delivered a most powerful discourse, spiritual, logical and uplifting. For years his health was poor and he was financially crippled, but now he is rich—infinitely richer than those penurious Spiritualists who refused him aid.

HARRISON D. BARRETT—It was my privilege, call it accidental or providential, as you please, to know this brilliant worker when a student in the Meadville College, Pa. He there made an educational mark, expecting to become a Unitarian preacher, but later he accepted the Spiritual philosophy speaking in the lecture field, beyond his strength. He was a superior parliamentarian, being fourteen years president of the N. S. A. As few know, he was a nephew of the Rev. J. O. Barrett, one of the most spiritually minded men that came into our ranks from the Universalist pulpit.

MRS. R. S. LILLIE—Last, but not the least of this apostolic twelve, who have dropped the mortal burden to become dwellers in the heavens of love and progress. Only last September we listened to two splendid discourses from her inspired soul at the Lily Dale camp meeting. Her lectures were always as instructive

as beautiful, and her life made more and more radiant the glories of Spiritualism. She was endeared to thousands for her calm, spiritual home life and for public ministrations. It may be truly said that those who knew her best loved her the most. Peace to a resurrected soul.

#### THESE INSPIRED TWELVE.

These twelve above named, and others of very great merit and usefulness to our cause, have crossed the crystal river within two or three years, and where are the twelve—aye, where are the twenty and more that in the next two or three years will take and fill their places?

Where—yes, where are they? Here I am reminded of two lines in an old hymn book:

"Zion she doth languish

And, shepherds, where are you?

When—when? While yet pastor of a Universalist church I became fully convinced of the tremendous spirit message, my soul was thrilled with ecstasy unspeakable and I thought this truth so grand, so mighty in import, that in a few years it would be acknowledged by the whole enlightened world.

Were we, are we disappointed? Yes, and no. Disappointed we are in the apathy, the flinty indifference of multitudes of Spiritualists touching lyceum work, touching missionary work, and briefly stated, a living, burning enthusiasm for the dissemination of the only religious movement that positively and practically demonstrates a future progressive life.

This is disappointing; but as to the progress, the diffusion and the final victory of Spiritualism, I have not the scintilla of a doubt. God is spirit—and the spirit

of truth with God is final victory.

The pernicious obstacles in the extension and acceptance of Spiritualism by the churches and the educated masses were and are the frauds perpetrated in the name of Spiritualism by conscienceless pretenders, and, further, by a little clique of uneducated, radical spiritists who struggle to dethrone God, the infinite spirit presence, to annihilate Jesus Christ by substituting Appolonius, or the pronouncing of him a "tramp," a "thief." These are the rusty links in the chain of progress, the muddy brakes that, in a measure, check the car of spiritual progress. Thanks to the gods and the exalted spirits, these theorists are yearly becoming less in number.

The Spiritualism of to-day differs to that of the dust-buried past only in the better understanding of the phenomena and the philosophy. It is God's visible seal of immortality and its heaven illumined principles, voiced by angel-inspired chieftains and teachers, have rolled in solemn grandeur under some name during all the past ages, and the blossoms of the gone ages are fruiting in this century.

The good of the past is being resurrected. Holy remembrances call ascended spirits into our presence. They come, mingling with the recently departed whose lives and works we this day celebrate.

These resurrected twelve, with those older pioneers who blazoned the truth of the absolute right of a free and full investigation of all religious subjects, are in our midst. Glorious was their work. They transformed the jealous Jewish Jehovah into an ever-present God of love and wisdom; the blood-atoning Jesus into a loving and living Christ, and destroying

the serpentine devil that infested Eden, and mitigating hell into mental and moral discipline, they tore the mask from the "king of terrors," who, bald headed, with scythe over his shoulder, had long paced the world in terror, and proved him to be an angel, with death itself being a call to the Easter morning of the resurrection, comparable to the rose that, winding its way up the garden wall, blooms upon the other side. This forever silenced the church in the reading and the singing of that orthodox hymn,

"Hark, from the tombs a doleful sound,  
Mine ears attend the cry;  
Ye sons of man, come view the ground  
Where you must shortly lie."

Finally, blessed be the twelve above named chieftains and heralds of the true and the right. May Confucian sages greet these new-born souls; may Indian adepts and Syrian seers welcome these new-born souls; may Neo-Platonic philosophers salute these worthy souls; may the martyrs of the ages cordially receive them; may the noble army of reformers and heavenly spirits honor them for their work's sake, while we upon this white rose and lily-decorated platform speak and sing and chant their deserved praises, exclaiming from our hearts' depths, peace to their dust and joys immortal and unending to their worthy spirits.

—O—

All of success lies in you. You need never ask any man's aid or counsel if you set all your own forces to work. As well ask another to walk for you as to help you to success. Depend upon yourself.

[ELLA W. WILCOX.]

—O—

### Phrenological Character Sketch of Mr. FRANK SPEAIGHT

BY PROF. J. M. SEVERN, F. I. A. Sc.  
(Associate Editor.)



Prof. Severn.

MR. FRANK SPEAIGHT, Britain's greatest interpreter of the characters of Charles Dickens, possesses a remarkable and powerful mentality. His head is considerably larger than the average being in circumference  $22\frac{3}{4}$  inches;

and the intellectual lobes of his brain, shown in the great width and height of his forehead, are indicative of a dome of thought and intellectual activities. Power and alertness are shown in every quality of his mind; even the one or two weak faculties contribute rather than otherwise to the manifestations of his genius. Intellectually he is a man of many parts, and though he has found an appropriate sphere in adapting himself to the interpretation of the characters of Dickens, he could be almost anything he chose requiring literary, dramatic, musical and artistic abilities.

His large aspiring faculties prompt him to ambitious achievements. He is appreciative of others good opinions, sensitive to praise and public recognition, though his inherent qualities of genius are the strongest incentive to his exertions. He is highly sensitive and sus-

ceptible to surrounding influences, emotional and intense, yet possesses considerable self-control.

The width and height of his head indicate remarkably large faculties of constructiveness, ideality, sublimity, mirthfulness, imitation, human nature, agreeableness, tune, also executiveness; and though his perceptive qualities—giving judgment relative to forms, faces, proportions, colors, order and locality—are well-developed, the especial strength of his intellect is shown in his larger reflective and reasoning faculties, causality, comparison and human nature. He is a thinker and reasoner, decidedly original and philosophic, capable of taking broad and comprehensive views, critical and logical in his conclusions. His talent for the mimetic art is inimitable, though his abilities in addition may not be so well known. He has literary, dramatic, poetic and musical gifts of a very high order, and circumstances facilitating something greater than he has yet achieved may be expected as the outcome of his remarkable and powerful mental combinations.

He possesses extraordinary imitative talent, is exceedingly resourceful, prolific of ideas, unique and original, and he puts his own individuality and interpretation into all he does. His constructiveness helps him much in planning, organising and contrivance, and he has large language, giving him great facility for verbal and literary expression. Besides having the ability to be a first-rate musician, his tune gives him a wide range of vocal flexibility, enabling him to accurately mimic or assume the voices suitable to the characters he so admirably portrays. Among the largest of his

mental faculties are mirthfulness, agreeableness and ideality, endowing him with an innate sense of incongruity and humour. He has a lofty imagination, appreciation of things beautiful in nature or art, poetic, literary and dramatic instinct, and love of refinement and perfection. He possesses keen discernment of the ludicrous, and of character and motives, and intuitive insight into the subtleties of human nature; is persuasive and convincing, serious-minded, though "merry and bright," suave and ingratiating, and participates with feelings of real enjoyment in wit, fun and merriment.

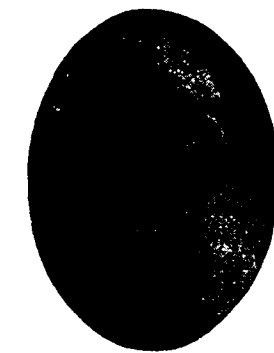
His eventuality combined with a high tension and activity of the whole of his intellectual faculties endow him with mental vivacity and an extraordinary memory. His mind is a veritable storehouse of intellectual activity, and his brain is as a sensitive plate, catching up and retaining impressions conveyed to it in a marvellous manner.

He is very cautious and prudent, hopeful, earnest and enthusiastic, has high aims and ideals, strong moral and social qualities, is conscientious and sympathetic, warm-hearted, friendly, sociable and affectionate. He is able to assume tolerable confidence in what he knows will, though more would be an advantage. He will understand more fully the value of his own abilities later on than at present.

The weakest of his mental faculties is his continuity, though in the portrayal of character this tends to be an advantage, as it enables him to adapt himself rapidly to change and variety, and a wide range of characters and subjects. Yet, having large firmness and executive-ness, he possesses stability of character,

will desire to engage in and carry out big concerns, is very persevering, energetic, determined and thorough in pursuing whatever he makes up his mind to do.

### The Value of Phrenology.



Dr. Peebles.

DR. PEEBLES, of Los Angeles, writing to Prof. J. Millot Severn, Brighton, on the 17th December last, says:—"Accept my sincere thanks for your kindly notice of myself and the 'Over Ninety Years Young.' I shall be ninety-one the 23rd

day of this coming March. Am healthy strong and vigorous, and could never do more literary work than at present, and I am corresponding for thirty-one different journals in this country and foreign lands; am lecturing Sundays and sometimes on week-day evenings. Growing old is a very unwise habit. When in the Oxford Academy, 1839, L. N. Fowler, the Phrenologist, came to Oxford and gave me, with others, a phrenological reading. The reading was really a prophecy, I cherish it with great care in my library, and I often wonder that the masses of the people do not give more attention to the science of phrenology, which with physiology and psychology constitute the basis foundation of human character."

He is not only idle who does nothing, but he is idle who might be better employed. [SOCRATES.]

**Materialization**

BY MRS. M. E. WILLIAMS, F. I. A. SC.  
President of

The School of Psychic Science and  
Philosophy, New York, U. S. A.

No other department of spiritual philosophy has for the student so many attractions—or at least should have—as that dealing with materialization. To be sure it makes higher demands on the intelligence and general culture of the investigator than do the phases known as clairvoyance and clair-audience, but, when once understood and mastered, it removes all doubts and satisfies the cravings of the soul for spiritual knowledge more effectually than any other form of natural phenomena. Natural phenomena! the uninstructed will say—has the materialization of spirits anything in common with physical science? Most assuredly it has and if investigators in the aggregate were more familiar than they are with chemistry, electricity, molecular action, energy and cognate subjects there would be much less scepticism in their ranks and they would be more ready to receive and assimilate the teachings of the wise spirits who visit earth to aid us in our search after knowledge.

The very world upon which we exist and all its life, fauna and flora, came from invisible matter; all visible objects are going back, through law to invisible matter, no rest, no standing still, all permeated by the Divine energy which employs itself in making and building up new forms, of life which have their culmination in man and in whom is concentrated all that is best and highest of which that Divine energy is capable.

This being admitted, need it surprise us that he is capable of revealing himself to us even after the mighty change called death? Every human being is but an intellectualized, animated and partially fluidic body. Eight-tenths of our bodies are fluids. These fluids by the action of heat can be transformed in a few moments into invisible gases. In short, the plainest thing in all nature is materialization and dematerialization. Philosophers are a unit in stating that all visible forms are composed of invisible gases and the atomic theory of the universe as first propounded by the Greek philosophers, Leukippus and Demokritus, and chemically demonstrated by Dalton in the eighteenth century is now generally accepted by those thinkers who are not to be frightened out of their senses by the terrors of an imaginary hell and the wrath of an unappeasable Deity. The nebular hypothesis of Laplace, the great French scientist, has many followers, though in my opinion if we admit law is self-existent and automatic, there never could have been a beginning to our world as we at present know it, for without the fiat of some Mind these laws would have acted on the radiant gas Laplace has postulated as the parent of the sidereal universe and according to the laws of matter our sun and his family of planets would be dead and incapable of breeding or sustaining life trillions of years ago. No matter how you view it you cannot eliminate God from the universe.

As before intimated all reasonable people must acknowledge that this visible material world on which we now exist is the result of an energetic Intelligence,

operating through law, especially that of evolution, upon invisible matter, concentrating it into visible forms that it may be tangible to our physical senses.

• This being admitted, is it not fair and logical to assume, in view of the facts of materialization, that this invisible Intelligence individualized as a human being can and does so control matter as to be able to reappear in mortal form even though it has mounted to the highest heaven we are capable of conceiving? Under suitable conditions and in the presence of a genuine materializing medium there is no power in the universe strong enough to prevent a spirit manifesting to his or her friends, as by so doing either is marching in perfect harmony with law of progress, which it is hardly necessary to say is also the law of God.

In the atmosphere of a suitable medium the spirit per se gathers the emanations which are polarized in the vicinity of the instrument, and by his will-power clothes himself with tangibility in order to appear to his friends, this he accomplishes with little practice, and much satisfaction, proving his identity to their physical senses, through seeing, hearing, touching, and by the mentality displayed, for after all, it's "Mind that makes the man."

There can be no question but the atoms which once were the principal parts of our bodies, and other bodies changed by death, still exist; but it is open to question whether they retain the character which they had when connected with our bodies. The theory that spirits take this invisible matter and reform it for their use in the seance room is one

that has volumes of facts to sustain it—so that it is of very little consequence whether the particles which form the various parts of our bodies and the bodies of animals retain their character under all circumstances, and are used by spirits to materialize forms or not.

The question, it will be observed, which I am discussing is not as to the existence of an invisible intelligence human in its character; that I consider proved as clearly as any fact in nature, and philosophically speaking we can safely accept the hypothesis that this invisible intelligence is the manifestation of spirits that once existed in bodies as we do now. But to make it possible for them to prove the continuity of their existence and their individual personality they must find a medium whose organism is so constituted that it can be utilized for such a purpose and that such mediums are and always have been very rare will, I think, be generally admitted. Many are called, but few are chosen, and like the poet the medium is born, not made.

I cannot conclude this article more appropriately than by appending the following quotation from Professor John Tyndall's lecture on Elementary Magnetism.

"We have no reason to believe that the sheep or the dog, or indeed any of the lower animals, feel and interest in the laws by which natural phenomena are regulated. A herd may be terrified by a thunderstorm; birds may go to roost, and cattle return to their stalls, during a solar eclipse; but neither birds nor cattle, as far as we know, ever think of inquiring into the causes of things. It is

otherwise with man. The presence of natural objects, the occurrence of natural events, the varied appearances of the universe in which he dwells, penetrate beyond his organs of sense, and appeal to an inner power of which the senses are the mere instruments and excitants. No fact is to him either original or final. He cannot limit himself to the contemplation of it alone, but endeavors to ascertain its position in a series to which uniform experience assures him it must belong."

I have merely quoted sufficient to show that Tyndall realized the SOMETHING WITHIN MAN that must question nature and her various phenomena; that to him every apparent effect must have its appropriate cause, but that the causeless cause will forever elude him. By realizing the spiritual source of things we can come nearer the solution of all that is than by any other means, but granted that there is no solution nor never will be for the mystery of being can any other form of belief—or rather knowledge—equal that of Spiritualism when taught by the exalted ones who cling to earth with a hope of revealing to us our glorious destiny? For it is a glorious destiny to continue through eternity a servant of truth and a champion of the light that must ultimately expel the darkness of creeds and dogmas from the minds of all who have the strength to meet and welcome the spirits in their lofty endeavor to regenerate and uplift humanity.

—O—

### The Virgin Birth

BY HENRY PROCTOR, F. I. A. Sc.

It is the fashion in this day of fancied intellectual superiority to deny the Virgin Birth of our Lord Jesus Christ, and to assert, contrary to the express terms of Scripture that Joseph was his father. The Virgin Birth has been hitherto denied in the name of science because it has been thought to be contrary to nature and to known law.

But now, on the contrary, it is said that "Science proves, that not only is the virgin-birth possible, but that the greater number of living organisms are entirely virgin-born and that actually more species are brought into existence without the male organism, than with its co-operation.

From the investigations of Professor Jacques Loeb it has been proved that only a transitory change in the IONS of the blood may allow of complete parthenogenesis in the higher mammalia. Romanes and other uncompromising materialists held that it was not an impossible thing in nature for a virgin to give birth to a child, and according to the hypothesis of Weissman, such a fact need betoken no more than that the ovum failed to eliminate from its substance an almost unconceivably minute portion of the nucleus," which ordinarily is replaced by fertilisation. When this infinitesimal portion is retained by the ovum, it remains complete in itself and therefore capable of full organic development.

Believing as we do that no miracle ever occurs contrary to the law of nature we are glad to be able to discern, that virgin birth is also in agreement with it. It must not be thought, however, that

we hereby bring down the Second Adam, the Lord of Glory to the general level of mankind.

For we are expressly told that there was in His case a Divine overshadowing of His mother Mary, by the Power of the Highest (DUNAMIS HUPSISTOU) so that that which was conceived within her was of the Holy Spirit, and was called "holy, Son of God."

The two genealogies have always been made a source of stumbling and difficulty, but this may be caused, not by the ignorance of the sacred writers, but by our own, and there may be uses for them of which we are not at present cognisant. At all events, a comparison of the two will help as greatly toward a decision as to the point under discussion. For there can be no doubt that the genealogy of Matthew (Cap. i. 1-17), is meant to be that of Joseph, and that being so, the genealogy in Luke, which is quite distinct from it, cannot be Joseph's genealogy, and must therefore be that of Mary. I gather that the first genealogy is that of Joseph, because it states plainly that Jacob BEGET Joseph, whereas the language of Luke (3: 23) is different, reading thus:

"Jesus being son as we supposed:—Of Joseph, Of Heli, Of Matthat, Of Levi, etc., quite a different set of names to those of Matthew. Now if Joseph was the son of Jacob, he could not be the son of Heli; but, assuming that Heli was the father of Mary—would be the son-in-law of Joseph. In this genealogy therefore Mary's descent from David is traced through Nathan (v: 31), and Jesus is thereby proved to be the Son of David without reference to his

foster-father Joseph, whose descent is traced through the line of Solomon, and his genealogy is thus shown to have a definite use, because had he been the son of Joseph he would have been debarred from the right to David's throne, for the promise of the succession to Solomon's seed was made conditional on his obedience in these terms; "Moreover, I will establish his kingdom for ever, IF HE WILL BE CONSTANT TO DO MY STATUTES and my judgments as at this day."

Now the question is—Did Solomon and his successors on the throne "take heed to their way to walk before God in truth, with all their heart and with all their soul?" We know that they did not, for God pronounces this judgment on Solomon—"Forasmuch as this is done of thee, and these has not kept my covenant which I have commanded thee, I will surely rend the kingdom from thee."

Also against three of his descendants, sentence of absolute rejection is pronounced, viz., against Jeconiah (Coniah) Jehoiakin and Zedekiah the last three king of Judah of Solomon's line. Of Coniah, it is said, "As I live, saith the Lord, though Coniah, King of Judah, were the signet upon my right hand, yet would I pluck thee hence," and "no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah." (1) And of Jehoiakin, He says, "He shall have none to sit upon the throne of David." (2) And of Zedekiah we read, "Remove the diadem and take off the crown." "I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is, and I will give it him." It will be seen that none of

these rejected ones are in the genealogy of Marry as given by Luke' but that her descent is traced through Nathan, fulfilling thus the prophecy of Ezekiel (Cap. 21, 26.), that God would exalt him that was low (the line of Nathan) and abase him that was high (the line of Solomon), so we see that while God fulfils His promise to David, that the Messiah should spring as a branch out of his roots, yet the idolatrous and unfaithful Solomon, and his descendants are rejected from actual participation therein, and the uses of the two genealogies may now be clearly discriminated and the wisdom of the sacred writers is vindicated against the claims of modern criticism.

### Meditation Thought.

#### FOR FEBRUARY.

Let us not be weary in well-doing.

#### FOR MARCH.

The Lord—God is my LIGHT and my SALVATION. I have nought to fear.

#### FOR APRIL.

I recognise in God—the Almighty Spirit—the presence of an infinite supply of Life, Truth, Love, Beauty and Goodness, and I enjoy them every day.

The workings of harmonious life depend upon very delicate and refined conditions, and the more exalted the plane of harmony that is desired to be attained, the more refined the conditions are; hence, a humanity living on a coarse and discordant plane of life can know nothing of the ineffable, peaceful, harmonious life of unfolded spirit spheres, for to realize it they must of necessity live that kind of a life. (Lucy A. Mallory.)

### Personal Magnetism

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New Thought Magazines and Papers again and again dwell on the methods of cultivating Personal Magnetism, but why a man can be as magnetic as he wishes to be, and what magnetism itself is, are but little known.

How can one read another's character from the paper on which he writes? Let him call himself a psychometrist or by any other name, but what is the principle behind this power? What is it which enables us to read the past or the future in a crystal? What was it that made Napoleon aware of his enemy's plans before he disposed off his own forces for the coming fray? What principle enables the Yogis of the forest to quell the ferocity and rapacity of wild beasts in their presence? What enables the somnambulist to see with eyes closed more distinct than when they are wide open? What is it which makes it possible for us to see through stone walls and even mountains during what is called the clairvoyant state?

We daily see, apart from the above questions, men of less than and of mediocre abilities go in where their betters fear to venture and astonish us with their unprecedented success in that sphere. Was it their luck enabled them to achieve such impossible success? That is a word coined by stupid, unthinking idiots to hide their own deficiencies from us all. There is no such thing as luck or chance anywhere in the world except in the vacuity within the skull of a fool. All the universe and its various parts are entirely subservient

to law, and CHANCE and this LUCK have no chance of existence wherever law obtains. Ask Rockefeller or Carnegie or any other man who has had a "phenomenal" success what was the secret of his achievements, and he will tell you anything else than utter the words luck and chance. As well may you say that your advent and ours on earth was due to chance which is independent of our parents and of ourselves. As well may you say it is by chance that the food we take in gets digested, or that Dr. Peebles, or any centenarian who walks more erect in his carriage than most men born in the 20th. century is enabled to do so through sheer luck. Reader, ring out all these baseless, effete ideas out of your mind.

Every living and non-living thing in the universe is pervaded by the Omnipresent Omnipotence. All religions preach this fact. And you, we and all others are enabled to live only with this fact as our background, top-ground, front-ground and bottom-ground. For, you remember the Bible teaches us that He breathed life into Adam's nostrils. Life that came out of Him and entered Adam was the latter's soul and life. Our life is thus a manifestation OF GOD. Suppose we are wrong, suppose we have souls that are distinct from God Himself, that we are each of us a little entity,—what happens then to all our pet theories? Our religions tell us we are spirits and not bodies. A spirit, being no material thing, can have no form and it cannot be a limited thing. Matter only can exist in a limited form and certainly not spirit, ours or of any one else. Our lovely pet ideas of our being spirits, are thus gone; and what becomes

of the God-idea itself after this catastrophe? God the infinite is treasured upon by innumerable little entities which are exclusive of Him in their existence. If God is really Omnipresent, I, you, he, this and that—all these MUST VANISH from our belief. Think of this well. To whatever religion you belong it behoves you to do so if you call your religion a rational one, or yourself a reasonable man.

The soul within us is spirit which is immaterial and therefore infinite as God, and if a limitation in the shape of name or form or time were palmed off on it, the spirit no longer can remain a spirit but something else. So, I am a Spirit, and you are another. God is yet another Spirit still. I am Omnipresent, so are you, so is God, and so is every other individual ego in the universe. Infinites innumerable! Crowning absurdity over absurdity an infinite number of times and smiling at our own infinite wisdom! Either the one infinite spirit denominated as God must be dropped overboard, or, all of us. Either God must go, or, man and the rest of the creation. In the religion of the Vedanta, Maya comes in most opportunely enabling us to drop each limitation from around our own spirit and identify the same with the infinite God. We are God every inch of us. Nothing but God exists in the whole universe.

Let us now descend to our own plane. The Absolute, the Infinite, the Omnipotent, becomes in our own bodies the finite and the manifested. What happens when an infinitely powerful energy like God becomes pent up in a tube like this body of ours? The energy pants for release, and continually leaks out through

the various organs of enjoyment with the body. When we understand this fact, we try to close these ten organs, and the energy accustomed to fritter itself away into its own infinite body is thus imprisoned, as it were, in the coffin-like body. It begins to knock at every seeming outlet and finds its egress efficiently barred. Then, it tries to break itself away and if the body is a frail one and commanded by weak intellects, it succeeds in its purpose somehow and somewhere. If the body is strong, if the mind which closes the ten senses is a trained one, the energy is compelled to stay where it is—but it cannot remain like that, for its very nature is life, with all that is implied with that word.

When it realises that its fiercest onslaughts will be of no avail to achieve its purpose, it feels along the entire body, finds it covered all over with minute holes, and thinks of escaping through some of these or all of them. But, even in this is it frustrated by the bad arrangement of the molecules, atoms and electrons composing it. What a wonderful time this for the Yogi! It begins to re-arrange the molecules etc, of the body in such a way as to allow itself to ooze out slowly and slowly, and if we are endowed with the power to see such a sight whenever it takes place, we would find the Yogi giving out a halo of light all around him. There were some persons who could see this oozing out phenomenon, and they painted Saints with halos round their heads. We paint our Shivas and Durgas in the same way.

The more moral we are, the nearer the impossible it is for the energy within to escape in the usual way, and the

easier to re-arrange the molecules of the body so as to allow the manifestation of God through it. If this restraint of the God inside our bodies is continued for a sufficiently long time or with sufficient intensity of purpose, the body will become so fine as to make it quite and utterly transparent for the Divine filtration.

Whenever we ordinary persons meet with such a perfect body we will defy it with its possessor as one of the great incarnations as we did with Sri Krishna and Buddha. One who is less perfectly constituted is one who has begun frittering away before the proper time. The whole purpose of Evolution is in the perfecting of the body, in the perfect expression through so-called matter constituting the body. Every stage in evolution is a step towards that perfection which is in the equilibrium of Matter and Spirit, where neither can be distinguished from the other. One man may thus contain more or less of God as he restrains Him inside his body or allows Him to waste Himself away, and the man who is achieving great success in the world is one who has practiced the principles of self-restraint or morality in his own way consciously or unconsciously. The Hindus say that "NA VISHNUH PRITHVI-PATIH," meaning that whoever has not God inside him in a large quantity cannot be called a lord of the earth or king. All great kings, all great men in whatever capacity they might have worked, are beings who have more God in them than the ordinary run of men. The difference between Alexander, Cæsar, Chengis Khan, Timur and Napoleon, between each of them and God Sri

Krishna and Buddha, and the like ones, is the difference between the body of the one and that of another. All knowledge, all power, and everything that can be desired or wished for is already in us. If it is not, you can never have it however hard you try. You can get nothing which is not already yours.

Every living being and every so-called inanimate thing in the universe radiates God all round itself, and the intensity or strength with which this radiation takes place is called the amount of personal magnetism that being or object possesses. The particle of sand on the beach radiates very little of it, iron radiates more, gold even more yet, you and I more even than that, a tiger less than what we do, a lion more than the tiger, a beautiful person more than an ugly one, a moral or healthy being more than an immoral or unhealthy being, and Sri Krishna radiates more God all around him than any of us. So, he was called our God. Personal Magnetism is one of the modern names denoting the virtue of God—the Beautiful.

Personal Magnetism is the principle behind all the phenomena called supernatural or superhuman or miraculous. This was the secret of Apollonius of Tyana, of Pythagoras—the Buddha-Guru, as identified by Mr. Pecoock in his "India in Greece."

Every one possesses this power in himself in some degree or another. So, every one can increase this power by undergoing a systematic course of "SELF-CULTURE" entirely along constructive lines. Destruction there will be, but destruction is only an incidental happening during the practice of a constructive work.

We do not intentionally suppress or repress, starve out or kill anything. What is undesirable is denied an acknowledgment of its existence, and what is craved for is immediately and simultaneously with the genesis of the desire acknowledged to exist. It is again and again affirmed to exist in the face of a seeming non-existence. Whatever is desired, be it health, be it beauty, be it magnetism, be it something else, the aspirant says to himself with the most dogmatic faith imaginable that he has what he wants, that he IS WHAT HE DESIRES TO BE. Whenever a doubt in the efficacy of these methods dawns on him, he re-affirms the fact that HE IS ONE WITH GOD and that therefore, there can be nothing impossible for him under the sky. With repetition of this first principle of Self-Culture, his doubt vanishes as strong faith in himself is engendered in its place.

Gradually slough after slough is dropped off by the aspirant with each succeeding day, film after film drops withered from before his perfect eye, he becomes now a physically perfect man, in time a mentally perfect man, then the divine man, and lastly, his individuality and personality are thrown overboard leaving the Jivatma standing naked with nothing covering or hiding Him from our wistful eyes. The man is gone and the God remains. The God which was masquerading as man till now has become bereft of its mask and is seen in its own glorious nature. But, ere he reaches this perfection of Sachidananda, he is only a highly magnetic man who can do certain things which ordinary men feel incapable of doing. At this stage he may be called a perfect man or a

is because you have been ignorant of the fact, or else perhaps too lazy to exert yourself. You have allowed the subconscious, vegetative, mental processes to run the physical machine for you without direction or guidance. These subconscious processes have done pretty well considering the obstacles which you have thrown in their way by wrong habits of living and thinking—but they have their limitations, and it is now up to you to get down to business and do a little directing and managing on your own account. Hard? Oh, no, not so very, when once you acquire the knack. Let us consider a bit of actual practice, and may be you will catch the knack as we go along.

#### MENTAL ATTITUDES AND PHYSICAL CONDITIONS.

The first thing to remember in beginning a course of self-treatment in mental healing is that your mental attitude is reflected in your physical states—that the entire physical organism is a mirror which re-pictures the images in your own central mind. This being the case, it follows that if one wishes to manifest desirable physical conditions, one must first create the proper mental pictures in his own central mind. "Having bright pictures in your mind" is an old adage of mental healing, and it remains ever a vital truth in healing work. Thought takes form in action. Mental states manifest in physical conditions. "As a man thinketh," etc.

#### THE EFFECT OF MENTAL IMAGES.

The mental image is the mould which determines the shape and form of the physical condition. The average person suffering from a physical ailment will

be found to habitually carry in his or her mind a picture of a diseased organ or part of the body. How many of us are continually carrying around with us horrible mental pictures of diseased livers, weak hearts, rebellious stomachs, and so on? Is it any wonder that these organs tend to deteriorate and become more and more abnormal in their functioning? Every little symptom adds to the unhealthy mental picture, and every addition to the picture tends to produce a new symptom. Is it any wonder that we run down so rapidly, once the work has begun? The evil mental pictures induced by patent medicine advertisements, with their horrible array of symptoms related in detail, exist on every side. Thousands of persons would begin the march toward recovery if they would replace these foul pictures by the proper bright mental pictures which should be held in the mind of every person seeking relief and cure by self-healing methods.

#### HOW TO START RIGHT.

By this I do not mean that everyone should necessarily carry pictures of livers and stomachs in his or her mind. It has truly been said that when one is in perfect health he is not conscious of possessing internal organs. And so it is with the healthy person, he or she need never stop to think of internal anatomical arrangements. But when one has acquired an ailment there is always some sort of mental picture of the affected part. And so we may as well begin right here in the mental picture work. If it is the stomach, one must get rid of the mental pictures of a weak, unsatisfactory digestive apparatus. Psychology tells us that the best way to get rid of an idea is to

create an idea entirely opposite to the undesirable one—supplant the negative with the positive. So drop all thoughts of the weak stomach and begin to build up a general mental idea of a perfectly normal, healthy stomach, doing its work as Nature intended it should, and running along by the power of the subconscious mental power which directs physical functioning.

#### FORMING THE IDEAL.

Under the old system of healing, physicians and patients were eternally recalling the unhealthy organ, the natural result of course arising therefrom. Under the more rational methods, healer and patient join in the ideal-picture of THE NORMAL HEALTHY ORGAN, performing its natural tasks properly. In the case of the stomach, which we are now considering, the person healing himself should strive patiently and persistently to first build up the mental picture, idea, ideal, or mental mould of a perfect digestive apparatus, able to perform its natural functions properly. The nearer one approaches to the strong vivid mental picture of the strong healthy organ, the greater power will the central mind have over the organ-minds of the cells composing that organ. Remember, we are using the stomach merely as an illustration—what we have said regarding it applies equally well to any and every organ of the body. And, now remember, what you THINK about an organ of your body is a part of the mental picture. In fact, the mental picture is composed of the material of your thoughts which have gone to build it up. Get your thinking right, and your mental pictures will be right.

#### "EXPECTANT ATTENTION."

The second step is your condition of EXPECTANCY regarding your physical organs—or, technically speaking, the character of your "expectant attention" regarding them. Now you know very well that if you let a person, particularly a child, see that you expect very little, and very poor results, from him, he will be very apt to make good your expectancy. On the other hand, if you expect great things—work of the best quality—from him, he will be stimulated and enthused in the direction of "making good." This is human nature—and moreover it is physical nature. Suppose YOU were the collective mind of the cells composing your stomach, and you were aware that nothing but bad was asserted and expected of you, would you try to make good? Not much! And neither DOES the stomach-mind. Listen to the average dyspeptic or "weak stomached" person expressing himself about his stomach, and then remember that the stomach-mind is dimly aware of its owner's opinion of it. Can you wonder that it gives up in disgust and quits trying to be good? Wouldn't you do the same thing, now, honor bright!

#### DO STOMACHS SEE AND HEAR?

You may object to all this as ridiculous the idea that the stomach-mind is aware of our thoughts and mental pictures regarding it. Never you mind, there are some mighty good minds which hold that just precisely this connection does exist between our central mind and our stomach-mind. And, moreover, whatever may be the ultimate truth regarding the connection, the stomach ACTS AS IF THE THEORY WERE TRUE—and that's enough for practical purposes. Nonsense indeed!

Does your stomach SEE the unpleasant sight that upsets it—does it SEE the appetizing food that causes its gastric juices to flow when your eyes see the good things? Does your stomach HEAR the call to dinner which arouses it into activity before you even see the food? For it ACTS AS IF IT DID, as eminent physiologists have proven by experiments. No, no! there is a close connection between central mind and organ-minds, and we might as well admit it. We may not have worked the theory down as fine as some one else may do later—BUT WE'VE GOT THE FACTS, ALL RIGHT! So, you may at least act upon the supposition your stomach, or any other physical organ, is at least dimly aware of the character of thoughts that you are holding regarding it. And it endeavors to live up to your expectations, be they good or bad. Don't forget this! The organ-minds of your body are like little children, taking notes of what you think and say about them.

#### THE POWER OF CONFIDENCE.

So we see that we must expect great things of our physical organism. We must build up confidence in Nature's handiwork, and not fall into the error of imagining that Nature has made a sad mess of it in our case. The fault is not Nature's but our own. We have made a mess of it ourselves, by years of wrong living and wrong thinking. But we may retrace our steps and build up just as we have torn down. The arm of the man who believes in it will do far better work than would the same arm if the owner had no confidence in it. And what is true of the arm is also true of the stomach, the liver, the heart, and every other organ of the body. Try it and prove it

for yourself. I tell you, YOU who are reading these words, that if I could get you to have the right opinion of your physical organism—get you to confidently expect the right work from it—I could get that organism to speedily live up to your belief and expectations. And what I could thus do for you, you can do for yourself just as well. As a matter of fact, you have weakened your organism in just this way—you may strengthen in like manner by reversing your thoughts. It's a poor rule that will not work both ways.

#### "TALKING UP" TO THE ORGAN MINDS.

The third plan of reaching the organ-minds is by "talking up" to them. "Oh, pshaw!" I hear some of you say, "that certainly is the limit!" Well, it is the limit, but not in the sense you mean. For this idea represents the experience of some of the best authorities on the subject of mental healing—the results of years of combined practice. I do not mean that the organ-minds have ears with which to actually hear your words—that would be absurd and childish. But the mental energy that you put into your words reaches the organ-minds by those strange subconscious mental filaments which connect every cell in your body with your central mind. The cell-minds send you messages often, calling for help on your part. How often does a tired, overworked organ send you the protest: "For the love of life, stop abusing me?" They say this just as plain as if words were used, and often the words actually form in your mind as the result. In the same way you can talk to the organ-minds, and they will understand you.

#### A TETE-A-TETE WITH ONE'S STOMACH.

Your stomach will understand you when you say to it mentally (after attracting its attention by patting by the hand): "Here, stomach, you've got to do better, for you CAN do better and I EXPECT you to do your best. I BELIEVE in you, and in your ability to do Nature's work properly. I am giving you good nourishing food, in not too great quantities, and you are going to digest it so that I can assimilate it properly and build up my system. YOU'RE ALL RIGHT. I BELIEVE in you. I expect great things of you, and I know that you are going to make good. Brace up, get rid of fear. We are going to work together, you and I—and we are going to succeed!" Nonsense, you think? Well, just try it in earnest for ten days—throw yourself into it as you would if you were training a child, a servant, or a helper. Then see if it's nonsense. I tell you that there is nothing so true in all the books on healing—if you will apply it the right way.

#### GET ON GOOD TERMS

##### WITH YOUR BODY.

Now, friends, I have tried to give you in a few pages what could well be expanded into a book. I have stated some sound fundamental principles and methods in plain homely style—but THEY WILL WORK, mind you. What has been said of the stomach in particular, is true of any and every organ of the body. Get the knack of the thing, and you will be surprised at the simplicity and efficiency of the plan. You will find a great difference in the various organs of the body. The heart is very gentle, and "intelligent;" the stomach is reasonable, and a patient

organ; the liver is more or less stupid, and must be driven rather than coaxed. Each organ has its individuality, and a little experience will make you feel as if you had added a new circle of intimate friends to your list. You will get on very good terms with your congregation of organ-minds, and they will repay you for your trouble in cultivating their acquaintance. Great executives gain wonderful results by a personal acquaintance with their helpers—and you can do the same with the inner helpers of your body. Get acquainted with them, and see how they will respond.

But, above all DRIVE FEAR out of them—by driving it out of yourself.

(The Nautilus.)

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#### Spiritual Development

BY HENRY HARRISON BROWN.

Spiritual development is the most important study man ever took up; it is the preparation for a conscious immortality while in the bodily expression. For this reason I am devoting my effort to awaken this consciousness of Spirit. The world is groveling in material conditions. Mankind is on the verge of the new birth. Civilization is hanging where it has hung many times in past ages, balancing between the sensuous and the spiritual. One of these must win. The Human must conquer the animal. The Centaur and the Sphinx typify present unfoldment. Out of the animal conditions Humanity is mentally emerging but its body is still encased in animality. MAN is to be born. The animal is to be entirely outgrown. There is but one way out, and that is via the "second birth." The first birth is the incarnation

Blessed is he who is rich in that FAITH in Himself and in GOD; for he can safely march along the path of SELF-CULTURE leading Mankind—GODWARD—HO!

### Instructions to Members.

Go into a calm room. Keep yourself in a passive condition of Peace, Ease and Rest. Close your eyes and meditate on the line of ideas suggested above. If you are earnest enough in your Meditation, sure you will have Revelations from the Divine Source of Life and Energy in the shape of Success, Health, Spiritual Power and Soul-Bliss.

Members will report once in a month as to their experiences in this line, direct to the EDITOR and PUBLISHER, SELF-CULTURE JOURNAL, KIZHANATTAM, TINNEVELLY DIST., S. INDIA. The interesting portions of such reports will be published in these pages.

Our help of advise will be gladly and freely given to every Member. Our Consciousness, our time is yours and we expect from you, every reader of Self-Culture Journal, your kind and earnest co-operation in this useful work. We are daily prepared to send our Soul-Force TELE-PSYCHICALLY to help and uplift every aspirant after Self-Culture, and we will lovingly acknowledge whatever help you can choose to return for promoting the philanthropic cause of the INDIAN ACADEMY OF SCIENCE.

Let us see how many respond to this immediately!

### Notes by the Editor.

We have much pleasure in complying with the request of Chevalier Le Clement de St. Marcq, to give publicity to the following particulars relating to the Geneva Congress which promises to be very interesting.

We have much pleasure to announce to our Readers that we are representing our sphere of work in India through a report embracing our views on the three main theoretical items in the programme of the Congress. The Indian Academy of Science will further be represented in the person of our esteemed Brother Dr. J. M. Peebles, M. A., M. D., Ph. D., who, our Readers are aware, is the Honorary Vice President of our Academy.

The second Universal Spiritualist Congress, organised by the International Bureau of Spiritualism, will be held at Geneva from the 11th to the 14th of May, 1913.

The principal Spiritualist Associations of the entire world have already given their consent, and several of them have nominated their delegates. The National Spiritualist Union of Great Britain is sending its secretary, Mr. Hanson G. Hey, who organised in so brilliant a manner the International Congress of Liverpool; the German Spiritualist Society will be represented by its directors, the Brothers Feilgenhauer, whose activity as propagators of Spiritualism in their country is so universally known and appreciated; the French Society for the Study of Psychiques Phenomenes will probably send its president, the celebrated Spiritualist writer, Gabriel Delanne, accompanied by two of his colleagues; from Italy are announced to participate Dr. Falconner, of Venice, and Captain Chr. Volpi, of

Rome, who is well known by his work in Spiritualist photography; the National Spiritualist Association of the United States of America has conferred the honor of sending to the Congress the venerable Dr. J. M. Peebles, of Los Angeles, California, who, in spite of his more than ninety years, consecrates always with the same ardour his great talents of oratory and with his pen in defence of Spiritualist ideas.

The programme of the Congress will be composed in one part of three questions, and in one part which will be free for subjects chosen at will by the authors of communications, and in one part for the administrative concerns of the international organisation.

The three questions forming the principal theoretical objects of the Congress will be as follows:—

1. THE ROLE OF SPIRITUALISM IN THE RELIGIOUS EVOLUTION OF HUMANITY.—Sub-questions: Spiritualism: Is it the universal scientific religion? What is the bearing between Spiritualism and other religions existing at present? Spiritualism: Can it be assimilated as a cult?

2. THE PRACTICE OF THE MEDIUMNITE.—Sub-questions: What is to be done with regard to the professional mediums? Is it necessary to make a school for mediums? Is it necessary to promote protective legislation for mediums? Is it advisable to organise a regular restriction by diplomas for mediums?

3. THE SPIRITUALIST PRESS.—Sub-questions: How much the Spiritualist press be directed to fulfil in the most useful manner its mission of instruction and in perfecting the propaganda? Is it

possible to form a universal organ of Spiritualist information? Is there not opportunity to examine at the International Congress questions forming the objects of controversy between the Spiritualist Journals and reviews?

During the sojourn of the delegates at Geneva, they will have the opportunity of visiting the studio of the celebrated medium, Helene Smith. One knows that the pictures due to the MEDIUMIQUE talent of this artist, and consecrated to illustrate the life of Christ, are works of a pure inspiration, and of a really marvellous nature.

An international exposition of paintings, water-colours, pastels, and designs, as well as an exposition of Spiritualist photography, will be open at Geneva during the Congress. The sending of works or of proofs, accompanied by certificates establishing their authenticity or explanatory notices, must be addressed as soon as possible to M. A. Pauchard, 23, Rue Trenchin, Geneva, Switzerland.

The personal notification of attending the Congress, as well as the communications or written works, must be sent to the same address. These works will, as near as possible, be written in French, English and Esperanto, or accompanied by a RESUME in one of these three languages.

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Thank God! His Excellency the Viceroy LORD HARDINGE has recovered his Health from the terrible wounds. May His Excellency and Family live long in continued Health and Happiness ruling over the people entrusted to His Excellency's care by our beloved Sovereign.

—O—

**Literary Reviews**

BY THE EDITOR.

**The Thinkers World:** is a new addition to our Exchange List of Monthly Journals. It aims at the higher spiritual, mental, moral and physical education of the human race in general. By the February number before us, we are able to judge that it is useful to students along New Thot and Psychic Sciences. Address:—Mrs. Cora Mickle Hoffer, Editor, 1042, Orleans Str, Chicago, Ill, U. S. A. Annual Subscription One Dollar 50 Cents.

**Sangeetha Satsamprathaya Deepika:** is a new departure in Journalism. This monthly expounds ably the science and art of Music, and presents in Tamil and Telugu characters, interesting practical lessons useful for students of Music—Vocal and instrumental. Every time the subjects are handled by experts which is a welcome feature on the whole.

Annual Subscription Rs. 3 only.

Address:—The Publishers' Office at Vepery, Madras, N. C.

**Open Air:** By William E. Watt, A. M., Ph. D., The little Chronicle Co., Chicago, Illinois, U. S. America. 276pp. Illustrated Cloth. One Dollar 50 Cents.

In this handsome volume, the Author shows what is being done and what one should do to produce vitality and efficiency in adults and children, by and for securing right air in homes, schools, offices, factories, churches, etc. The author's interesting statements are based upon the following ideals. "Many children and adults as well are but half alive because of wrong air. Let us live

while we live. Let us learn to use the air aright and so increase our vitality, length of days, immunity to disease and pain, mental and physical efficiency and our ability to avoid ill nature, morbidity, envy, malice and all uncharitableness."

**Success:—How won through Affirmation.** By Henry Harrison Brown, The "NOW" Publishing Co., 589, Haight Str, San Francisco, California, U. S. America. 100pp, Price 50C.

The author is a well known worker in the New Thot field. Success is the necessary recompense for every earnest work. In this hand book are outlined the several laws that promote Success, which if carefully and diligently applied will we are sure, launch every one in the sphere of success.

**Personal Magnetism and Occultism:** By M. Gnanaprakasam Pillai, C. E. Address:—Messrs. Srinivasa Varadachary & Co., Madras.

The author in the course of twenty-two chapters has covered a wide range of subjects relating to Occultism, and has taken great pains to convince the reader of the truths embodying this all-important Science. Mr. Pillai has ably culled out matter for this volume from the works of many eminent scientists of the day. The price of this book is stated to be Rs. 15 or £ 1, which in our opinion is too high.

—O—

**SELF-CULTURE**

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## Department of Spiritualism

Conducted by

DR. J. M. PEEBLES, M. A., M. D., PH. D.  
5719, Fayette Street, Los Angeles, California, U. S. America.

### Selected Subjects from my recent Literary Readings.

The enchanting idea that the spiritual intelligences of the higher spheres are deeply interested in the inhabitants of earth, has found lodgment in the souls of nearly all the poets of the ages. Poets and prophets are proofs of a living, uplifting inspiration. Here is a beautiful verse from Spencer:—

"How oft do they their silver bowers leave,

To come to succor us that succor want;

How oft do they with golden pinions cleave

The flitting skies, like flying pursuivant,

Against foul fiends to aid us militant.

They for us fight, they watch and duly ward

And their bright squadrons round about us plant,

And all for love and nothing for reward."

## HARMONY.

All physicists admit that the tympanic membrane is designed to convey the vibrating sound-waves to the cranial auditory nerve center in the brain. And so, when our spirits are in harmony with pure exalted spirits, we get beautiful messages and exalting, uplifting truths from them.

Spirits must have the conditions to give high and heavenly teachings. "What wilt thou have" said Emerson; "pay for it and take it."

Napoleon is reported to have said, "I deserve no praise for crossing the Alps; but I do deserve praise for not believing the fools who said it could not be done."

## THE BALKAN AND TURKISH WAR.

Already, say the European Journals, 55,000 have been either killed or maimed for life. What a comment upon this 20th century civilization!

What are the prospects of universal peace? It is a common saying "In peace, prepare for war;" which is the equivalent of saying, in times of total abstinence and temperance, prepare for drunkenness.

There is another popular saying in the name of Justice, that "nothing but blood can wipe out blood". Just as wisely say that nothing but blackest ink can wipe out ink. War may conquer, but it cannot subdue. Russia conquered Poland & Finland, but did not subdue them. They hate that great northern bear of Europe.

Charles Dickens, writing of a "splendid charge in a battle", said, "There will be

the full complement of broken backs, of arms twisted wholly off, of men impaled upon their own bayonets, of legs smashed up like bits of firewood, of heads sliced open like apples, of other heads crunched into soft jelly by the iron hoofs of horses, of faces trampled out of all likeness to anything human. This is what skulks behind "a splendid charge" in battle."

While General Sherman said, War is hell, General Sheridan is reported to have said, "By the next centennial, arbitration and peace will rule"—let us so hope, pray and practice.

## PAGAN PRAYERS AND INVOCATIONS.

Prayer is inspiration. The philosopher does not confound the two words, prayer and invocation. He prays to or rather thanks the Infinite Presence, God, and invokes angels and guardian spirits.

Pagans as well as Christians pray. Here is an Orphic prayer to Phanes:—

"Oh thou who hast sole sway o'er both the unseen world, above, below, o'er sea and land, who dost with thunders shake the mighty hall that crowns Olympus" height; at whom the angels tremble and the host of gods feel fear; to whom the fates, relentless though they be, yield up their will; immortal Father-mother, by whose breath all things are moved; who send'st us guardian angels from the hierarchies of the heavens; who set'st the winds a-going and dost hide all things in clouds, cleaving broad ether with Thy lightning's flash! Thine is the order in the stars, speeding its way by laws that cannot change; before Thy fiery throne laborious messengers attend, whose care it is to bring due effect of all things to men! Thine the spring a-smile with purple flowers; the winter

Thine which comes with chilly clouds; Thine are the joyous fruit-times which the God bestows! . . . . Thou God beyond decay and death whom none but those who know not death can voice! Come, greatest of all Gods, with all thy all-compelling might!"

## THE PHILOSOPHY OF HEATHEN SPIRITUALISM.

In Professor Dill's "Roman Society From Nero to Marcus Aurelius", we find the following:—

"God is to Seneca the great Reality, however halting human speech may describe Him as Fate, or Law, or Eternal Reason, or watchful, loving Providence. God is within us, in whatever mysterious way, inspiring good resolves, giving strength in temptation, with all-seeing eyes watching the issue of the struggle. We mortal men, in our brief life on earth, may be citizens of two commonwealths—one of Rome or Corinth of our birth, the other that great city of gods and men, in which all are equally uplited male and female, bound and free, as children of a common Father. . . . The wise and pious man, ever conscious of his brief time of probation, may brighten each passing day into a festival and lengthen it into a life. . . To such a spirit, death loses all its terrors. . . . Death, we may be sure, however, can only be a change. It may be a passage into calm unconsciousness, as before our birth, which will release us from all the griefs and tumults of the life here below. It may, on the other hand, prove to be the morning of an eternal day, the entrance to a radiant and untroubled world of infinite possibilities. . . The brief sojourn in the body, is the prelude

to a longer and nobler life. The hour at which you shudder as the last is really the birthday of eternity, when the mind, bursting from its fetters, will expiate in all the joy and freedom of the light, and have unrolled before it, all the secrets and splendor of starry worlds, without a haunting shadow."

## A FINE VERSE.

Poetry, like the aura of a flower, the music of the winds and the merry prattle of children, sings itself into my soul. Here is a verse that thrills me with a sort of ecstasy:

"Who are the cowards who bow down to environment—

Who think they are made of what they eat and must conform to the bed that they lie in?

I am not wax—I am energy!

Like the whirlwind and waterspout I twist my environment into my form, whether it will or not.

What is it that transmutes light into auroras and rainbows and soft flakes of snow into stars, and adamant into crystals and make solar systems of nebulae?

Whatever it is I am its cousin german."

Yes, cousin german and more—a son—a son of God—all are sons and daughters of God and so heirs of immortality.

If there's an orthodox hymn I really abominate, it is this:

Alas and did my Savior bleed

And did my Sovereign die;

Would he devote that sacred head,  
For such a worm as I?

Though some people are very selfish, rooting and wriggling for fame and gold, they are not really worms, but conscious beings with angels hiding in their inmost soul-centers. Oh, fellow pilgrim, chip away that environment—conquer those circumstances and let the angel out; for in the deepest depths of your being, you are now an angel; and if you would become as an arch-angel, help others to become angels and Christs.

### A Great Scientist's Answer to a Great Question.

ARE THE PHENOMENA OF SPIRITUALISM  
IN HARMONY WITH SCIENCE? IS  
ANSWERED IN THE AFFIRMATIVE.

By Dr. Alfred Russel Wallace; O. M.,  
F. R. S., LL. D.

"Life is the elaboration of soul through  
the varied transformations of matter."—  
Spiritual Evolution.

It is a common, but I believe a mistaken, notion that the conclusions of science are antagonistic to the alleged phenomena of Modern Spiritualism. The majority of our teachers and students of science are, no doubt, antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition, and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture—of being, in fact, either half-insane enthusiasts or credulous fools. Such denunciations, however, affect us little. The fact that Spiritualism has firmly established itself in our skeptical and materialistic age, that it has continuously grown and developed for nearly forty years [now sixty-five years], that by mere weight of evidence, and in spite of the most powerful

prepossessions, it has compelled recognition by an ever-increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and, finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it. Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter, and consider, briefly, what are the actual relations of science and Spiritualism, and to what extent the latter supplements and illumines the former.

Science may be defined as knowledge of the universe in which we live—full and systematized knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing and despises nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself. Now, Modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there is no law of nature yet known to

us but may be apparently contravened by the action of more recondite laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognize the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions.

We who have satisfied ourselves of the reality of the phenomena of Modern Spiritualism in all their wide-reaching extent and endless variety are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture. The so-called miracles and supernatural events which pervade the sacred books and historical records of all nations find their place among natural phenomena and need no longer be laboriously explained away. The witchcraft mania of Europe and America affords the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror and appeared to justify the cruel punishments by which

it was attempted to be suppressed. Local folk-lore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions, and the same may be said of much of the sorcery and magic of the Middle Ages. In these and many other ways history and anthropology are illuminated by Spiritualism.

To the teacher of religion it is of vital importance, since it enables him to meet the skeptic on his own ground, to adduce facts and evidences for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature; so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organization." Spiritualism, on the other hand, recognizes in mind the cause of organization, and, perhaps,

even of matter itself, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognizance, and with an ethereal chemistry whose transformations are far more marvelous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of the material world, and in doing so removes the greatest stumbling block in the way of belief in a future state of existence—the seeming impossibility, so often felt by the student of material science, of separating the conscious mind from its partnership with the brain and nervous system.

On the spiritual theory man consists essentially of a spiritual nature and mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole *raison d'être* of the material universe—with all its marvelous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable animal kingdoms—is to serve the grand purpose of developing human spirits in human bodies.

The world life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect

and harmonious world perfect beings might possibly have been created, but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as of matter. The need for labor in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from Nature her secret powers and hidden treasures—all directly assist in developing the varied powers of mind and body and the nobler impulses of our nature. Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as stimuli to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity, and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means. This argument applies, of course, to other worlds and systems, all of which, on the spiritual hypothesis, either have been, or will be, the scenes of the development of human souls.

Such a view as this affords us, perhaps, the best attainable solution of the great world-old problem of the origin of evil; for if it is the very means of creating and developing the higher moral

attributes of man, those attributes which alone render him fit for a permanent spiritual existence and for continuous progression, then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to. From this point of view the vision of the poet becomes to us the best expression of the truth. We, too, believe that

All Nature is but Art, unknown to thee;

All Chance, Direction which thou canst not see;

All Discord, Harmony not understood;  
All partial Evil universal Good.

Finally, these teachings of Modern Spiritualism furnish us with the much-needed basis of a true ethical system. We learn by it that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading din and suffering, are in all probability the only means of developing in us those highest moral qualities summarized as "love" by St. Paul and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost if we are really to make progress toward a higher social state. The modern philosophers can, however, give no sufficient reason why we should practice these virtues. If, as they teach us, not only our own lives end here, but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-sacrifice they inculcate, while there is certainly no motive adduced which

will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment. But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that the characters developed here will make further progress toward a nobler and happier existence in the spiritual world, just in proportion as our higher moral feelings are cultivated here—and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the spirit world, and the continual actual reception of teachings from it, then indeed we shall have in our midst "a power that makes for righteousness."

Thus, Modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a sure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives,

The deep assurance that the wrongs of life

Will find their perfect guerdon!  
That the scheme

So broken here will elsewhere be fulfilled!

Hope not a dreamer's dream!  
Love's long last yearnings satisfied,  
not still'd!

[The Light, London.]

### MODERN SPIRITUALISM Has W. T. Stead returned?

[Specially written for Self-Culture]

BY JAMES COATES, F. I. A. SC.,  
Author & Student of the Occult.

To this startling question there is only one answer. He has. I do not propose to deal fully with what has occurred elsewhere and only in the briefest possible manner, with what has occurred under our roof.

During the series of nine seances given in Glenbeg House, Roothesay, by Mrs. Etta Wreidt of Detroit, at the first held on the evening of the 13th July 1912, and at the concluding seance held on the evenings of the 17th July Mr. W. T. Stead etherialized. At the first seance, the effort was not a success although clairvoyantly Mr. Stead was seen by Mrs. Coates. I too realized his presence, Mrs. Wreidt also knew he was with us. In London at Cambridge House, Mr. W. T. Stead insisted that Mrs. Wreidt should go to Roothesay, as he earnestly desired to make himself known to Mr. Coates and his good lady and thank them personally for being able to get into their aura.

Of the remarkable series of sittings each perfectly evidential in its way, the concluding seances were the more striking—as among other manifestations and communications from the departed to friends, were the outstanding and notable etherizations of Mr. W. T. Stead, who spoke twice to us and Andrew Jackson Davis had also a long conversation with me. Both these notable and great workers in the service of God and humanity spoke encouraging words and promised help to

me while at my desk.

These who were present at these concluding seances will never forget their import and evidential value. But outstanding to me was the affirmative answer to the questions raised by Mr. Stead himself in his valuable pamphlet "How I know the dead return" by his own return to those who knew him best in Cambridge House, Wimbledon, and to ourselves here who have been in sympathy with this striking personality and greatly misunderstood man for a quarter of a century.

Much as I appreciate the assistance of Mr. Stead and the encouragement of Dr. Andrew Jackson Davis in guiding my thoughts and helping my pen, none can be more conscious than myself, how inferior my cerebral capacity and psychic fitness for the work compared with their splendid endowments. Both lived and died in the glorious service of peace, righteousness and harmony. I sincerely welcome their help doing my best in the few years allotted to me to co-operate with them.

Of the remarkable sittings these two were the more memorable on account of the actual appearance of Mr. W. T. Stead and the messages given by the author of "Harmonial Philosophy" and the private and wholly convincing messages of my devoted step-children Agnes and David Simpson to their Mother and Myself. To those present these etherizations and voices will never be forgotten. The ringing, decisive and emphatic voice of Mr. Stead; the calm, tremulous, benighted voice of Dr. Andrew Jackson Davis; the such clear voice and perfect expression of Agnes—Mrs. Coates eldest daughter—and

well known voice of David, Mrs. Coates youngest son by a former marriage. To me doubt is impossible; I was the only father in the flesh he ever knew; as boy and man for 26 years of the 32 of his earthly existence, we were daily in contact. Not more certain to me, my own voice than his.

There was no illusion; nothing subjective; no telepathic vagaries and hallucinations in an old man "seeing visions," but David's own voice sounding in the darkness and heard by 5 other persons in addition to his mother and myself. All of whom, save Mrs. Wreidt,—were perfectly familiar with his voice. In many ways since he passed into spirit-life, 1908 July 25th has he made himself known daily to us, but this was the crowning manifestation, when he spoke in the direct voice, that afternoon. There was proof positive.

As I knew my son David, so I accepted the message—long promised message—of Mr. Stead that afternoon. That was crowned at the evening seance, when Mr. W. T. Stead etherialized—head and bust visible—and afterwards spoke to all with his clear "God bless all the dear people here."

It is a difficult matter to refrain from expressions of thankfulness and delight, when thinking over and recording what took place. I write in the full consciousness of the responsibilities of penning these notes for the eyes of others to tread, as well as of my own inability to present to the reader one-tenth of what took place.

"Do the Dead return?" is a question which has been answered a thousand times in the affirmative, to my conscious-

ness, out of the fulness of personal experiences. "Has W. T. STEAD returned?" must be treated, as becomes the man himself as a public question, demanding a definite answer in the court of Humanity. He has. Hundreds of intelligent persons are willing to suffer continually in unhesitatingly stating "He has returned and they know it." Standing at the head of these witnesses, is Mr. Stead's devoted daughter, and at the foot are the Members and friends of the Roothesay Circle—including our own. Mr. Stead has returned and we have seen his etherialized countenance and have conversed with him. We know the Dead return.

Our answer to the question "Has W. T. Stead returned?" is unflinchingly and unhesitatingly "YES." Knowing I invite ridicule and contempt in making this statement. What does it Matter? Nothing. I know that many who knew Mr. Stead, good Christian to boot, as well as those narcotised by materialistic concepts, will utter their pet formulas "IMPOSSIBLE; FRUAD; or the DEVIL" and consider they have dismissed the matter as beneath inquiry. They will look with more contempt than pity upon the writer for maintaining that Mr. W. T. Stead has proved in his own person, that the Dead do return.

#### WE HAVE SEEN HIM.

When our David returned and spoke so like himself to his mother and I in the presence of others that afternoon and so pertinently dealt with private matters, over which his mother was concerned for months, this was of special evidence to us. To doubt for us, would be IMPOSSIBLE. It is not a question of

BELIEF. IT IS ONE OF FACT, of KNOWLEDGE. We KNOW. I would sooner doubt the existence of my devoted Wife—his mother—or doubt my own existence, than doubt what I have seen and heard, in these remarkable seances.

I have not the scientific acumen of Sir Wm. Crookes; the lucidity of Sir Oliver Lodge or the virile, pungent and god-inspired humanity loving pen of Mr. Stead, to write with stable, lucid vigor on those topics, but I can soberly testify

to the facts and regardless of results state that which I know to be true. STEAD HAS RETURNED.

I make no apology for my statements, and will not be offended if my word is not believed. The facts are as stated. I speak the words of Truth and Soberness with all the earnest conviction of a man facing Eternity when I say, that which I have seen and heard, I testify, I know the Dead Return.

## Department of Phrenology

Conducted by

PROF. J. MILLOT SEVERN, F. B. P. S., F. I. A. Sc.,  
Past-President of the British Phrenological Society, Incorporated, London.

### Love, Courtship & Marriage.

There is nothing so calculated to make or mar the prospects and happiness of men and women as marriage. To be rightly mated brings happiness that could never be attained by either parties in a single state.

On the other hand, what experiences, what revelations, what tales of secret sufferings thousands of unhappily married women and men could unfold were it not that prudence forbade such disclosures.

Marriage is a serious and important matter—for once the connubial contract is entered upon the vast concerns of life are thereby considerably affected, and yet to remain single is equally serious, for by so doing the individuals concerned may be sacrificing the best prospects

which their particular organisation or other personal possessions qualify them to obtain.

In nothing, perhaps, is scientific knowledge, experience and sound advice more needed than in deciding the following questions:—Would it be best for me to marry or remain single? Are my mental and physical constitution and my health and prospects such as adapt me for marriage? And if so at what age should I marry and what kind of person would be best suited to me? And, these matters decided, with what degree of success may I look forward as the result of the marriage union? Phrenology and physiology throw light upon these questions which cannot be obtained from any other source.

Phrenology is immensely valuable in

aiding and advising individuals in the right selection of matrimonial partners.

What fearful mistakes are frequently made regarding marriage contracts! At the present time when science is making such rapid strides in almost every direction, there seems something radically wrong for men and women still to allow themselves to be led by impulse or blind affection regarding matters which affect them more seriously perhaps than anything else—the selection of matrimonial partners. Some people think that love comes only of divine inspiration, and that marriages are made in Heaven. Nothing of the sort; intellect and judgment are required in these, as in other matters if they are to be properly conducted and with good results. More care is frequently taken in the selection and breeding of animals than in choosing matrimonial partners. The keen, shrewd business man, who might safely rely upon his judgment, and experience in conducting his own commercial affairs, will also take the precaution of availing himself of every means which would be likely to add to his business success. He fortifies himself by providing for, and insuring against this or the other possible loss, frequently testing conditions so as to be sure of their soundness; consulting the best lawyers should occasion require, and employing the most skilled experts in whatever relates to his particular craft. Yet this same practical business man frequently conducts his matrimonial affairs in the most idiotic fashion possible. This he considers his own private affair, and it does not concern anyone else how he manages it, or what sort of a stupid he makes of

himself. In this matter he does not see himself as others see him, and he is apt to be highly indignant should any of his friends offer the least suggestion, or in any way interfere either with his mode of procedure or his particular selection. Such men frequently marry women so deplorably unadapted to them, that in a very short time they begin to treat their wives with indifference, neglect, contempt, and possibly abuse.

As regards marriage, men frequently prove themselves the most selfish animals in creation. A very large percentage of the male sex would not marry at all were it not to gratify their selfish propensities. Many live single lives for entirely selfish motives, and it would be difficult to persuade such that in so doing they may be defeating their own ends. But the natural dispositions of women and the formalities of their training tend to make them look forward to wedlock as their special sphere; and there is no doubt that the marriage state in the natural order of things affects women more than men; hence they should have more freedom of expression, opinion and choice in the matter than is usually the case. A man if he is not happily married can spend his evenings at his club, or indulge himself in many other ways with seeming propriety; but the woman must stick to her home and her maternal and domestic duties with such constancy that slavery would frequently be preferable; though I am glad to see that women are demanding their rights more, and acquiring for themselves greater means of independence, and it is right and proper they should.

The tendency on the part of men at

the present time is to put off marriage as long as possible, frequently to their disadvantage; nevertheless they do it, marrying only as a matter of convenience, compulsion, or expediency. Women look upon marriage as a much higher and purer condition than men, who, seeing this, are apt to think that the great desire and aim of all women is to marry; but that is not so. There are many noble-minded and worthy women who have sacrificed the happiness they might have obtained in married life, because they have felt that they had better opportunities of serving their fellows by remaining single. Women who are prompted by such self-sacrificing devotion are deserving of the highest praise.

#### The Disciples of Gall.

In order to get your neighbor down pat, Learn his weight, height, and size of his hat, The size of his glove, the size of his shoe, The size of his vest, and pantaloons too; The shape of his brain and quality, then Compare him all round with the best of men. The disciples of Gall know men that way, And the teachings of Gall have come to stay To assist in shaping the Millennial Day.  
ALVA A. TANNER, Phrenologist,  
Locust, Idaho.

#### Alimentiveness.

They came into the restaurant after the theatre.  
"What will you eat?" asked he.  
"It doesn't matter," returned she. "I never have any appetite. I don't eat more than enough to keep a bird alive."  
Nevertheless, the bill was enormous.  
"She was right," he said to himself, as he borrowed car fare from the waiter.  
"She really doesn't eat more than a bird. But the bird she had in mind was an ostrich."

#### Conjugality Small.

She: "A pretty time of night for you to come home!"

He: "A pretty time of night for you to be awake!"

"I have stayed awake for the last four hours waiting for you to come home."

"And I have been keeping myself awake for the last four hours at the club waiting for you to go to sleep."

Vexed Wife: "There's no calamity that can befall a woman that I have not suffered."

Husband: "Wrong, my dear; now, you have never been a widow."

Vexed Wife: "I said calamity, sir!"

Mrs. Chat (nudging Mr. Chat, who snores with his mouth open): "William, you'd make much less noise if you'd keep your mouth shut."

Mr. Chat (only half awake): "So'd you."

Ada: "Blanche says he proposed to her, but she told him she must have time to consider."

Ida: "What does she want to consider?"

Ada: "Her chances of getting someone else."

#### Caution.—LARGE.

There was once a cross-eyed butcher who was going to kill a cow, and so that he would not miss his mark he got a little Irish boy, whose name was Pat, to hold the cow's head.

Butcher: "Now, Pat, are you ready?"

Pat: "Yes, but plaze, yer honour, are ye going to hit where yer looking?"

Butcher: "Yes."

Pat: "Well, then, ye must get another boy to hold your cow."

## Department of 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.

#### Teach Your Body To Think!

BY VALTER DE VOE, F. I. A. SC.

Mental activity in animal and human organisms develops brain centers. The more intelligent the animal or man, the more highly developed are the brain centers. It is a common notion that the brain is limited to the head, but this is not true. Wherever in the body there is need of mental action the nerve substance develops a brain center, a sub-brain.

There is more intelligent activity going on in the body than we are conscious of. All the subconscious or involuntary actions of mind, like the action of the heart or the breathing of the lungs during sleep, are carried on by the instinctive operation of the mind active in the various sub-brains or nerve plexuses located in every part of the body.

There is a vast amount of intelligence stored in these little brains. All hereditary thoughts and feelings, and all the old thought of the past which seems to be outgrown, are stored in these subjective chambers of thought, and from these centers influence the formation of the

atoms in health or disease. The hypnotist gets control over the intelligence in these centers, over the subjective mind, and performs wonders of healing, because the organizing power of the flesh works through these centers.

We can gain control of all these sub-conscious centers of mental activity, and thus gain dominion over the whole body. For instance, the heart is controlled by a sub-brain or plexus. This plexus may be influenced by conscious thought. We can will that strength shall be developed in the heart, and the message will travel through the nerves and take up its abode in the heart center, and from there influence the heart's development in strength. So with every centre.

Man is superior to the animal in intelligence because his long evolution has developed the activities in the head-brain to the degree of conscious thought. How wonderful will be the man of the future who develops the activity of every brain center in the body to the degree that enables him to think consciously in every center. He will have full control over every function in his body. He will think in every part of his body. He will grow to be all brains, with the added power of intelligence that so much mental activity

will give him. He will be able to do consciously whatever is now done by the hypnotized subject, and more. The hypnotized subject, in whom the subjective mind is obedient to the will of the operator, can see what is transpiring at a distance; becomes clairvoyant; can see all the activities in his own body or the body of another person, and diagnose diseased conditions; can travel in thought to any part of the world and feel and hear anything anywhere; is clairaudient and practically omniscient; can read the thoughts of others and communicate with departed spirits; in fact, seems in touch with all minds in the whole mental universe. Not all hypnotized subjects can do all these things, but according to their mental development they can see or feel or hear supernaturally, that is, beyond the limitations of the natural senses.

Jesus and the masters and adepts of India and other countries, the saints of the Church and the mediums and psychics of the present time all reveal the possibilities that await the development of the subconscious mind in man. These lessons point out the way.

These brain centers must be purified of all the limiting beliefs of the race mind, in order that a new life may flow through them; to the manifestation of perfect health. We cannot do what we do not believe possible, so faith in our unlimited possibilities must be developed. We must free the mind, conscious and subconscious, from all ideas of bondage and limitation. For instance, the sex center is limited in its expression of life by the condemnation of millions of minds. All the life flowing into that center is stamped as impure. Therefore the thought

of impurity must be denied out of the mind and the sexual plexus must be freed from the belief that its life is impure. Its life is of God, born of His pure Spirit. If we believe that any organ is impure or limited in its operation, we turn the intelligence in that organ to creating impurity and to limiting the flow of life. There is a hint here which applies to all departments of thought.

Especial attention should be given to healing, harmonizing and increasing the power of the solar plexus or abdominal brain. This center controls the digestion and assimilation of food. When it becomes disturbed the whole body suffers. The solar plexus is most often weakened by sexual indulgence. It depends upon the conserved vital essences for its strength and power, and when these are deficient it loses the power to supply all other centers with proper nourishment. To try to restore the deficiency by overeating only increases its burden, causing it to draw for strength upon the brain, heart and other centers. Neuralgia, headache, nervous heart trouble and many other painful symptoms are due to weakness of the solar plexus.

In blessing or centering the thought upon any part of the body, there is an increased power given to the part by placing the hands or the tips of the fingers over the part treated. Place the tips of the fingers over the stomach when treating the solar plexus.

The following affirmations will suggest others:

My solar plexus is alive with omnipotent life.

My solar plexus is alive with the soul

power from God.

A living, glowing sun of vital power is situated in my solar plexus, filling my digestive organs with unlimited strength and power.

Unlimited life, strength and power flow into this center, enabling the organs to carry on the digestion and assimilation of food without any distress.

This center is storing up power to distribute to all the other nerve centers.

This center is a living dynamo of vital force, radiating its intelligent force to every part of the body.

I am now generating unlimited healing vitality in my solar plexus.

Six of the brain centers are called sacred centers, because in them the soul of man functions. The six sacred centers are the front brain, the throat, the heart, the solar plexus, the rectum and the sexual plexus. Bless all these centers with love and wisdom, for they are the centers through which the soul, an intelligence superior to both the subconscious and conscious minds, comes into conscious expression. Until the soul attains some conscious power in the organism its main center is the solar plexus, which is a ganglia of nerves located back of the stomach, radiating out to the various organs like a sun. Think of the soul as a globule of light and power situated in the center of body. As the six centers are infused with thought force the intelligence in them increases, and as they become more positive the soul gains power to express through them, and then the real regeneration of the flesh begins, to be carried on to the end of this present existence, on into the world celestial.

Our development is more a matter of ages than of years. The soul is an organization of the wisdom and love of God—His Glory—and it has within its memory all its past accumulated wisdom and experience, but the personality, under the most perfect conditions on this plane, can only express a small part of the wisdom and power stored in the soul, because of the limited and negative degree of mind in this world. So we continue to live to the highest while here, knowing that when the real race is begun in the spiritual spheres we shall be stronger for having worn the weights of limitation in this practical sphere of experience.

Let us not be troubled by time. Let us each day be filled with the peace and joy that come from doing the best that may be done under the circumstances.

—O—

### Meditation Thought.

#### FOR MARCH.

The Lord—God is my LIGHT and my SALVATION. I have nought to fear.

#### FOR APRIL.

I recognise in God—the Almighty Spirit—the presence of an infinite supply of Life, Truth, Love, Beauty and Goodness, and I enjoy them every day.

#### FOR MAY.

"Gentleness, mercy, kindness are the wings of Love. Upon these I go forth to meet everything and everybody in my world."

—O—

### Suggestion As A Healing Agency.

Suggestion is destined to play an important role in the life of man. Faith, hope, expectancy and belief are powerful therapeutic agents. Thought is the basis of all actions. Man is dual, possessing a conscious and a subconscious mind; subconscious life presides over nutrition and is wonderfully influenced by the thoughts generated in the conscious mind. Every thought we think has its effect on every cell of the human body, either for health or disease. Anger, fear, hatred, jealousy and despair, depress vital action. Faith, hope, happiness and kindness stimulate the life forces and promote nutrition. Depressing thoughts create disease & kill. Thoughts can turn the hair gray in a few hours; depress the heart action, making the countenance turn pale in a few moments; suspend respiration; stop the flow of gastric juice; arrest digestion; retard the action of the liver and produce jaundice; constipate the bowels or produce diarrhoea; cause incontinence of urine; reduce the normal temperature or create a fever; paralyze the brain and suspend consciousness. A thought can produce instant death. Certainly an agent like this is worth reckoning with. Through suggestion or the control of the mind, the most wonderful results can be achieved in the destiny of the human race, morally, intellectually and physically. Through the process of evolution, from the remote cycles of time, cosmic consciousness has been struggling upward and has finally produced an animal, man, who has a rapidly developing brain. He is just entering upon the exercise of this newly developed organ. A new

era is just opening up for the human family, the era of mind. Every man is what he thinks. Thought messages of love sent in any direction come back in sweet echoes. They are like light reflected and re-reflected in a series of mirrors. Under proper conditions of life and healthy thoughts, man possesses within his own body all essential anti-toxins to destroy every pathological bacillus. Good living and wholesome thoughts increase the VIS MEDICATRIX NATURAE, and the poisonous bacilli are destroyed as soon as they enter the body. The contrary is also true; the feeling of fear, for instance, lessens the vital action, obstructs the functions of all the glands, retards the secretion of the gastric juice, diminishes the vitality of the red and white corpuscles, the standing army of the body, and so the invading host of bacilli enter and take possession and destroy life. How often the healthy self-poised physician enters the sick room where the patient is crying with despair, and sinking under the burden of fear, and by his strong personality turns back the tide of fate, changing defeat into victory, and saves the patient's life. What does this? Medicine, drugs, surgery? No, it is suggestion. There is something in the practice of medicine beyond the mere giving of drugs; even the puling infant feels it. Divine thoughts cool the fevered temperature and rouse the vitality, dissipate restlessness and bring order out of chaos. Divine thoughts tend to cure both body and mind.

It is also important to consider, in connection with the foregoing, that by inspiring the patient with good thoughts,

with ideas of recovery, hope and cheerfulness, he is better prepared to receive an influx of the strengthening and curative magnetic fluids emanating from either incarnate or decarnate spirits. Furthermore, when the patient's mind is thus inspired, it is much easier for a clairvoyant to perceive the seat and cause of the disease and to receive from a spiritual source a knowledge of such additional remedy as may be beneficially applied. (From the N. S. A. Spiritualist Manual.)

### Mental Healing.

Mental Healing of which we now hear so much in the West has been in vogue in India from time immemorial. But now the people are not so simple, credulous and unquestioning as before and, as a consequence, this form of treatment is not only not resorted to so often, but the people having lost their faith in the system, it does not prove as effective. Mental healers, too, to keep pace with the general tendency of the time, often give the patients false medicines to secure their faith though all the while treating them mentally. The result is that, in the majority of cases, their attempts prove abortive. A recent case has come to our notice which has thrown a large body of enlightened men in Calcutta into bewilderment. As we have got the permission of the gentleman concerned we publish the whole case below.

Dr. S. K. Banerjee, L. M. S., a passed graduate of the Calcutta University in medicine, and a highly cultured gentleman belonging to a well known family in Calcutta and highly connected, was laid up with what doctors diagnosed as malarial typhoid. First class physicians,

available in the city, were called in to treat him and in spite of their best efforts and those of the whole family his case grew worse and, indeed, a time came when his earthly life seemed to be hanging in the balance. His body was saturated with strychnine and other injections but nothing was of any avail. When the family members were in the throes of the most distressing apprehensions on his account, a friend came and said that he had dreamt that Dr. Banerjee was in a hopeless condition and somebody whispered into his ears that he should, without delay, be placed under the treatment of Baba—, a Sadhu who lives near Budge Budge. At other times this proposal would have been treated with contempt but the whole family was then in the position of a drowning man and any straw would now be welcome to them.

A party was despatched without delay to see the Baba on the subject and they were not a little surprised when the Baba rebuked them on the wrong treatment that was being followed in the case of Dr. Banerjee, saying, at the same time, many other things in connection with his illness, which the Sadhu had no opportunity of knowing. However, the Sadhu gave them some directions which would appear to one to be based on the ordinary principles of hygiene to be followed strictly, but gave no medicine for the patient. They came back disappointed, thinking that they must have come across a humbug. However, on consultation, it was thought advisable to stop all other treatments and make over the patient absolutely at the disposal of the Sadhu for at least 2 or 3 days. Within a short time, however, the patient

appeared to be improving and men were dispatched again to the Sadhu for consultation. He gave them an assurance of the speedy recovery of the patient, but horror of horrors, he advised them to give him a thorough bath, when, according to them, it would be suicidal for the patient even to touch water! But as their faith in him had deepened a little by now, the patient was given a bath as advised.

From now the disease got a turn for the better and the relations of the patient began to follow the instructions of the Sadhu, strictly to the letter, however queer they might seem. They, however, tried their best to bring the Sadhu at least once to see the patient. But he would not come. He said that it was not necessary as it did not matter

if he treated him from a distance. Thenceforward the patient declared that he began to feel the presence of the Sadhu in his dreams. On one occasion they failed to carry out an instruction of the Sadhu. The patient, who did not know anything about this, declared that it seemed to him that the Sadhu had just appeared and asked him why such and such direction was not followed. The family members were very much surprised and the instruction was carried out at once. We are glad to say that Dr. Banerjee, who is a dear friend of ours, is steadily improving and bids fair to be all right in another two weeks. It may be mentioned that the Sadhu did not charge a farthing for what he did for the patient.

(The Hindu Spiritual Magazine.)

### BEYOND

BY ELLA WHEELER WILCOX.

It seemth such a little way to me

Across to that strange country--The Beyond;

And yet, not strange, for it has grown to be  
The home of those of whom I am so fond,  
They make it seem familiar and most dear,  
As journeying friends bring distant regions near.

So close it lies, that when my sight is clear

I think I almost see the gleaming strand.

I know I feel those who have gone from here

Come near enough sometimes, to touch my hand.

I often think, but for our veiled eyes

We should find Heaven right round about us lies.

I cannot make it seem a day to dread,

When from this dear earth I shall journey out  
To that still dearer country of the dead,

And join the lost ones, so long dreamed about,

I love this world, yet shall I love to go

And meet the friends who wait for me I know.

I never stand above a bier and see

The seal of death set on some well-loved face  
But that I think, "One more to welcome me,

When I shall cross the intervening space

Between this land and that one 'over there,'

One more to make the strange Beyond seem fair."

### The Divine Within.

[From "Thoughts are Things."]

BY PRENTICE MULFORD.

As a spirit you are a part of God or the Infinite Force or Spirit of Good. As such part, you are an ever-growing power which can never lessen, and must always increase, even as it has in the past through many ages always increased, and built you up, as to intelligence, to your present mental stature. The power of your mind has been growing to its present quality and clearness through many more physical lives than the one you are now living. Through each past life you have unconsciously added to its power. Every struggle of mind—be it struggle against pain, struggle against appetite, struggle for more skill in the doing of anything, struggle for greater advance in any art or calling, struggle and dissatisfaction at your failings and defects—is an actual pushing of the spirit to greater power, and a greater relative completion of yourself,—and with such completion, happiness. For the aim of living is happiness.

There is to-day more of you, and more of every desirable quality belonging to you, than ever before. The very dissatisfaction and discontent you may feel concerning your failings is a proof of this. If your mind was not as clear as it is, it could not see those failings. You are not now where you may have been in a mood of self-complacency, when you thought yourself about right in every respect. Only, you may, now, in looking at yourself, have swung too far in the opposite direction; and, because your eyes have been suddenly opened to certain faults to be constantly increasing. They

are not. The God in yourself—the ever-growing power in yourself—has made you see an incompleteness in your character; yet that incompleteness was never so near a relative completion as now. Of this the greatest proof is, that you can now see what in yourself you never saw or felt before.

You may have under your house a cavity full of vermin and bad air. You were much worse off before the cavity was found, repulsive as it may be to you; and now that it is found, you may be sure it will be cleansed. There may be cavities in your mental architecture abounding in evil element, and there is no need to be discouraged as the God in ourself shows them to us. There is no need of saying, "I'm such an imperfect creature I'm sure I can never cure all my faults." Yes, you can. You are curing them now. Every protest of your mind against your fault is a push of the spirit forward. Only you must not expect to cure them all in an hour, a day, a week, or a year. If you see possibility of improvement, you must of course see the defect to be improved. Or, in other words, you see for yourself a still greater completion, a still greater elaboration, a finer and finer shading of your character, a more and more complicated distribution of the force always coming to you. So you will cease this fretting over your being such an imperfect creature when you find, as you will, that you are one of the "Temples of God" ever being built by yourself into ever-increasing splendour.

No talent of yours ever stops growing, no more than the tree stops growing in winter. If you are learning to paint, or

draw, or act, or speak in public, or do anything, and cease your practise entirely for a month, or a year, or two years, and then take it up again, you will find after a little that an increase of the talent has come; and that you have new ideas concerning it, and new power for execution.

You cannot escape ultimate happiness and permanent happiness as you grow on and on in this and other existences; and all the pains you suffer, or have suffered, are as prods and pokes to keep you out of wrong paths,—to make you follow the law. And the more sensitive you grow, the more clearly will you see the law that leads away from ALL pain, and ever toward more happiness, and to such a state of mind where it is such an ecstasy to live, that all sense of time is lost,—as the sense of time is lost with us when we are deeply interested or amused,—so that in the words of the Biblical record, "A day shall be as a thousand years, and a thousand years as a day."

#### A Remarkable Fire Test.

By Estelle Lawton Lindsey.

This story is not an effort to prove anything. I have no theories to advance, no explanations to offer; I am simply recording facts as I witnessed them—or thought I did. If I, with hundreds of other perfectly sane people, was made to believe I saw what I did not see, that fact in itself is remarkable enough to record.

Before I proceed with this story, understand that I am not a Spiritualist. I went to Long Beach Saturday night to attend the Spiritualist meeting in the auditorium out of pure curiosity and in the hope of getting a story for the paper.

John Slater was to lecture and his lecture was to be followed by "the great fire test by Mrs. Suydam Green, the only medium of this phase of mediumship in California." This much I know from the official program of the third annual convention of the Spiritualist congress.

"Go out," were my orders, "and get the story. If she burns herself it is a story; if she does not, it is a good story. The only way for you to get nothing is for the test to fail to come off."

So I went.

I heard much discussion of the proposed test. The Spiritualists said it was a miracle. Everybody else said it was a fake. I went, believing I was to witness a fake.

#### No Fake Apparatus Seen.

In the auditorium I told the managers I had come to report the proceedings and was given a seat directly in front of the table on which Mrs. Green was to handle the fire. When she came upon the platform I saw she was a gentle looking old lady with snow-white hair. The management invited me to come upon the platform and examine her. Upon the table was a bowl, empty, a pitcher of clear water, which I examined, a cake of physician's and surgeon's soap, a lighted lamp, a bottle of alcohol, an empty saucer and some clean towels. Nothing else.

Mrs. Green rolled back her sleeves and I examined her flesh. Her face and arms, as far as I could see were just like the normal flesh of any other person. If there was any chemical upon them there was nothing whatever by which it could be detected. At the request of someone in the audience she washed her

face, hands and arms thoroughly with the soap and water before beginning the test, and rubbed them with the towels until they were red. She then invited any physician in the audience to come up and examine her flesh. None came until after the test.

The audience was requested to remain absolutely still, as any movement would disturb the conditions of the test and make the medium liable to receive severe burns.

#### Chanted and Chortled.

Mrs. Green stepped to the table and at once began a prayer or incantation of some kind in a language I had never heard before—and I have heard quite a number. There was something about her voice that gripped and held you still. The tones were those of a person going into some terrible danger and praying to come safely through it. Her eyes became set, like those of a sleepwalker, and she walked to the lamp and took hold of the hot chimney with her bare hands and lifted it off, chanting all the while.

There was neither smoke nor smell of burning flesh. She placed the chimney against her face, her neck, her lips; and touched it with her tongue, chanting, chanting, chanting in that strange tongue. Then she stepped suddenly forward and held the chimney out to me. I held my hand close to it, wet my fingers and struck it. It was sizzling, blazing hot. It would have cooked my hand on the instant.

#### Horrors! Fiery Furnace!

Mrs. Green turned to the table and, setting the chimney down ran her hand and arm slowly—very slowly—through

the flame, beginning at the little finger and passing up the arm to the elbow, turning the hand and arm over all the time so that the fire reached all parts of it. Next she leaned down, holding her face in the flame, then her tongue, opening her mouth and inhaling the flame. The hair rose up on my head and I gripped my chair to keep from crying out to her to stop. She replaced the chimney on the lamp and went on with her incantation while she held three fingers in the top of the chimney. If you want to know whether or not that part of a lamp chimney is hot, try it.

Turning from the lamp, the medium lighted a match and held it in her open mouth. I saw the flame strike the roof of her mouth and burn there. The roof gradually blackened before my eyes.

She poured the alcohol into the saucer and lighted it. Then, very slowly, as she had done with the lamp flame, she drew her hands back and forth, back and forth through the flames; held her face in them and finally opened her mouth and inhaled the flames—and the exhibition was over.

#### Tongues Were Stilled.

There was a silence over the audience like the silence of death. No one moved or spoke; almost I could say that no one breathed. What was the use of saying anything? What was there to say?

Mrs. Smith turned to the basin of water and began washing the smoke from her blackened face and hands. She had completed her task before the stillness was broken. Someone heaved a great sigh of relief and it echoed by hundreds of throats.

Mrs. Green spoke first. She called for

a physician to come and examine her for burns.

"You come, too," she said to me.

I reached her just as the physician was turning away with a blank face.

"Are you a doctor?" he asked me.

"No," I told him, "just a newspaper woman. Are you?"

"Yes but what good does it do? How do you account for this thing?"

"I don't know," I said. "Is she burned?"

**Knew Naught of Actions.**

"She most positively is not. She is perfectly normal in every way."

I took the hand of the medium and searched her arms and face. Even the little hairs on her arms were uninjured. Her eyebrows had not been singed, though the flesh back of them was still smoked.

"What language were you speaking?" I asked.

"Russian, I suppose, though I do not know. Do you think I would take a red-hot lamp chimney in my hands if I knew it? Not for anything in this world. I am entirely unconscious during the test, otherwise I should never have the courage to make it."

As I said in the beginning, I offer no explanation. [From the Reason.]

—O—  
"The obtaining of visions, like the remarkable one which Ramakrishna had, goes a great way towards the realisation of the Deity within, and is a decided case of rare and genuine BHAKTI (or ecstasy of the heart), which, drawing the mind away from the fleeting and illusory things of the world, leads it onward by leaps and bounds to the reaching of the transcendental Reality within. Even this much,—what a rare privilege, and how few among us could boast of having obtained a like divine vision!"

### Proverbs of Money Making.

BY CARLYSLE HOLCOMB.

Success measured by the accumulation of wealth is a very dazzling thing; and men are naturally more or less the admirers of worldly success. And with such valuable sources of necessary information within our reach, it would seem nearly impossible for the diligent worker to fail. Of course one who recognizes no higher logic than that of the dollar, may become a very rich man and yet remain an exceedingly poor creature.

A great number of books have been written for the purpose of communicating to the public the grand secret of making money. But there is no secret about it.

"Take care of the pennies and the dollars will take care of themselves."

"Diligence is the mother of good-luck."

"No pains no gains."

"No sweat no sweet."

"He who will not work neither shall he eat."

"It is too late to spare when all is spent."

"Better go to bed supperless than rise in debt."

And best of all is: "The world is his who has patience and industry."

Such are specimens of proverbial philosophy embodying the hoarded experience of many generations. They were current in people's mouths long before books were printed. Solomon poured out wisdom when he said:

"Go to the ant thou sluggard; consider her ways and be wise."

"The hand of the diligent maketh rich."

"Seest thou a man diligent in business? he shall stand before kings."

No man is proud of his ignorance or

idleness; but every man glories in the patient industry by which he won his laurels. . .

The road is rough, but in work alone man finds contentment.

Though the world scoff at small beginnings, yet by such, history tells the story of greatness.

Of course Jay Gould began by selling rat-traps.

J. C. Hoagland began on a little side street, worked nights manufacturing baking powder, and to-day the word "Royal" is worth a million dollars a letter.

Disraeli prophesied in the House of Commons when they laughed at his oratory; "I will sit down now" he said, "but the time will come when you will hear me."

The time did come and he earned his position by dint of patient industry.

With one idea ahead, and patient concentration and work behind, all difficulties will fade into successes.

### A Drowning Foretold.

MR. DAVID SMITH, of Artillery-street, Blackburn, sends me a letter in which he narrates the circumstances connected with a drowning fatality, which, though taking place in Australia, was foretold in Rishton at a Sunday evening after-circle three weeks before the event occurred. The incident was also reported in the MANCHESTER DESPATCH of the 10th inst., as well as in the BLACKBURN TIMES of the previous Saturday. It appears that the medium was Mrs. Hall, of Bolton, and at the meeting referred to (held about the earlier part of January, for no date is given in either of the three accounts that have reached me), Mrs Hall,

who was a complete stranger to all present, is stated to have vividly described the victim of the accident (Mr. F. Faud), foretelling that he would be drowned. On Saturday, the 8th inst, Mr. Faud's brother, who resides at Great Harwood, received a letter from Australia conveying the verification of the prediction made by the medium. Mr. F. Faud, prior to leaving for Australia, was a resident of Great Harwood, and was prominently connected with the ambulance movement there. Mr. Smith concludes his letter thus: "This, I think, conclusively proves that through the spirit-people we can learn what is in store for us in the future."

(The Two Worlds.)

### What Spiritual Healing Really Is.

BY WILLIAM T. STEAD.

"WHAT LIFE IN THE SPIRIT WORLD REALLY IS."

This is a most important subject. Let me say first that great as has been the result all over the world of my work since passing over to this glorious land it is nothing to what I hope to do in the near future. What I want to break down—and it must be broken down before any great advance can be taken—is the half-heartedness of many so-called believers. There is indeed an absolute lack in the world, speaking generally, of real faith, real knowledge about the future life. This means that there is a lack of the inner discernment of spiritual things that can make people ready to receive enlightenment of every kind. Some of your most prominent workers, those who have in a measure devoted their lives to the spreading abroad of "tests" and the like, have

failed entirely to grasp their spiritual significance. They talk of these things, tell their friends of the wonders of the seance room, but they have not imbibed the reality at the back of all phenomena. Each one of you should be not a reporter only of curious happenings, but a great affirmer of the truth that "There is no Death." From this side of life we know at once the genuine believer. He is one whose whole life has become transfigured by the wonderful light that emanates from him and permeates every fibre of his body—is in perfect health also, having the full vigorous life when long passed the allotted span. To be filled with the Universal Spirit is to be filled with health. It is the realisation within of the Love Spirit—which you call God—that is the foundation of all the cures recorded by the various cults. It is a universal gift. There are no arbitrary divisions in the Divine Art of healing. No one has a monopoly. It is open to all who seek aright.

#### WHAT GIVES HEALTH.

Looked at from the spirit side of life we can clearly see the evils that clog the bodies—the weaknesses and the diseases that beset people. All of them have for their origin the lack of this health-giving power which in one way or another they are shutting out. When I came over here the feeling of youth and elasticity was the first great sensation. . . . Never as a boy even had I felt so filled with power, freedom, joy in living. It was that the spirit was given full sway and that the mortal covering that had clogged the way through lack of knowledge of the laws of the spirit had been cast off. Moreover,

my spiritual body was not sick as so many are. That had grown and developed, and I rejoiced to find that everything I had done in the way of declaring the deathlessness of the spirit had been helping my own soul's growth. There are sick souls over here who, although so far freed from bodily pain, weakness, deformity and so forth, have not expanded spiritually. But we go on growing here of course in every way. Those who are comparatively strong like myself have to go on increasing in brightness, increasing in power through sphere after sphere, until they are ready to be absorbed into the Infinite. This is so remote for all of us that you could not understand even if I could myself learn fully what this means—or how there is positively no end to individual existence in this Eternal Home. But you will see how natural this is; how law prevails everywhere, and that health in your world, spirit brightness in this, depend entirely upon how much of the Divine Spiritual Force each has been able to absorb.

#### WHILE DISEASE PREVAILS.

Health should be the possession of all. It is open now to those who can put themselves into right conditions. Many, alas, cannot do this. There is so much to learn, so much to outgrow of heredity, environment and dense materialistic thought. But a brighter day is dawning. The power that was given to the disciples in the gospels to heal diseases has been in force all through the ages, often exercised unconsciously, but still there. Then Mesmer found out his wonderful power of putting people into the mesmeric sleep. Derided, ostracised by his own medical profession, his work

still went on, and what one now calls Hypnotism, Suggestion, Magnetism, are all different examples of the same universal force. Eventually, when the world has travelled much farther in spiritual knowledge than at present, health vibrations will come naturally to each. To have absolutely perfect health, would be to have a constant, unimpeded flow throughout the system of these health vibrations. But how few are able to give the requisite conditions! This is the secret of the power of the healers of every class among you. They can direct currents of this energy through body of the sufferer. Then we have the spectacle of instantaneous healing attributable to prayer and the help of angelic beings. But, as a rule, there is an utter absence of real health in the world. When the Day of Enlightenment comes, a new race will have evolved and spiritual powers will be developed that cannot even be guessed at now. Communication will take place between people at whatever distance by just the same power that is the basis of wireless telegraphy. People will also, by virtue of a power coursing through their veins, of which you know absolutely nothing now, be able to transport themselves at will just as we do in spirit life. Here we have no material bodies to clog our actions, but these very bodies may become vitalised to such an extent that at least some of the powers we have here will be in evidence. Call it what you like—"Prana" or "Vril"—names are nothing. It is the Elixir of Life that your old alchemists were always trying to discover. It will not, however, be by any magical drug as the alchemists thought, but by development of spiritual

force in the individual, that a fuller life will come. Now when people say "I was impelled" to do a certain thing it is that they were "in the spirit" had some measure of this subtle force. It can only come in a natural way and only by getting really, not nominally, "in tune with the Infinite." Each one who attains even a tithe of it is an illustration, a promise of what will eventually be the happy possession of the whole human family. It is what John the Baptist meant when he said, "One mightier than I cometh: He shall baptise you with the Holy Ghost and with fire." Draw to each one of you, then, some of this divine afflatus. It is here in unlimited quantity waiting for your call. It is to strengthen your faith, to hasten your growth in spiritual things that all my work from the spheres is done. Make these things the most important of your lives. There is too much indifference, too much half-heartedness, too much half-conviction. Put yourselves in touch with the heavenly forces by aspiration and, above all, great faith, and there is nothing that is beyond your reach. If all did this an awakening would take place in these southern lands and spread all over the globe, that the most hopeful, the most earnest among you, can scarcely imagine. To each one strength, peace, joy, power, and, above all, unlimited faith in the truth of the influence of the spiritual world upon yours. This is the golden key of the spiritual life.

(The Harbinger of Light.)

—O—

### The Age at which the Human Brain Attains its Full Growth

BY J. MILLOT SEVERN, F. B. P. S.,  
F. I. A. SC., Brighton, England.

[Specially written for Self-Culture.]

From the earliest time when the first considerations were given to brain development as a factor in intellectual growth, differences of opinion have prevailed regarding the period at which the human brain attains its full, fixed and adult size. In the philosophical Transactions 1836, Professor Tiedemann stated that "The brain arrives, on an average to its full size towards the seventh or eight years." Soemmering, who in his time was the first anatomist of Germany, stated that "the brain does not increase after the third year." Sir William Hamilton, and the brothers Wenzels, accounted the seventh year as the date at which the brain arrived at its full growth. The eminent Dr. S. G. Morton, who devoted very considerable labor to cranial measurements, and at the time that he presented his metrological report to the Academy of Science, Philadelphia, in 1849, possessed the largest number of crania of the different races of man ever before submitted to measurement, considered that sixteen years of age was the period at which the brain had acquired its adult size. Dr. J. B. Mege, of Paris stated that the human brain required from 45 to 50 years to attain its highest degree of development and activity, and referred to the head of Cuvier as being an example of this law. The experimental researches of Mr. James Deville, phrenologist and modeller, London, confirm those of Dr. Mege, Drs. Gall and Spurzheim, the founders

of Phrenology, were of opinion that the brain continues to grow till the fortieth year. The statements of more recent investigators are still widely at variance. Dr. W. A. Hammond, who is credited with considerable skill as an original investigator asserts that "the brain does not grow after the seventh year, only the scalp, muscles and fasciæ grow after that time." Dr. W. W. Ireland is reported in the Journal of Mental Science, to have said that "so far as he knew, the growth and development of the brain were complete about the time of puberty. The brain was fully developed at about ten or twelve years of age."

This subject was made a topic of much discussion among medical men and phrenologists in the "Daily Mail" November 1909, and considerable publicity given to it in other leading London and Provincial Newspapers, though practically no new facts were put forward by members of the medical profession.

The following quoted from the "Daily Mail" November 11th 1909 may be taken as the general conclusion arrived at in that discussion. "Opinions as to the possibility of the brain and skull increasing in size after full manhood considerably differ. A nerve specialist connected with one of the great London hospitals stated,—'A series of minutely accurate measurements taken a few years ago of the heads of a large number of Cambridge undergraduates proved beyond question that, apart from diseased conditions, all development of the skull ceases about the end of the twenty-first year. Rarely the skull may grow up to the twenty-fifth year. At this age

the growing edges of the skull bones become solid, and all growth centres change into solid non-growing bone. The measurements at Cambridge', it states, 'were made by scientifically trained members of the Anthropological Society, and their accuracy cannot be doubted'".

Judging from this statement which met with no refutation excepting by phrenologists, it may be taken as the general opinion of the Medical faculty, that the head does not increase in size after the ages of from 21 to 25 years. The Medical faculty and the public generally ought to be better informed.

My own experiences differ from all previous investigators, so far as I know. Based on the examination and measurement of a vast number of heads, amounting to considerably more than one hundred thousand, during a period of over a quarter of century's work as a practising phrenologist, I have come to the conclusion that the human brain is capable of development as long as the mind's powers are kept vigorously at work, and active; and this is shown by the increasing development of the size of the head in all active brain workers.

Having measured the heads, at different periods, of many well known gentlemen, including the following, I have discovered that the head grows to a considerably greater age than is generally supposed. Mr Lloyd George M. P. Chancellor of the Exchequer has increased the size of his head from being nearly 23 inches in circumferential measurement to 23½ inches, from the time he was forty to forty-eight years of age.

Mr. Robert Bletchford, Editor of "The Clarion," author of "Britain for

the British," etc, increased the circumference of his head from 22½ inches at fifty years of age to 23½ inches before his 60th year. Mr. Bart Kennedy's head increased from being 23½ inches at about the age of thirty-four, to 24 inches twelve years later. He is well known as an Author and writer, and he told me that he had written eleven books during that time, which indicates that his intellectual faculties had been particularly well employed. In 1902 I interviewed and measured the head of Mr. Mark Hambourg, the celebrated musician, and again in December 1909, during that time the circumference had increased from 23½ to 23¾ inches. He has the largest and widest head of all living celebrated musicians I have examined. M. Paderewski's head was 23½ inches when I took his measurements in 1903. M. Kabilek's 22½ inches, in 1902. The late Senor Sarasate's 23¾ inches. Mr. George Barnes M. P. whom I have recently interviewed has developed his head measurement from being "as nearly as possible 23 inches in circumference" when I took his measurement in 1897, fifteen years ago, to 23¾ inches at the present time. The late Mr. William T. Stead's head increased in circumference from being "nearly 23 inches" at the age of about 46 years to 23¾ inches when he was sixty-two years of age. I could if necessary, quote many more instances similarly substantiating these statements.

These measurements relate to the circumference of the head, but in each case there are indications of specific or general brain development, as in the height, width, length, or in the various lobes of

the brain, though more especially the frontal or intellectual lobes.

While there is a much more rapid growth of the mental faculties and the brain in childhood and youth it will be seen that the head continues its growth so long as the mind's powers are kept actively employed, even to the age of sixty or more years. This may be a new revelation to many, and it should be particularly encouraging to those who desire to improve themselves and make the most and best of their natural capacities; and being a demonstrable fact it imposes a high moral obligation and responsibility upon every moral minded and intelligent human being.

It may be difficult for some to understand how the soft delicate substance of the brain can press into shape the seemingly hard bony structure of the skull. In living persons the bones like all other living tissues are supple and susceptible to growth; and just as the muscles of the body can be increased by exercise, so every organ of the mind is capable of being improved and developed by use. The skull though strong and hard adapts itself to the growth of the brain from infancy to maturity, or rather the two grow together, as the skin grows on the body or the shell around the kernel of a nut.

The skull subserves the purpose of protecting and not hindering the growth of the brain. It increases in size as the brain increases, and alters its shape according to the development of the interior mass; and in aged persons, disease or in the neglect of the use of the mental faculties, the SUTURES permanently close; the skull becomes thicker and

dense in its structure; when this occurs there is little interest manifested in things intellectual and less susceptibility to the physical growth of the brain and skull. In extreme cases the brain tends to atrophy and the skull suffers a diminution corresponding to the decrease of the brain through lack of intellectual exercise.

It is frequently asserted and by good and well-meaning persons that "man is as he was created, and he cannot alter himself," and some persons verily seem not to wish or attempt to alter themselves. They tend constantly to retrograde. But the principles of Phrenology reveal abundant hope and encouragement for all who desire to enlarge and develop their mind's powers. The Anthropologist being tardy of accepting the facts of Phrenology is not sufficiently progressive. Metaphysicians of the old school from being woefully impractical and too obscure and profuse have long since been discarded by the practical students of human nature; and the present day psychologist is but little removed from the Metaphysics that prevailed a few decades ago. Phrenology is absolutely the most lucid and practical theory by which the mind's powers can be revealed and by which the progress and growth of individuals and nations may be mentally measured.

—O—

It is only the truth that makes us really wrathful. The other things we can usually bear with a superior smile and a gracious demeanor.

—CLARA L. SMILEY.

Every right action and true thought sets the seal of its beauty on person and face.

—RUSKIN.

—O—

## "The Self-Culture Union"

OBJECT: To promote the Mental, Psychic, Occult and Spiritual development of Humanity at large.

No Fees or Subscription. Membership open only to the readers of SELF-CULTURE Journal.

Conducted by the Editor.

Associates, Fellows and Members of the Eclectic Healers Guild of the Indian Academy of Science, are cordially welcome to co-operate in this philanthropic movement intended to help promote UNITY in THOUGHT, WORD and DEED in the daily life of every reader of the SELF-CULTURE Journal.

The Members should make a formal request to us for their enrolment and their names will then be registered. The members of the union shall silently commune in their residence at 6 o'clock in the morning for 30 minutes at the most, for the REALIZATION of DIVINE PRESENCE. To do so, Love the Lord thy GOD with all thy mind, heart and strength. Do all things heartily unto HIM. Keep your faculties united. A few moments of passivity followed by Soul communion with the Omnipresence, makes you all powerful. Rejoice in the law of God and give Him hearty thanks for all the Blessings you have received hitherto from Him. Pray that through His Divine Inspiration, the hosts of unnumbered illumined beings on earth and higher planes of Life will be pleased to help you materially along the path of Spirit unfoldment. Believe always in the Omnipresence and Omnipotence of God and He will reveal Himself to you

as such, and you will see, hear or understand intuitively and Inspirationally—yes, receive all He has in the bounty of His rich kingdom for you, only waiting your willingness and openness of mind to receive same. God the great Architect of this grand Universe has one purpose and plan, namely, that everything and everybody of Creation, irrespective of size, shape, color or creed shall co-operate at every point along cosmic evolution towards attaining Universal Spiritual Consciousness, which we rightly believe to be the Goal of Humanity at large.

During such soul-communion, every earnest aspirant sooner or latter can receive Divine Blessings in the spirit of Love and Confidence, believing that the Almighty God, the giver of every good and perfect Gift, cannot fall short of manifesting His Glory to and through YOU. Understand that all things that are possible to God are as well possible in a limited way to the soul that believes in God. The Great Jesus said, "the doctrines, the words, the works, the good, are not mine, but His that sent me." Similar ideas you can see expressed by Lord Krishna, Mohammad and other world-saviors who graced this earth plane at different periods of Man's evolution.

Blessed is he who is rich in that FAITH in Himself and in God; for he can safely march along the path of SELF-CULTURE leading Mankind—GODWARD—HO!

#### Instructions to Members.

Go into a calm room. Keep yourself in a passive condition of Peace, Ease and Rest. Close your eyes and meditate on the line of ideas suggested above. If you are earnest enough in your Meditation, sure you will have Revelations from the Divine Source of Life and Energy in the shape of Success, Health, Spiritual Power and Soul-Bliss.

Members will report once in a month as to their experiences in this line, direct to the EDITOR and PUBLISHER, SELF-CULTURE JOURNAL, KIZHANATTAM, TINNEVELLY DIST., S. INDIA. The interesting portions of such reports will be published in these pages.

Our help of advise will be gladly and freely given to every Member. Our Consciousness, our time is yours and we expect from you, every reader of Self-Culture Journal, your kind and earnest co-operation in this useful work. We are daily prepared to send our Soul-Force TELE-PSYCHICALLY to help and uplift every aspirant after Self-Culture, and we will lovingly acknowledge whatever help you can choose to return for promoting the philanthropic cause of the NDIAN ACADEMY OF SCIENCE.

—O—

#### EDITORIAL

#### Dr. Peebles celebrates his 91st Birth Day.

We have much pleasure to inform our readers that our esteemed associate Editor—Dr. Peebles, celebrates his 91st birth-day on the 23rd March, 1913. He is still hale and healthy. As usual he is speaking each Sunday to large audiences in Los Angeles usually twice and occasionally a third time. Besides his immense literary work as writing books on Spiritualism, he finds time to contribute learned articles for 31 Liberal and Spiritualist Journals in America and foreign lands; of these 9 are located in India. He says he was never more vigorous in mind, agile in movements, or more zealous to extend the principles of a rational and religious Spiritualism.

In a recent communication from him he writes us about our humble work for the cause of humanity as follows:—

"Peace and good will—with the compliments of the season. The old year has gone into the abysmal past—let it go, with no tears. Its effects linger and will till the new year's works and wonders partially bury them in the tomb of forgetfulness. Every yesterday prophecies of a to-morrow; and the to-morrows lead on and upwards through the eternal ages. So there is no room even for regrets. They had their missions and lessons. \* \* \*

"Surely, your past, with its successes, is a golden prophesy of the future. You are young and your star is in the ascendant. Mine is going down behind the western hills with the evening sun,—down,—to rise again on the fairer shores of immortality. I am not a prophet,

but I see before you, a great future. I meant to have said—an infallible prophet. Prophesy, you know, is simply a fore seeing of effect. Angels and spirits may see an operating cause; they may see what the results would naturally be; and this is prophesy. \* \* \*

"Mr. Sudall expresses his kind regards and thanks for the kindly mention you made in your letter to him. He is surely my right hand supporter, my help and my staff in all times. The angels brought him to me."

We do hereby send our heartfelt Greetings and Congratulations for this his 91st birth-day and we earnestly pray to Almighty GOD that he may be spared many more years to spend his life in Health and Happiness working for the Spiritual Enlightenment of Humanity at large. God's BLESSINGS be on him!

—O—

#### How to overcome Adverse Influences

BY DR. K. T. RAMASAMI, D. SC., PH. D.

Mental suggestion is the real power behind all kinds of Healing, call it by whatever name you please,—Christian Science Healing, Divine Healing, Spiritual Healing and so forth. In modern days you see this force used by practitioners of Occult Science for good and healing purposes. But if we turn our eyes to the past, you see this great natural force misused by the ignorant and repulsive savages, in their mystical Arts, Miracles, Fascination, Charming, Enchantment, Spells, Devil-Worship and in the several forms of black Magic as Nicromancy, Witch-craft, Sorcery, Voodooism, Hexism and similar dark

practises. Those people who misused the mighty force for EVIL ends, suffered terribly as a reaction of their own Karma of wicked deeds. No man or woman who practised the above Arts fared better in their life. The practitioners of black-arts used a kind of absent Treatment for the purpose of influencing people to fall in with their wicked plans and schemes. The principles involved in all their adverse Treatments are the same as those for good purposes, as Healing and Treatments for Success and Happiness. The black magician forms the Mental Image of the person he wishes to influence, and then floods him with his repeated currents of mental force in the form of desires and employs his will power, at the same time earnestly WILLING and DESIRING that his subject or victim will do or feel and act as the Magician wills him to do. He usually wills to make his victim to do this and that (evil desires) in his Mental Picture. He further employs physical and material agencies as the wax and wooden images, Pitch-balls and all the rest of the hateful Tom-Foolery as mere helpful objects of concentration to terrify his victim by such wicked Thought-Forms. As suggestion gains strength by repetition, it works upon the minds of the credulous and weak. So you see, it is fear and belief on the part of the victims that rendered the Magician's work effective. If these fear-ridden and thoughtless people only care to practise the following instructions when they fear that some one is trying to influence them unconsciously, they can very easily defeat the wicked machinations of the black Magician, or such adverse influencer.

**EXERCISE:** Steady your mind and calm your feelings. Form a Mental Picture of yourself as a centre of mighty force and power in the great ocean of mind. Visualise yourself as standing along and full of moral virtues. Then picture your Magnetic Aura or TEJAS extending about several feet on all sides of your body, in an egg-shaped form emitting radiance of golden color. Think that your Aura is charged with your potent will-power as repelling any and all adverse mental suggestions directed to you, and think that they in turn, fly back to the source from whence they came. Patience and Perseverance will enable you to successfully perform this exercise in forming the Mental Image of magnetic egg-shield clearly, which will greatly help you in your daily life, in repelling all adverse influences. Also at the close of each Treatment affirm as follows:—"I am—a—part—of—the—Infinite—Spirit—God. Nobody on the face of the earth can influence me as he likes. I am a positive power for good. No evil thoughts or impulses can influence me." Thus in the course of a month you will be able to build a Mental Picture of yourself as a center of power for good, surrounded by a positive Aura which will render you extremely positive and individualised, so that your good influence is sure to shun the evil and be felt by the people with whom you come in contact. You will be surprised at the confused manner of the people who, you think, try to influence you, when their subtle suggestions come in contact with your newly developed positive Aura, and find their suggestions and mental currents being cast back upon themselves to their own dismay,

hopelessness and broken-heartedness. This self protective power of mind is the birth-right of every one, and the weak-minded should hastily proceed to guard themselves by developing this mighty mental positive power for good.

### PSYCHO-PHYSICS.

Prof. Elmer Gates, the famous Psycho-Physicist of U. S. Government, has proclaimed to the scientific world after laborious scientific research that bad and unpleasant feelings create harmful chemical products in the body, which are chemically injurious; while good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthy.

Prof. Gates has detected more than forty of the bad and as many of the good products, by chemically analysing the perspiration and urine of individuals.

Suppose you collect half a dozen persons in a close room on a hot day. And one feels depression, another remorse, another ill-temper, another jealousy, another cheerfulness, another benevolence. When they perspire, take samples of their perspirations and place them in the hands of a Psycho-Physicist. As he examines them, they reveal all the above mentioned emotional conditions distinctly and unmistakably.

For instance, choose a guilty man and if a small quantity of his perspiration is placed in a glass tube and when same is exposed to contact with selenic acid, it will turn pink. None of the other products of feelings exhibit the same phenomena.

Thus Prof. Gates has identified different chemical products arising out of different emotions in individuals. This new departure in research will greatly facilitate the closer study of the science of HUMAN NATURE and PHRENOLOGY—Brain-Building, of the human race.

## SELF-CULTURE

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## Department of Spiritualism

Conducted by

DR. J. M. PEEBLES, M. A., M. D., PH. D.,  
5719, Fayette Street, Los Angeles, California, U. S. America.

### Remarkable Spirit

Phenomena.

ITEMS, ETCHINGS, AND MEMO-  
RIES OF MEDIUMS—JUDGE  
EDMONDS, THE BANGS  
SISTERS.

With each and all others, standing, thinking and functioning in the center of two eternities, the one behind, the other to the fore, I extend my left hand backward over almost numberless decades, seeking to grasp and retain all

the good possible therefrom, moss-covered as it may be; while with my right hand outward and upward stretched, I search for and appropriate all that I consciously consider good and pure and true, from whatever source it may be attained. These motives belong to the category of investigation, tolerance and progress.

THE LATE JUDGE EDMONDS OF  
NEW YORK.

Never was the judicial bench of a nation graced by a more upright, incorrupt and conscientious judge. Even his political opposers honored him for his moral integrity and his calm, manly impartiality. And yet, both lawyers and clients knew that he was a Spiritualist, independent and out-spoken.

It will ever be a great source of pride to us, that ~~whose~~ <sup>through</sup> the spiritual of Judge Edmonds' seances, his daughter, Laura, being the medium. His religious dignity and reverence upon these seance occasions, carried a potency of command and the trend of both conviction and conversion.

## MUNIER THE SPIRIT ARTIST.

About this time - 1894-55, Mr. Mumlér had become famous as a gifted spirit artist. Some of his tests were absolutely remarkable, convincing the most critical investigators of the fact of a present-day converse with spirits on another plane of conscious existence.

At length, Mr. Mumler was arrested for wickedly obtaining money under false pretences. The law-trial, a very tedious and sharply contested one, was fully reported at the time in the Daily Sun of New York. Judge Edmunds, gifted with Clairvoyance, Clairaudience and visions, several of which were graphically recorded in Professor S. B. Britain's "Shekinah," was put upon the witness stand for the defence. Here is a portion of his straightforward testimony.

"I have seen spirits; many Spiritualists cannot. I remember the other day I was in a court in Brooklyn where the question at issue was the payment of an accidental insurance policy. On looking toward the jury-box, I saw standing behind the jury, the spirit of the man who had insured; that spirit told me the circumstances connected with the death; he drew a diagram of the place at which his death occurred and on showing it to the counsel, was told that it was exact; I had never seen the place nor the man and no one in the court room

saw the spirit except myself; it dictated  
 to me when I certain questions to be put  
 by the counsel in the case as a ques-  
 tion who was then at the witness  
 stand; this witness was the superintendent  
 of a lunatic asylum; he was introduced as  
 an expert; the questions were of three:

Can a man be insane and be conscious of it? Being conscious of his insanity, can he control it? Can he be conscious of his insanity and unable to control it? Being unable to control it, is he not driven to despair and led to prefer suicide to life under such circumstances? This latter, said the spirit, 'was my case exactly in life.'

Judge Edmonds said he proposed these questions to the counsel in the case as requested; they were put to the witness, answered affirmatively and gave a new direction to the case, the appearance of the spirit was shadowy and transparent. I could see material objects through it. The first spirit that I ever saw was that of Judge Talmadge who was leaning against a window casement, which was plainly to be seen through his body. I have seen spirits clothed apparently in their every-day dress, in grave clothes and in the habiliments of the spirit world, but never saw one without clothing.

Often have we remarked and written that all the knowledge—all the positive knowledge the world has of a future conscious and progressive life, has come through the spiritual manifestations of mediums; they are physiologically and psychologically organized for this purpose, and further, they are appointed to do this blessed work of demonstration. And it is a disgrace to our enlightened age that they are not better understood.

the most thoroughly appreciated and conditioned. And for this neglect, the executives themselves are largely responsible. They will ultimately understand the true meaning of these earnest lines.

It is not all of life to live,  
Nor all of death to die."

Much of life's sowings are harvested  
beyond the grave. Take heed.

**THE BANGS SISTERS AND THAT  
EMINENT CHICAGO LAWYER,  
A. M. GRIFFIN.**

Having personally known these Chicago Sisters for a number of years and having many satisfactory sittings with them, I am certain—and more—I absolutely know them to be genuine mediums for clairvoyance, slatewriting, spirit art and other phases, of which the distinguished seer A. J. Davis tabulated 24 phases.

Well, Mr. A. M. Griffin, now a member of the official Board of the National Spiritualists' Association, writing nearly a page in the Progressive Thinker when edited by J. R. Francis, February 1, 1890, under the heading. "An Experienced investigator Visits the Bangs Sisters," he virtually endorsed them as genuine mediums, as the following will show.

Mr. Griffin's little daughter Edith had, through the measles, lost her eyesight. This necessarily so seriously affected the fond parents that Mrs. Griffin's father visited the sisters, and without giving his name, addressed his deceased daughter, receiving an answer that in due time Edith would receive her sight. The spirit prescribed a treatment. Convinced that there were some invisible intelligences behind this, on October 27th Mr. Griffin himself visited Miss, Bangs

taking with him two new slates.

Stating that a description of all the ordinary details are unnecessary, Mr. Griffin continues in these words:—

"I did not give Miss Bangs my name nor divulge to her any of the circumstances which induced me to seek a sitting with her. Upon seating myself at the table, the medium told me to write three or four questions on a separate slip of paper and fold them separately so that they could not be read without opening, and I proceeded to do so as she retired from the room. Among the four questions which I had written and folded as prescribed, was one addressed to my father now in spirit-life, asking if our present course of treatment of little Edith was correct. This question I held in my hand, not knowing however which question it was, while the medium placed the slate with a small piece of pencil upon it underneath the table, holding it with her right hand and the left resting on the table in my view. After a few minutes of waiting with the slate and pencil in the hands of the medium under the table and with the folded question in my hand, held in a manner to preclude the possibility of either myself or the medium reading the same, I heard scratching sounds as if writing were being done upon the slate. When the sound ceased, the slate was withdrawn and upon it was written the following message."

Then follows a communication signed "From your loving sister."

This greatly puzzled him, as he had no sister in spirit life that he knew of, and he really thought for the moment that it was a trick. "I said nothing t

the medium, Miss Bangs, only that I should like the name of the spirit who had written the message." She then put the slates back under the table and after hearing the scratching, it was withdrawn with the following communication: "Dear Brother: Be not discouraged; little Edith is happy and in time will recover her sight in one eye. Continue to build up her system and it will strengthen the affected parts so that she will gradually overcome this. She can now discern light and it is better than some time ago, though you cannot perceive it. Loving sister, Clara L." "The mystery was solved. This was my wife's spirit sister of whom I had not thus far during the seance had the slightest thought. It was she who had written the message to her father and the message to my wife, her sister, at the sittings they had with the medium, in answer to questions respecting Edith. Evidently she was accurately informed of the condition of Edith and knew our relationship to her and to each other and it was useless to attempt further concealment of our identity. It is also to be observed that the theory of 'mind-reading' cannot be appealed to as a convenient explanation of the occurrence which had just taken place in my presence, since I had no thought of my wife's spirit sister in mind up to the time the name was written on the slate."

"It may be that the very astute skeptic who has seen little or nothing of spirit manifestations will be able to see how the mind reading theory can apply to this state of facts, but I confess that

I am utterly incapable of such feats of mental gymnastics." Of another sitting, Mr. Griffin writes thus:

At the close of this sitting I took two slates, washed them clean, the medium placed a small piece of pencil upon one, and put the other on top of it, and asked me to hold one end of the slates thus placed together, while she held the other, above the table, in plain view. I did so, and while the slates were thus held I distinctly heard the sound of the act of writing between the slates. This seemed marvellous enough. After a few moments we opened the slates, and the following message was written upon the under slate:

"Dear Son: We are all happy in coming to you in communication to-day, and want you to learn to feel our presence and guidance, for it is true we do live beyond the portals of time, and are happy beyond expression of mortal tongue or pen. I should love to tell you of all the beauties of this life, but language we must use is too vague. All is perfect joy and eternal bliss. We await your coming to us with eager anticipation. Therefore, wait, watch and be patient. We will come to you again, at greater length. From loving father, Joseph Griffin."

At another seance with Miss Bangs, this attorney-at-law writes as follows:

"The medium took two slates, which I had cleaned with a wet sponge, then wiped dry, and placed a small piece of pencil between them, tied them together with a handkerchief, and hung them thus tied on the gas chandelier, about ten feet distant from my chair, and

perhaps twelve feet distance from her chair, and at the height from the floor that gas burners are usually fixed. During this time I observed all the medium's movements and believe without doubt that I could have detected any substitution of slate or any trickery, had there been any. While the slates were in this position on the chandelier, the medium and myself sitting in our places at the table conversing, I heard, faintly, however the sound of writing, apparently upon the slates hanging as I have described. After ten minutes or so from the time of placing them there they were taken down by the medium, who opened them in my presence, and upon one of them, written in a plain hand, was the following communication:

"My dear son:— I am happy to come to you again to day. Happy to have you know of our continued presence and interest in all your efforts in life. Be patient, dear son, for time, which brings you the sunshine and flowers removing the desolation of winter, will bring the changes in your home. Little Edith is happy, and by-and-by you shall all be doubly so. Good bye. From Father Joseph Griffin and brother David."

"I was satisfied there was no sleight of hand juggling in this manifestation. I believe my senses to be ordinarily acute; they serve me in all business and usual relations of life, and should I give countenance to legerdemain as an explanation of the occurrences here described it would be at the sacrifice of my reason and a total discredit of the evidence of my senses."

#### THE RE-INCARNATION FAD AND OTHER QUESTIONS.

This gentleman, Mr. Griffin, anxious to gain all possible knowledge from the higher

heavenly intelligences asked, What do you think or know of Re-Incarnation? The answer was as follows:

"Dear Brother:— There is no such thing as re-incarnation as you term it or understand it; but to my knowledge and observation, re-incarnation of spirit disembodied, or re-inhabiting the mortal form, never has occurred only in the way of following those in the form in order to gain this experience necessary to continue progress in the higher spheres. Brother David."

"Dear Father:— Have you ever come into personal relation with spirits whose earthly existence has been on other planets than our earth?"

"My Dear Son:— Yes, there are those in spirit life who have progressed in spirit life and have visited the other planets; but only those who have been in spirit life a long time and progressed through the lower spheres can visit other planets, and these first in nearest conjunction with the earth's atmosphere. Those spirits have been in spirit life many ages, but we receive knowledge from their teachings, as we do in studies of earth life. Father, "Joseph Griffin."

"Dear Father:— Have you ever come into personal relation with Jesus Christ in the spirit world, and can you assure me that he once had an actual personal earthly existence, and that the New Testament account is substantially correct?"

"My Dear Son:— There once lived upon earth a spirit in form as yourself or any other mortal man, possessed of mediumistic qualities, mostly inspirational, and who, in those barbarous times, was condemned for his good work and gift. We never see him in spirit, but as you receive communications from us so do we receive communications from him through many

agents or operators. History is correct in many things, and entirely wrong in others, as it has been translated many times and differently understood. The name then given was Jesus Christ. Father.

"J. Griffin."

"Dear Brother:— Will you tell me whether there is a divine Intelligence and Will (without a divine personality) which controls the universe of mind and matter?"

"My son:— There is Divine Principle or law in nature which rules the universe, but not an intelligence as man's spirit or soul, and man, or the spirit, is governed by this. As you disobey this principle so do you suffer, but it is not a spirit as you are. Father and Brother David."

"Dear father:— Do you regard Jesus Christ a Savior of mankind in any other sense than you do Confucius, Socrates or any other wise teacher?"

"My Son:— Jesus Christ as a spirit cannot answer for the sins of any one. His good work here was an example for man, but each soul must answer or suffer the consequences of its own wrong doing. Your father."

#### POTENT AND WEIGHTY SPIRIT EVIDENCES OF VAST IMPORTANCE.

When not carried to a point beyond all reason, it is true that 'like attracts like,' and so, Mr. and Mrs. Griffin, being cultured people, moving in what is denominated the best literary society, would naturally bring to their home and also to the residence of the Bangs Sisters, truly good, conscientious and trustworthy spirits; and accordingly, not only were excellent test messages received but rational and philosophical teachings were brought to the front and rigidly endorsed by the spirit friends of the Griffins, such as belief in Infinite Intelli-

gence, God, whom Dr. A. J. Davis pronounced, "The Great Positive Mind of the universe."

It will also be noticed that these morally exalted spirits, definitely sustained the fact of the world's intellect for some two thousand years; namely, that, of the personal existence of Jesus of Nazareth, the medium and martyr of Palestine.

#### DOES IT—OR DOES IT NOT MATTER?

Quite a prominent man said to us a while since, "It does not matter a picayune to me whether Jesus or Socrates ever lived on earth or not." This bald statement astonished us. Are there Americans in this twentieth century so puerile, so narrow, so shrivelled up mentally and morally—men so historically and socially dried up and dead as not to care whether seers, sages and illustrious statesmen lived in the past or not? Are there those too pitifully ignorant to know that the yesterdays inspired and fashioned the todays? Have they no principle of reverence? Would they annihilate the mighty past? Would they spit upon their venerable mother's grave because, forsooth, their mothers were born before them? Did I say men, in speaking of such human creatures? Begging pardon, I should have said, They are only the postponed possibilities of men—mere pitiable prisoners of hope.

#### WHAT OF THE PAST? WHY THIS DESTRUCTIVE TENDENCY.

The really erudite need not be informed that the existence of Krishna was rudely denied by the Archbishops, Bishops and the priests of the early church, subsequent to Constantine's time—that the existence of Gautama Buddha was most stoutly denied by the Ecclesiastical

churchmen of the dark ages; and still later, a little class of semi-theological quidnuncs of the Robert Taylor style, struggled to annihilate the personal existence of the Palestinian Rabbi, Jesus. They thought it "smart." This little clique now has but few followers. I have before me a well-written pamphlet, attempting to prove Napoleon Bonaparte a myth. This fading class of writers, excite at the present, but little interest; for they are well on their way to the tomb of the Capulets. The coming, growing race sense the destruction of neither personalities nor principles; they see only life—life more abundant—life everywhere manifest.

#### WHAT IS THE MATTER WITH SPIRITUALISM?

This is becoming a current inquiry in some quarters, and the right, straightforward answer is, Nothing—positively Nothing. Spiritualism, as often said, is a phenomenon, a philosophy and a religion. It is also all-inclusive, inspiring the good and the true of all the world's great fundamental and redemptive movements.

Yes, Spiritualism is all right; but some Spiritualists require considerable training, trimming and polishing to the more honor this great heaven-inspired truth.

The more thinking and cultured of mankind's multiple races, are in need, not only of the real, genuine, higher sciences, but of religion; hence the persistent cry is, "Give us a religion, not founded on the life insurance basis—a religion that will keep from year to year without being embalmed and re-embalmed in re-curring church revivals—a religion that does not look for credit

in some far off future world—a religion that does not put the poor, shrivelled apples at the bottom of the basket and the good sound ones on top—a religion that is pious and prayerful more than one day in seven—a religion that does not put chicory into coffee nor adulterate foods to say grace over before meals.—No, but the world wants a religion of honesty, of justice, of moral integrity, of tolerance, of brotherhood—a world-wide brotherhood, all afire with emotions and holy aims to benefit and bless universal humanity.

#### EXTREMES IN DISTANCE.

Glancing over the ever-widening fields of Spiritualism and remembering the common saying, "extremes meet," I see this beautifully exemplified in the sphere of distances, between the two spiritualist journals which weekly spread inviting, soul-inspiring banquets before thousands. The Banner of Life, Boston, Mass., in the East (so lavishly praised by President Warne when recently visiting New England) and The American Spiritualist of Los Angeles, Cal., on the West, so sincerely praised by members of the N. S. A. Board and so rapidly increasing in circulation. Intelligent liberalists and Spiritualists and candid investigators, want exhibitions of the phenomena, of the philosophy and the religious aims of a pure Spiritualism, rather than negations and manifestations of irreligious hate towards others and the destruction of personalities and principles. Truth never dies. It is marching on to victory.

Finally, with the poet,

"I blurt ungrateful truths, if such they be,  
That none may need to say them after me"

—O—

## Department of Phrenology

Conducted by

PROF. J. MILLOT SEVERN, F.B.P.S., F.I.A.S.,  
Past-President of the British Phrenological Society, Incorporated, London.

### The Business Head of the Future.

Heads have changed remarkably during the last quarter of a century. There are reasons for this alteration. Compulsory education has had much to do in bringing it about. The advancement of education is materially affecting business men and women. It is developing the mental powers, and is at the root of progression. With these enhanced mental developments man's moral conduct, tastes, and intelligence are changing. This is observable in the rising generation and in the professions, but it is shown most markedly in progressive business persons.

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 more important 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 in his eager quest for gold and crude popularity and in acquiring means for gratifying his abnormal appetites and pleasures. He ignored ideal conditions and made light of all human sentiment; and the very essence of things intellectual and of the highest utility had escaped his notice, or he never fully comprehended them. This type of man has skinned and ransacked the whole surface of the earth in his money-getting.

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; which to-day have become a practical commodity. Who are these persons 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.

There is more in the expression "he is a long-headed fellow," 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 surpassing the wide-headed individual. The reason is that he carries with him more thought and intelligence, more originality, mental resourcefulness, and ingratiating capacity.

There is 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, and 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 on the particular thing 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 half to one 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. Though there may be 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 heads of 18 inches and below

are, as a rule, decidedly idiotic and entirely lacking in brain capacity.

The best literary types of head that I have examined vary from a little under 23 to 23½ inches. Beyond this measurement and up to 24½ 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 23½ inches; that of Kubelik is 22½; Mark Hambourg, 23½; George Robey, 23½; Harry Lauder, 23½ (and his is one of the longest heads I have examined); Robert Blatchford, 23½; Sir W. Robertson Nicoll, 23½; the late Mr. Wilson Barrett, 24; Sir George Alexander, 24; Sir Hiram Maxim, 24 inches; Sir Ernest Shackleton, 22½; Dr. Russell Wakefield, Bishop of Birmingham, 23½; Dr. Clifford, 23½; Henniker Heaton, 24½; Prince Ranjitsinhji, now the Jam of Nawanagar, 22; C. B. Fry, 22½; the late Dr. Joseph Parker, 24½; the late William T. Stead, 23½; the Rev. R. J. Campbell, 22½—though I dare say Mr. Campbell's, Ranjitsinhji's and C. B. Fry's are larger now than when I examined them twelve years ago.

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 the heads of a number of leading cricketers and athletes. Their heads average less than men of recognised literary abilities. All monotonous, physical

and factory occupations tend to have a retarding influence on mental growth. The brainy man cannot afford to indulge too freely in physical exercise, or physically laborious occupations; though plenty of fresh air and country walks are good for him.

Heads that succeed in business, and in manufacture and mechanism are usually large, wide about the ears and forward, with large perceptive; a broad though not always a high forehead; and rather strong domestic and social qualities. Persons with heads of this kind may become good builders, contractors, mechanical engineers, merchants, farmers, stock-raisers, business managers, or do well in other occupations requiring energy, force of character, constructive ability, planning capacity and practical judgment.

Heads that succeed in educational, literary, scientific, analytical and artistic pursuits are more generally long, proportionately narrow and high, with a good development forward of the ears; and the middle line from the root of the nose upwards and extending over the top-head should be well defined. The reflective and reasoning organs should be well-developed, likewise the perceptive, also the upper part of the side-head in the regions of ideality, imitation and sublimity. The extent of success even then will depend on the amount of energy, force of character, and perseverance the individual is disposed to put forth.

The future successful business person's head will show a combination of both these descriptions—being long and high, and especially well developed in the frontal lobes of the brain endowing him

with large powers of observation, well-developed reasoning powers, capacity for comparison, human nature, ideality, constructiveness, adaptability, and a good moral development.

He will need a superior education and training, far better than has served in the past, and a combination of literary and artistic gifts, in addition to practical judgment and business organising abilities. 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 forehead 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.

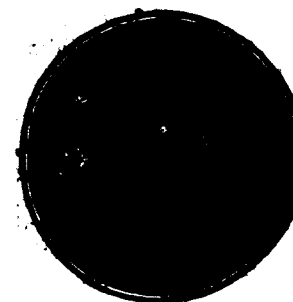
Sir Thomas Lipton, Mr. H. Gordon Selfridge, Sir Joseph Lyons and Lord Northcliff, possess heads which may be accounted somewhat ideal, though extreme, types of the class of business men who will lead in the future.

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## Phrenological Character Delineation.

• • Mr. J. J. MORSE,  
Editor of "The Two Worlds"

BY J. MILLOT SEVERN, F. B. P. S.,  
BRIGHTON.



Prof. Severn.

Mr. Morse, the popular & gifted editor of "The Two Worlds," possesses a decidedly unique type of mind. I have lately had the privilege of interviewing him, and of taking his mental measurements. To

students of human nature his character presents a fascinating study. His head is not large, the circumference being 21½ inches, length 7½, width 6; but it is very compact, especially large in the frontal or intellectual lobes, high in the moral regions, fairly wide, remarkably well-developed at the base, and he is endowed with a superior quality of brain, and a finely-grained, highly nerval temperament.

The width of his head and the strong base to his brain endow him with considerable energy, force of character, executiveness of purpose and endurance. Whatever he may achieve he never is satisfied that he has done enough. He has a strong hold on life, is wiry and durable of constitution, and with reasonable care he should attain to a good old age; but he is very active minded, highly mental, and he should be careful

that he does not over-do. It is due to all those whom he is capable of helping, as well as to himself, that he should economise his mental and physical powers, and be less strenuous. He gives one the impression that he has come through a great refining process, and he has a splendidly matured mentality.

The height of his head at the crown indicates large aspiring faculties which give distinctiveness to his personality. He is exceedingly sensitive, unassumingly ambitious, aspiring and progressive. He could not feel quite happy or satisfied unless he were making progress and headway—improving his own conditions and helping to better the intellectual, moral and spiritual welfare of his fellows. He possesses strong combative qualities which he can use effectively when required in the cause he so ably advocates. He strenuously contends for whatever he conceives to be right principles. Oppositions tend to serve as a stimulus in bringing out the best that is in him. He possesses dignity of character and love of independence, and though not over-confident he has much self-possession, power to control his feelings, and is particularly adapted to undertake responsibilities, initiative work and the organising and management of affairs.

His social and domestic affections are large. He possesses strong Conjugality and a warm-hearted, affection disposition. As a friend he is staunch and true, without being particularly demonstrative. Fond of children and of home, though ready to sacrifice these endearing conditions which he loves so well, when duty demands his services elsewhere.

He is not naturally so fond of travelling as he is home-loving. Hence his frequent need to be away from home entails upon him some amount of self-sacrifice.

He is naturally studious, thoughtful and considerate, and can apply his mind closely when necessary, or adapt himself to change and variety. Firmness, however, being one of his strongest faculties gives him a great amount of will-power, persistency of purpose and determination, and combined with his large Conscientiousness—adherence to principles, and the disposition to be thorough. He is very persevering and can hold tenaciously to what he makes up his mind to do.

While he possesses well-developed organs of observation, which give a practical trend to his mind, the special strength of his intellect lies in his large reflective and reasoning powers—Causality, Comparison and Human Nature. He takes broad and comprehensive views, is a profound thinker and reasoner, very philosophic and decidedly original. New and original ideas constantly present themselves to his mind. He is apt in comparing, has a marked sense of humour and propriety; quickly perceives incongruities, and is very intuitional and impressional and highly susceptible to surrounding influences, disposing him frequently to experience strong presentiments of future happenings. He has considerable aptitude for the study of human nature and mental science and philosophy; and his large Language endows him with exceptionally good ability for expressing his ideas both as a public speaker, literary writer and author.

He is apt in acquiring, and also in imparting knowledge, and will always be

much esteemed as a counsellor and adviser. It helps him much that he has such a vast storehouse of knowledge, for his memory is the index of his intellectual faculties. He needs to impress matters well upon his mind that are desirous of being remembered.

Ideality is one of his largest faculties, and combining with Constructiveness endows him with considerable creative ability, imagination, love of refinement and perfection and capacity for building up and planning, and contrivance.

His moral organs, including Conscientiousness, Spirituality and Idealism, are particularly well developed, endowing him with a high sense of moral obligation, and of justice and right. He is spiritual minded, kindly disposed and sympathetic; and though adaptable in disposition, is unconventional. His Acquisitiveness being fairly developed gives him an appreciation of carefulness and economy and enhances the practical and business side of his nature. He is cautious, prudent and tactful, though frank and outspoken; hopeful and sanguine, appreciative of enterprising schemes and plans, yet is serious-minded and may sometimes need the stimulus of a little more Hope.

In conclusion, Mr. Morse possesses a highly psychic and susceptible mental organisation, and a splendid literary type of mind; is a speaker of great power and eloquence. He possesses strong, strenuous, impelling qualities which constantly prompt him to action; is a born propagandist and peculiarly adapted to pioneer the cause of Spiritualism; and he is an indefatigable worker. There is a strong practical as well as psychic and spiritual side to his nature; and he is so organised that whatever his starting chances in life were, or however adverse his early circumstances and environments, his achievements are the inevitable outcome of a mental organisation peculiarly adapting him for the work and calling he so ably espouses, and in which he holds immense sway and influence.

## Department of 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.

### Thought Atmospheres

BY WALTER DEVOE, F. I. A. Sc.

All who treat the sick should understand that man is more than a mortal body, because many of the causes of disease are in the mind or spiritual nature of man.

Sorrow is of the spiritual nature, and to indulge in it will make a man sick. What medicine will cure this cause of disease?

Remorse and fear are states of mind that disorganise the physical health, and no lancet or probe can uncover and remove these conditions. Disease can be cured only by removing the cause.

What remedies will cure anger, hatred, jealousy, self-condemnation, and the hundred and one qualities of mind which generate poisons in the blood and destroy the body? These states and qualities of a man's spirit are more potent than all the germs ever discovered because they are causes while germs are only effects.

A flash of joy, which is a feeling of spiritual life, can so electrify the blood and tissues that even the most destructive germs will be destroyed. Man kills germs in water by electric force, and

he can destroy germs of disease in his body by the electric fire of spiritual force.

The Medical Schools teach that it is destructive to bodily health to sleep in a closed bedroom and breathe foul air over and over. They should also teach that it is destructive to the body and to the spirit of man as well to generate foul thoughts, and continue to inbreathe mental impurities. The spirit of man breathes a spiritual atmosphere in like manner as the body breathes air. A mental atmosphere filled with thoughts of death, with feelings of lust, hatred and greed, is deadly to the spirit. In such a mental atmosphere the spirit of man feels no inspiring life, no spiritual happiness, no tonic joy, no realization of the Light of Immortality. It is in a state of coma, poisoned by breathing the mental atmosphere generated by ages of false thinkers.

Into this dark mental atmosphere of the world come the Angels of Light from the realms of divine thought and feeling and they bring with them an atmosphere of life, peace and joy; and

when the spirits of mortals feel their presence and inbreathe their life-giving Radiance, they awaken from their dreams of sin, sorrow and death, and behold the truth of their own immortal nature and destiny.

The spirit that has once breathed the atmosphere of heavenly Light is no longer satisfied to think the materialistic and carnal thoughts of mortals. It begins to generate living thoughts born from the sight and feeling of the Celestial Radiance.

As the spirit of man awakens it, longs to keep in unity with the Angels of Light, and it seeks the thoughts and words which feed it with substance divine. By study, meditation, prayer and praise, it creates for itself a pure, luminous atmosphere of thought and feeling through which it becomes more and more attractive to the heavenly Visitants, and so draws them as the perfumed flower draws the butterflies.

Each spirit should, in this world, learn to think the thoughts that the angels think, and feel the feelings that are common to the heavenly state of life. Those spirits who have risen into the Light of Divine Love do not condemn, or feel vengeance or hatred. They do not seek to injure or destroy. Search yourself and see whether you have any of these qualities in your nature. If you have, set to work to regenerate your spiritual nature by cultivating thoughts of love and kindness for all creatures, for in no other way can you expect to attract the kindness and mercy of the Heavenly Hosts, and in no other way can you become worthy and qualified to enter the heavenly atmosphere of

Love Divine.

Seek now the knowledge which will change the quality of your thoughts so that it will not be earth-bound. At the death of the body, by the weight of your mortal desires and evil thoughts. There are books and teachers inspired by the Light of Truth that will teach you the Way of joyous life. Begin to grow beautiful and powerful in spirit, now. Do not wait till death deprives you of your physical body and all the power you can gain while in it.

Seek the living, joy-giving truth that will heal you, body and spirit, and you can realize your immortality while here in the flesh and create a beautiful life and character that will prove, better than any psychic phenomena, that you have been in communion with Living Immortals.

#### Meditation Thought.

FOR APRIL.

I recognise in God—the Almighty Spirit—the presence of an Infinite supply of Life, Truth, Love, Beauty and Goodness, and I enjoy them every day.

FOR MAY.

"Gentleness, mercy, kindness are the wings of Love. Upon these I go forth to meet everything and everybody in my world."

FOR JUNE.

I am at Rest. I am relaxed. Peace is mine. My mind is controlled. I meditate on the Goodness of God. And that All-Good is for me and my fellowmen.

FOR JULY.

My mind is open to the Divine Mind. Every hour from now I am brought into closer touch with the Divine Mind. All is Bliss. All is Love-Infinite.

—O—

#### Hindu Science of Healing BY BROTHER RAMANANDA.

The ancient Hindu sages had already perfected their spiritual science many centuries ago, and from them, directly or indirectly, all other younger nations borrowed portions of the Hindu science of healing, along with those of other sciences, material and spiritual. "Hindu-superiority," "Socio-religious History of India," and other well-known works bear out the above statement. In America, Europe and Australia we have different methods of spiritual healing which are apparently similar in some respects, but are really unlike in others, to the Oriental science of healing, which is entirely based on eternal truths.

Various methods of divine healing—differing only in minor details—are prevalent throughout India, among Hindus, Muhammadans, Buddhists, Jains and others. The underlying principles are more or less the same. The ritual side of the Hindu and the Muhammadan methods can generally be seen by any observer in their temples, mosques, and private places of worship. We are here concerned with the doctrinal or philosophic, and not with the ritual, side of it.

The doctrinal side of the Hindu method is highly philosophic, and is very much unlike those of the Occidental methods that are more psychic than spiritual in their character. The West has first to recognise the actor (the soul) and the witness (the Christ) within us before it can understand the Hindu doctrines thoroughly.

To give the reader an idea of the other principles which are applicable to this healing, and which are purely

introspective and dependent on the science of Yoga, a few extracts from the story of Sikkidhwaja (VIDE YOGA-VASISHTHA) are given below:—

"Sri Rama asked: 'Please enlighten me as to the origin and cure of mental diseases as well as those arising therefrom.' In answer to this, Vasishtha said: 'The pains that afflict the body are called SECONDARY diseases, whilst the Vāsānas that affect the mind are termed MENTAL or PRIMARY diseases. We have reached our present state through the absence of the transcendental knowledge, the want of mastery over our organs, and the perpetual growth of desires and egoism in the mind. And delusion becomes intensified in us by forgetfulness of the degradation of our state through such causes.' . . . When the intense desires of a person begin to manifest themselves externally and his ignorance preponderates, he performs fearful acts, and these in their turn breed bodily diseases. Again, the body is further subject to diseases through such actions as the eating of unwholesome food, living in unhealthy countries, doing things at unseasonable hours, association with the wicked, longing after improper things, evil desires, bad thoughts, the consequent interrupted flow of the beneficial vital airs through the body, etc. These cause the body to shrink, and then their effects appear in the form of physical diseases which have their ebb and flow. The body attracts to itself effects according to the nature of its countless affinities, good or bad, whether past or present.

"Now listen, O Rama, as to the manner in which the two forms of

diseases, PRIMARY and SECONDARY, are cured. The wise say that PRIMARY diseases have two main sub-divisions—viz., ORDINARY and ESSENTIAL. The former pertains to the diseases incidental to the body, while the latter to the rebirth that souls are subjected to. If the diseases which afflict the body return to their primal source, then they are remedied. Their primary causes being bad thoughts, if these thoughts are mended all bodily diseases will vanish. But the disease of rebirth, coming under the sub-division 'ESSENTIAL,' will never be cured except through self-knowledge. But those grievous diseases of the body which do not arise through the original cause can be cured by mantras (prayers and meditations), medicine, and other means proposed by men well versed in medical lore.

"Here Rama asked Vasishtha how mental diseases arise & how they are cured. Vasishtha said: When the ordinarily calm mind is agitated this body too is affected thereby. And when the body is agitated proper perception fails, and the Prana flies from its even path and takes a wrong course. Then, instead of pervading the whole body steadily and equally, it will vibrate everywhere at an unequal rate. Thereby the nadis will not maintain their steady position (like electric wires) but will quiver. Then they affect the stomach, which is the receptacle of food digested, partially or completely, through the fluctuation of the pranas. The food which settles itself down in the stomach amidst such commotion is transformed into diseases. Thus through the primary cause are physical diseases generated. If this primary cause is arrested at its

root (the mind) then the diseases can be cured.

"Now hear the means whereby diseases may be cured by mantras (prayers and meditations). Just as impure gold, when placed in the crucible is relieved of its dross and becomes pure, even so is the mind unfailingly rendered pure through true, virtuous, and pure thoughts and actions and through dependence upon the wise. In the mind thus purified there will dawn unalloyed bliss. Is not the whole world exhilarated with joy when the moon begins to shed its silvery light on it? If the mind becomes purified with true sathva (harmony) then prana (vital current) will begin to circulate freely throughout the body, the food will be properly digested, and then no diseases will arise."

The Hindu science of healing may be called "Self-Healing," and any patient that understands and realises the afore-said principle can cure himself of ALL diseases—ESSENTIAL, ORDINARY and SECONDARY. Patients that are either ignorant or incapable of realising the said principle can be helped and cured by any pure-hearted devotee possessing such knowledge and realisation.

How it is done is explained below—

Vibrations are started from the Divine Light within (called the Christos, the Higher Self or the Khamda Pratyagatman,) which is in unison or one with the Universal Light (being Pratyagabhima-Brahma-Chaitanya, as it is expressed in Sanskrita), whose grace is secured by means of sincere, concentrated meditation and prayers. Then through the soul, the mind, and the powers of the organs (of knowledge and action) of the operator,

these vibrations pass on to those of the patient, whose diseases are cured at their source by the restoration thereby of that lost or disturbed harmony in him. If the patient understood this immutable divine law, and if he has sufficient faith in himself (i. e., in the divine or the super-conscious self called the Christ within) he will realise the cure immediately; if not, his realisation of this healing

through divine grace and blessing will only be a question of time. In any case, the power and the grace of the Almighty, who is to the Hindu the "Lord of Doctors," are beyond conception; and he who has faith foremost in the power of the divine love within him will sooner realise the bliss of this divine healing than a doubting Thomas would. (In The International Psychic Gazette.)

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### Spirit Rappings

By MR. G. W. KATES, F.I.A.Sc., Secretary, National Spiritualist Association, U. S. A.

When were spirit rappings discovered?  
In 1848, at Hydesville, N. Y.

Who were the children that first discovered spirit rappings?  
The Fox sisters.

What was proven by spirit rappings?  
That spirits of human persons can communicate.

What further benefit is derived from spirit communion?

A knowledge of spirit life and the wise instruction of spirits relative to ways of true living now, and the inheritance of joys and benefits in spirit life.

How do spirits produce rappings?  
By using some peculiar force of persons known as mediums, employing magnetic and electric forces of these persons.

Why cannot spirits produce rappings without human mediums?

Because spirits are not in physical relationship with the earth and must employ earth forces though persons so embodied.

Did spirit communications continue only by rappings?

No, spirits discovered they could use mental, vocal and the various sense powers of persons to give communications.

What are other forms of Mediumship called?

Trance, clairvoyance, clairaudience, inspiration, psychometry, etc.

Is Spiritualism only related to spirit manifestation by forms of phenomena?

No, it has become a great scientific, philosophical and religious movement.

Who are the spirits?

The people who are existing in the life that continues after death on earth.

Do all persons so exist after death?

That is the claim of all who communicate from spirit life.

### How To Change Your Life By Auto-Suggestion

By DR. O. S. MARDEN, F. I. A. Sc.

YOU CANNOT do anything until you think you can. You will remain on the side-track until you have the confidence that you can get back on the main track.

Most people side-track themselves. They leave the switch open and run off the track from carelessness and never have courage or gumption enough to get back again. Many people cannot get up because they think that luck or fate is against them, that it is no use to try. The man who says there is no use trying will never rise and never get on, in fact he will never get anywhere but further down.

All of the creative forces of the mind fall into line with expectation. There is no law by which we can attract one thing while expecting something else.

Most people torture themselves a large part of the time with their own bad thinking, with their own discouraging thoughts.

"Man is not the creature of

circumstances. Circumstances are the creatures of men," said Disraeli.

Never allow yourself even to think of the possibility of being a failure. Stoutly assert that there is a place for you in the world, and that you are going to fill it like a man. Train yourself to expect great things of yourself. Never admit even by your manner, that you are destined to do little things all your life. If you practise and persistently hold the positive, producing, opulent thought, this mental attitude will some day make a place for you, and create that which you desire.

Many a business man—whose mind when in a superb condition is worth hundreds of dollars a day to him—through his ignorance of the laws of thought, cuts down his efficiency to a very small percentage of its possibilities by allowing little enemies of achievement like doubt and fear and worry to cripple his mental processes.

If you are ambitious to do anything

great, anything distinctive, the greatest thing of which you are capable, spare no pains or expense in keeping yourself in superb physical and mental condition, keeping your life in tune with your great life-purpose. Keep it free from everything which would cut down its creative, productive power. You cannot afford to harbor fear, doubt and discouragement, for they will have your efforts and perhaps absolutely neutralize them.

There is nothing like putting yourself into tune with the best thing in you—with your highest ambition—every morning. You will then be in a position to do the best thing of which you are capable. Everywhere we see men trying to do great things upon which may hang vast interests, with their minds all crowded, crippled and cramped with the enemies of their achievement, and they do not know how to get rid of them.

I have in mind a man, who often ruins his efficiency for the entire day by losing his temper in the morning. His mental processes are so crippled by the poison generated by his furious outbursts of passion, and he suffers so much from wounded self-respect and a sense of disgust and discouragement that he is used up for the rest of the day.

Never allow yourself to commence your day's duties with a hard expression, with a discouraging, dejected, melancholy sort of air about you. If you do you will find everything is likely to go wrong with you during the day. Start your song with the right key or you are likely to have discord throughout

the day.

Have an understanding with yourself at the outset that you are not going to allow anything to interfere with a superb day's work. If your life as a whole is going to be a steady advance you must resolve that each day shall mark progress.

No matter how ugly or mean you feel inside, assume the physical attitude which expresses just the opposite. Try to look kindly, pleasant and agreeable and you will soon begin to feel so. This pattern which you mechanically hold will gradually be reproduced inside of you, and your ugly feeling and revengeful attitude will gradually disappear.

If you clench your fists, scowl, and look just as mad as you possibly can, you will find something inside of you reproducing a feeling which will correspond. On the other hand, just try to get mad with a broad grin on your face, by looking as pleasant, happy and kindly as you know how. Such a thing is impossible.

All of the body follows the dominating thought, motive and feeling, and takes on its expression. For example, a man who is constantly worrying, fretting, a victim of fear, cannot possibly help out-picturing this condition in his body. Nothing in the world can counteract this hardening, aging, ossifying process but a complete reversal of the thought, so that the opposite ideas dominate. The effect of the mind on the body is always absolutely scientific. It follows an inexorable law.

We cannot conceal our thoughts, because each one of them is like a chisel,

continually cutting its autograph and its photograph upon the mind and the body, so that everybody who looks into our faces reads our secret. It looks out of our manner, our bearing, and proclaims our real selves to the world.

Whatever thought dominates the mind at any time is constantly modifying, changing the life ideal, so that every suggestion that comes into the mind from any source is registered in the cell life, etched in the character, and outpictured in the expression and appearance.

Charles Kingsley very beautifully says: "Let anyone set his heart to do what is right, and ere long his brow is stamped with all that goes to make up heroic expression."

"THE FREQUENT REPETITION OF ANY FACIAL EXPRESSION CAUSES PERMANENT ALTERATIONS IN THE EXPRESSION," says Darwin, "AND THESE CORRESPOND WITH, AND SUGGEST TO THE BEHOLDER, THE EMOTIONAL STATE THAT HAS PRE-DOMINATED; SO THAT THE MAN WHO IS ALWAYS LAUGHING COMES TO LOOK 'A JOLLY MAN,' THE THINKER A THOUGHTFUL MAN, AND THE WOMAN WHO WORRIES BEGINS TO WEAR A WORRIED LOOK THAT PERSISTS."

It makes all the difference in the world to you and to those whom you influence what kind of an expression you wear.

The keynote of life's harmony is cheerfulness. Every muscle and every nerve must be tuned until it responds to that vibration. As the piano tuner eliminates the least discord in sound, so the coming man will tune out the discordant notes of passion, of hatred, of

jealousy, and of worry, so that there shall be no inharmony in the instrument. He will no more think of starting out in the morning to play on the most delicately constructed instrument ever made when it is out of tune, than a great master musician would think of playing in public on an instrument that was out of tune.

Gloom, despondency, worry about the future, and all discordant passion must be tuned out of this life instrument before it will express the exquisite melodies, the ravishing harmonies which the Creator intended it to express.

Bear in mind that nothing will come to you without a sufficient cause, and that cause is mental, and such mental action as will fit you for doing what you desire.

You will be surprised to see what mere persistence in holding your thought stoutly toward success and happiness will bring you. Constantly expect something large of yourself and refuse to allow your doubts and fears to cripple your efficiency.

Man is so constituted that he does his best work when happiest. He is constructed on the happiness plan, so that when he is most harmonious, he is most efficient. Discord is always an enemy to his achievement, as well as to his comfort and happiness. It is the greatest whittler away of vitality and energy we have.

When the mind is full of discords, worry and anxiety, when brain and body are out of tune, it is impossible even for a genius to express the perfect music of a full, free life.

People do not realize how rapidly

your being. It is not necessary for anyone to suffer tortures from disappointment or discouragement, for there is a remedy right inside of us for the worst fit of the "blues," the keenest disappointment.

Any person who wishes can, by a little scientific training of his thought, completely change his whole mental attitude in a short time by substituting for the suggestion which pains him, troubles him, which brought on the "blues," its opposite.

We can antidote our own troubles in the same way that we antidote those of others, encourage ourselves in the same way in which we encourage others.

Keep the mind so occupied and the life so full of good things that there is no room for the bad, no time for worrying. Keep the mind so occupied that there will be no opportunity for the enemies of your happiness and your prosperity to gain an entrance. The full mind is the happy one. The empty mind, like a vacant lot, is soon filled with all sorts of noxious weeds.

We should develop a life philosophy that would protect us from the enemies which would rob us of our birthright—happiness, a complete, joyous life. We ought to absolutely refuse admission to any thought, suggestion or mood, any sort of mental enemy that can make us suffer or rob us of divine mental peace, that calm, sweet serenity which is the glory of life and which is possible to every human being.

Many people go through life doing the weaker thing, smaller thing, when tremendous power was lying latent in their natures, only waiting to be aroused,

your preconceived conviction that if you do certain things you will be used up, tired out, has a great deal to do with your condition. If you remember that thoughts are forces, and that the persistent affirming and holding the opposite thought from that which troubles you will very quickly bring about the remedy desired, the body will soon correspond with the thought, because it is only a creature of the mind.

Every time you complain of being tired and weary and jaded, you make these discordant pictures more indelible upon the mind.

Stoutly assert the opposite. Affirm that strength and vigor, harmony and power are your birthright, that they are part of the principle which underlies

power which would have enabled them to have done infinitely greater things.

The power of self-suggestion to lead to self-discovery is simply beyond calculation. We can thus dive into the depths of our own natures and find possessions which we never before realized were ours.

Life is largely a voyage of self-discovery. Our natures are full of time clocks, which are unlocked in different stages of our lives when we come across the right key—which may be an inspir-

ing book, a lecture, some good advice, the grasp of a friend's hand who really believes in us and sees something in us when others misunderstand us. Some great crisis, or turning point in our career furnishes the key and unlocks another time clock and sets going forces within us which we never before dreamed we possessed. Sometimes love furnishes the key which unlocks, opens up our natures and leads to the greatest self-discovery.

Most people seem to think that if there is anything in them it will somehow how come out, that they will presumably do that which they are capable of doing. But this does not follow at all. The glimpses we get of ourselves when we make a great call in some great emergency, the tremendous response of power which we before did not know was there, ought to teach us a great lesson as to the possibilities lying latent deep in our natures.

Even those who are doing the greatest things today are probably not reaching up to anything like their possible height, are probably not using anywhere near all their power. Vast reserves are lying

in all of us, waiting to be discovered. It is a surprise to many and a wonder to some who start out for themselves and find wonderful things in their own natures, finance, and we say, "What I thought them," but people who do not know these things do not seem to have a greater sense of them, too.

The trouble with us is that many of us are victims of our convictions. We cannot get away from our preconceived notions of what we can do. I believe that more willing people fail from the ignorance of their ability, fail because they did not discover their powers, than from any other cause.

There is a great asset, a splendid capital, in the personal suggestion. Always try to carry yourself in such a way and conduct yourself in such a manner as to suggest success, growth, improvement, superiority.

When you go into any undertaking just say to yourself, "Now this thing is right up to me. I've got to make good, to show the man in me or the coward. There is no backing out."

Repeat to yourself some inspiring bits of poetry or sayings such as, "Give me the man who faces what he must."

"What I can do, I ought to do.

What I ought to do, I can do.

What I can and ought to do.

By the grace of God I will do."

You will be surprised to see how quickly this sort of auto-suggestion will brace you up and put new spirit in you.

BY MRS. M. E. WILLIAMS, F. I. A. SC.

New York, N. Y. 1910

Netebooks to Spiritualism as well as others who are investigating the phenomena are frequently asked "What does Spiritualism teach?" The question has been so often answered as asked, and yet, as there are ever new investigations in the field, the need of frequent publication of the columns of these journals as *Self-Culture* devoted to spreading the light is desirable.

While spiritualists have formulated no canon or dogma, and do not propose to do so, at any time, yet they have certain well-defined ideas and principles deduced from facts, upon which all unite and harmonize.

True Science does not attempt to explain the marvellous phenomena of spirit-communications and materializations upon any other hypothesis than that claimed for it. It has never done it and it never can do it. We believe this is accepted to by all of our ablest philosophical thinkers. This grand religious philosophy and Spirit Science, this gospel of the New Dispensation has wit in the last half-century or a little more gone marching on from conquering to conquer and will continue to go sounding down the ages through the corridors of all time, as has before been stated, teaching us of the immortality of the human soul or spirit, that there is no death, only change, and a second birth into a higher life, and plane of existence, therefore destroys all fears of death.

3. It teaches and proves that spirits who have passed on to the higher life can and do through natural laws return to associate and communicate with spirits yet in the physical form.

4. It teaches that progression is a fixed and eternal law of nature, that there is no such thing as eternal punishment; that in the lowest and most depressed minds, a spark of divinity exists which if named by the spirit of love, kindness and a broad charity will expand in man and enable him to rise high in the seats of knowledge and usefulness.

5. It utterly repudiates the idea of an angry or a jealous God, substituting there for a God of love, or the Omnipotent, Infinite Spirit of the universe manifested in nature.

6. It teaches that there can be no remission of sins, that the penalty of any transgression of law, moral or physical, must be paid by the transgressor, either in this life or the next, to which life in this mundane sphere is but the stepping stone to the next.

7. It teaches the heaven and hell are the conditions of the mind or spirit, and that lives of purity and truth lead to the former, and dissipation, deceit and hypocrisy to the latter.

8. It teaches that through works, not blind faith or belief—we are to be saved and that each individual must work out his own salvation, thus cultivating our individuality and self-reliance.

9. It teaches the fatherhood of God, the motherhood of nature, and the brotherhood of man, each and all indissolubly united, and that there can be no true unalloyed Happiness while any exist in

ignorance, misery or degradation.

10. It teaches that every act of this life, high or low, in secret or public, leaves an indelible impression on the spirit, and the more love and charity we possess being ever true to our convictions of truth, the more beautiful will be our spiritual development.

11. It teaches that we find truth in nature, the apex of which is man; and in all the revelations of the past and the present, putting everything in the crucible of honest reason to separate the dross from the pure gold.

12. It comes to the high, the low, the rich, the poor, the bound, and free, and all who faithfully & honestly seek shall find the truth though covered with the superstitious dogmas of the past or the counterfeit of the present.

13. It teaches we must not deify any man, idolize any book or establish any creed which will in any way prevent the full expansion of the human mind.

These in the main constitute our salient or vital principles. Let us patiently labour to spread the divine philosophy throughout the globe.

It is noble, yea, grand to labour in the conflict between light and darkness, error and truth.

Labour in this cause brings its own eternal reward. It is truly riches laid up in heaven. Labour here is both prayer and worship.

"Let us then be up and doing"

With a heart for any fate,

Still achieving still pursuing

Learns to labour and to wait."

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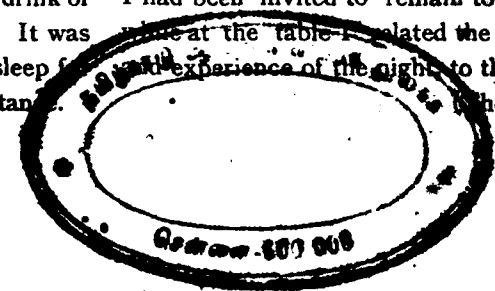
### A Strange Experience Who can explain the Lesson which it was Produced?

Some days ago, having occasion to be gone for the day, I went to the stable, took care of my horse, leaving feed and water within easy reach. I did not reach home until nearly midnight. Imagine my surprise on entering the corral to see the stable door open, and on entering to find my horse gone. Examination showed that she had slipped the rope over her head, then found her way into the corral. The man who owns the place told that day been hauling the manure out and spreading it upon his lawn. When he had finished, he thoughtlessly left the corral gate open and naturally enough the horse found its way out. I pondered a moment, then entering the house I phoned to the police station telling them my horse was gone. The sergeant replied, "No doubt some officer will pick her up before morning, put her in some stable and report the same when he comes off duty. You had better go to bed because you might hunt all night and not find her." This I did. About twenty minutes of two in the morning I was awakened by some one shaking me and, on opening my eyes, I saw two forms, one of a gentleman, the other a lady, and she was saying to me, "Get up and come with us, we will show you where your horse is." I examined myself to see if I were awake or dreaming and again the summons was repeated. I arose, dressed myself and followed the forms down stairs, out of the front door and into the street. I was then fully aware that I knew who I was walking with for I recognized the gentleman as a Spirit Guide of mine, one that had

been in the spirit world over fifty years. His presence did not really surprise me as I am somewhat accustomed to the influence of our departed friends. But when I looked at the lady it was different, for I knew full well that the one that form resembled was still in the body, yet she was just as real as was the form of the gentleman. We proceeded down the street about two blocks, crossed a street and a little patch of land, then on to another street. Soon we passed through a gate and a few steps more we were up unto the grounds surrounding a large reservoir. We were looking northward. The Spirit gentleman stretched forth his hand at the same time turning westward until he pointed south on the street from which we had just come. Instantly I saw a colored man coming toward us leading a cow. The Spirit said, "Let him go and speak to the man coming yonder." We went down into the street, met the man and the Spirit said, "Have you seen anything of a stray horse with a blanket on?" He replied that he had not and instantly we heard the neigh of a horse. Looking up, I saw just across the street and on a vacant lot, my horse coming toward us. The Spirit said, "There is your horse." I thanked the colored man and we three started toward the horse, when behold, as if by magic, the horse disappeared. The Spirit then said, "Never mind, let us go home, you will find your horse here in the morning." In a few moments we were back to the house and as I ascended the steps the Spirits in turn said, "Goodnight, go to bed and get your rest." Entering the house I got a drink of water, went up stairs and to bed. It was some time before I could get to sleep thinking over the strange circumstances.

I awoke with a start, it was well after daylight. Quickly the experiences of the night flashed before me. Dressing, I immediately went to the phone and made inquiry from the police officer again regarding the horse and was informed that no report of the find had been turned in. Going to the barn I took the halter, went out to the street and traversed exactly the same route I had in the early hours of the morning with my visitors. Arriving at the top of the reservoir I involuntarily turned to the westward and, looking south, imagine my surprise to actually see a colored man coming along the street leading in a cow. I immediately went to meet him and asked him if he had seen anything of a stray horse. He replied, "No, Sir." At the same instant I heard the neigh of a horse and looking up I saw in a almost the identical spot as the night before my horse. I thanked the colored man, walked over to where my horse was, put the rope about her neck and lead her home.

My wife being away from home, I prepared my breakfast, performed my usual Sunday morning duties, hitched the horse to the buggy, made two or three important calls, then went to the home of the young lady whom I had to vividly seen in the early morning, determined to ascertain if the night had brought to her any unusual restlessness or strange dream. In answer to my question she replied, "Nothing in particular, only that I dreamed a great deal during the night." I asked if she could recall any of her dreams and she said, "only the one relating to my sister." I had been invited to remain to dinner, so while at the table I related the visitation and the experience of the night to the family. (The Reason).



### The Tale of the Human Face.

THE FOLLOWING LECTURE WAS DELIVERED BY MONS. W. DE KERLOR AT THE INTERNATIONAL CLUB, AND ILLUSTRATES THE LEARNED VIVACITY OF THIS WELL-KNOWN FRENCH EXPONENT OF OCCULT ARTS.

Every face tells its own tale. The eyes, the wrinkles, the mouth, the nose, chin, cheeks, the ears, the forehead, the lines on the forehead, and other signs are like so many sentences which build up the tale of the human life.

The tale will be beautiful, noble and spiritual if the physiognomy breathe of calm, repose, control and spirituality. It will be a romance of love if the eyes and the mouth, the lips and attending lines bespeak of a nature luscious, voluptuous, caressing, tender, sentimental. On the other hand, it is the romance of bestial self-indulgence if these be in appearance gluttonous, sensual, when the lips are fleshy and red, when the chin droops and the cheeks mingle with the neck and throat, as if forming a whole combination, the whole being accompanied by a violet red complexion. The signs of vice as well as the signs of purity are unerringly shown up by the imprints and ravages of time upon the face.

Has not the Ancient Philosopher said, "the eyes are the windows of the soul;" and indeed it is so! The liar has shifty eyes; the thief or the demoniac has green eyes. The weak-minded, weak-willed, has a narrow space between his eyes. Then there is the hypnotic, magnetic eye. The cruel eye droops by the outward corner of the eyelid. It is especially so if it assumes the expression of the

eagle eye. The big, large watery eyes full of sensitiveness, sentiment and affectionate love, when it does not mean extravagance. The foxy eye is small, oblique, slanting upward. The fiery, passionate eye of the Southern Latin is dark, with long eyelashes, and will alternately become the barometer of sadness and exuberant joy. The calculating eye of the Northern Anglo-Saxon is blue and steely grey. Deepness of thought is shown by a prominent eyebrow. Should the eyebrow be arched, then it speaks of color, love of comfort, the drama and art. Does it affect a "V" shape? the tale is one of violent temper, and devilish inclinations. Is the eyebrow long, straight, then ending downward towards the temple? Then the tale is one of farsightedness, prudence, calculation, selfcontrol, and gives love of form and appreciation of the beautiful. Thick eyebrows incline to wit and humour, impetuosity, and reckless energy, withal a sublimely paternal spirit. Eyebrows meeting each other on the bridge of the nose incline to jealousy, love of change and variety. It is frequently a sign, too, of bad temper.

Then there is the nose. There are many varieties of these, the aggressive, the impudent, the reserved, the argumentative, the thick headed, the despondent, and many others. Wellington and Lord Napier had aggressive and farseeing noses, while Napoleon had his genius located in the width and height of his forehead. The Emperor Peter of Russia, surnamed "the cruel," had a "camard," nose, that is broad at the base, dilated, tilting upwards, sideways, and curving inwards. The diplomatic nose has a thin, straight, slightly hooked ridge, and is a pointed nose. The

"is a big, fat, red, coarse-skinned nose. It wallows in fifth, drink and sensual grossness. But there are exceptions, of course.

Ears are not to be neglected in judging character from physiognomical expression. The thin and parched looking ears shows lack of vitality and general stamina, also narrow-mindedness. The miser's ear hardly possesses a lobe at all. The luxury-loving, lazy Turk, on the contrary possesses a fat, red colored lobe and ear. When at school, were you never struck by the fact that the "dunce" of the class had large, "cabbage-leaf" ears? The greatest among statesmen have uniformly well-developed ears and well-detached lobes, projecting slightly outward. But there is something quite uncanny about the influence of those people whose ears are like those of "Tom cats, living out all night on the tiles," this particular ear being devoid of the ear's upper ridge, as if it were either flattened or bitten off!!!!

From the wrinkles about the eyes you can always detect the gambler, the schemer, the "gay dog about town," or the chaste and pure, the healthy and the suffering. These signs can best be made understood by illustrations.

What about chins, do you say? Is there not a whole philosophy in chins? Indeed there is! The pointed chin, the broad, the dimpled, the receding, combined with a straight, broad or long jaw, will show you if the individual is capable of sustained energy, trustworthiness, pure and lasting love, or utter idiocy.

Now we come to the forehead and the lines thereon. The lunatic's forehead is

made up of cross and broken lines. The wise man and the thinker have many straight, unbroken lines travelling right across the forehead. The worried person has a multitude of tiny capillary lines going in all directions. Are you crossed in love or unhappily married? You will soon develop two lines between your eyebrows and, according to the intensity of your disappointment, these lines will be more or less broken up. Those who never think at all are devoid of lines. As to the shape, size, development of the forehead itself, although coming prominently into the science of physiognomy, its study really belongs to phrenology. You must always pay minute attention to temperament, then to organic quality, for a large forehead of a big head is not always a sign of genius. True, a genius is possessor of a mighty forehead, but then he has QUALITY as well as QUANTITY. Spiritual thinkers have high foreheads. Material thinkers have broad, not high foreheads. Chemists, engineers, cab-drivers or sporting men have comparatively small foreheads, usually broader than high, more developed at the base of the forehead, just above the eyebrows. The inventor, composer, whether musician, painter, sculptor, or mechanical like Edison, possess great width just above the temples and above the ears. A sloping forehead often indicates timidity, lack of confidence and knowledge. Idiotic or microcephalic foreheads are, as the name indicate, incapable of development.

It is impossible to lay down general rules when examining a face or head. You must take into consideration the organic quality, the "tout ensemble," the moral stamina, comparative and proportional sizes, developments and

accentuations of the lines, angles and dispositive proportions of the eyes, ears, nose, chin, cheeks, &c.

Never judge a character from one organ

### Materializations.

I am not a philosopher, scientist or scholar, still I have been blessed with a sharp eye, keen ear, and sensitive touch; therefore feel myself as competent to judge of matters coming under these three senses as though I was graduated from the first college in the land.

Much has been said about demonstrating Spiritualism or that phase of it that treats of communication between this and another world. This has not been done, neither indeed can it be. We take the philosopher, the scientist, the man of letters to the grave of the dear one, and sobs and tears beg of them to demonstrate to us that the loved one still lives. They gaze upon that same impenetrable wall which no mortal eye has ever penetrated, and can give no comfort.

But the dear ones have been able to penetrate this wall and found it only a thin curtain that under proper condition can be lifted by them; and we are given the most conclusive evidence that they still live. This they do in various ways. But the grandest, most convincing and soul cheering is materialization,—a fact I have taken much time to investigate, and feel I know whereof I speak. Notwithstanding I had heard and seen enough to satisfy the most skeptical, still there were times when I would doubt, until I saw the soul-cheering manifestations of materialization. And right here as an honest man, I will give one of the many experiences I have had along this line.

It was in the City of Boston among

only. Think well, when you look at your neighbour, before you stick a label on his face!

entire strangers, my dear old mother came to me, not covered by that cheese cloth we have heard so much about, but in a long night-dress and cap such as she wore during her last illness. And looking precisely as she did the last time I saw her in earth life, she came some fifteen feet from the cabinet to meet me.

I asked who it was. She grasped me by the hand, exclaiming, "You dear blessed boy, don't you know your own mother?" She then patted my arm in the most affectionate manner, and placing her hand on my head said, "Dear boy, how glad I am that you have given me a chance to come to you. But I am growing weak and must go, but May is here and will come to you. Good night."

She disappeared before reaching the cabinet.

May, spoken of, was a cousin who had come to me several times before in a materialized form. It was nearly an hour before she appeared.

I have given this manifestation precisely as it occurred, and for the reason that if it was my own mother whose every look, tone and motion was so indelibly stamped on memory's page it was impossible to be mistaken.

And I will say, in all my investigation, I have never seen them uncanny but on the other hand they appeared very natural and very much alive and active. And as to their dress, I think there was much variety as among the same number of mortals.

But this I will say, I have seen some of the most beautifully dressed forms I ever beheld. (The Progressive Thinker).

### The Supernatural Explained By The Physical

By J. D. L.

The theory that ghostly apparitions, telepathy, and many other supernatural phenomena are connected in some obscure way with electricity and magnetism is no new one. Many of those who have carefully investigated these phenomena have arrived at this conclusion. Cases have been known where ghosts have been laid by the application of magnetic methods. Animal magnetism, hypnotism, somnambulism, clairvoyance and telepathy are all links in a magnetic chain, and the connection might be further extended. Dr. J. Kerner in his *MAGIKON*, one of the best collections of authentic ghost stories, is decidedly of the opinion that animal magnetism lies at the bottom of these phenomena, and a similar conclusion is arrived at by Mrs. Crowe, whose *NIGHT SIDE OF NATURE* is one of the most interesting compilations of these manifestations.

The belief in the psychic influence of terrestrial magnetism finds support in the fact that many sensitive persons assert that they can sleep more soundly when their head is turned towards the north; hypnotic healers also find that many of their subjects are more amenable to treatment when they are made to recline in the same position.

The recent development of wireless telegraphy has brought to light many new and interesting facts in this connection. A ship's wireless apparatus, that during the day time will have a radius of, say, two hundred miles only, will be able to send and receive three

times that distance at night. Why this should be so does not seem to be known exactly, but it is supposed to be due to the increased amount of electricity in the air. It is not to be explained by the comparative silence which reigns during the night, for the increased facility is noticeable in sending off messages as well as in receiving them; the range of action is extended.

Why is it that ghosts generally choose the time-hallowed hour of midnight for their appearance? Is it because the magnetic force is at its maximum at that hour when the sun is at the nadir, and can then be projected to a greater distance? The choice of the midnight hour must have some reason; is this the natural explanation?

To come back to wireless telegraphy. The report was circulated in the papers some time ago of mysterious messages received at one of the Morconi stations. Regularly, at midnight, the letter S would be flashed across space from some unknown source and be registered on the receiving apparatus. Who was the mysterious sender, and why did he regularly choose the ghostly hour for his messages? If force can be transmitted through space by electric wireless agency (and the feat has already been accomplished and seems capable of greater development), we seem to be in a fair way to receive more light regarding these so-called supernatural manifestations.

There are some curious and little known facts in connection with terrestrial magnetism which deserve to be recorded here. During notable displays of the Aurora Borealis in northern regions, the telegraph wires have been affected, though in a

different manner from the disturbance caused by a thunderstorm. It is a curious fact that this action was most felt by those lines which ran from north to south, thus proving that the influence was that of terrestrial magnetism.

It is possible to magnetize a bar of iron, such as a poker, by holding it in the magnetic meridian and striking it with a mallet so as to make it vibrate. Bars of steel are also endowed with magnetism if they are brought to a red heat, and allowed to cool while lying north and south, but no such action occurs if their position be east and west during the cooling process. All this proves that terrestrial magnetism as a force is much more general and powerful than is usually supposed. Taking into account the connection known to exist between terrestrial and animal magnetism, may not this go far to explain the reason why ghosts make their appearance at midnight, or at least why they choose that hour in preference to any other?

It has also been reported that supernatural manifestations are most noticeable during nocturnal thunderstorms. If so, it can only be explained by the electric disturbances which accompany these cataclysms. The writer has heard of many such cases during a residence in South America. For example, soldiers stationed at a certain fort were afraid to go on sentry duty at night during thunderstorms, as they asserted they saw fearful apparitions. A battle had taken place in the neighbourhood many years before, and the fort had the reputation of being haunted. These ghostly visitors were also seen at other times, but were more certainly and fearfully present

during nocturnal thunderstorms.

Another superstition which is very widespread in some parts of South America is that moving lights are often to be observed hovering over spots where treasure has been buried, and that such manifestations are most visible during a thunderstorm. During the five years' war which the small republic of Paraguay waged against the combined forces of Argentina, Brazil and Uruguay, Lopez, the dictator of Paraguay, had to take flight and maintain a guerilla warfare in the woods for at least two years. During this period large sums of gold and silver are known to have been buried in remote spots by Lopez and his principal followers. Every now and then one of these "catches" is unearthed by some lucky finder, the original owner having been killed in the war or lost track of his treasure.

Many of these treasure-finders are said to have been guided by lights which they saw hovering above the pile. But is this mere superstition? Modern science has invented the electric ore-finder, and that flashes of light may be seen over buried masses of gold seems to have about it nothing of the supernatural. Lady Broome, in her work, COLONIAL MEMORIES, states, "The streets of Maritzburg used to be mended or hardened with a sort of ironstone which abounds in the district, and in one of these daily thunderstorms, it was not uncommon to see the electricity rising up as it were from the ground to meet the descending fluid." If iron is a good conductor of electricity, so is gold, and the fact of flashes of light playing over the buried treasure may have nothing more of the supernatural

### Success Aphorisms.

Never try to "get even" with anyone who has wronged you.

Feel you can succeed, then speak and act accordingly.

Incompetence is a vice and curse with justification.

Competence is a blessing and lofty virtue justifying itself.

The weight of trouble is increased by thinking how heavy it is.

Fall in love with your work if you've not yet done so.

Honour reaches out towards talents that are improved.

Never do what you feel like doing whilst angry or disgusted.

Most worrying is over things that never happen.

Over anxiety halves the mind's power and ability.

We grow like the things we think of most—good or evil.

To possess wealth is not ignoble unless it possess you.

Hold money TOO TIGHTLY, and the less of it you will have.

Self-control with one talent is better than self-indulgence with ten.

You can accumulate mental riches by an enquiring mind.

A handful of commonsense is worth a roomful of learning.

To be admired, be in reality what you love to be thought.

Little daily kindness are better than a yearly big one. (Selected).

See the story of the discovery of the

Lady Broome's work, COLONIAL MEMORIES.

What is the cause of this superstition? It is the same as the perfectly natural will at some later date be explained by a much simpler and more natural cause than that suggested by Lady Broome?

These statements are mere outlines of a theory, but they are capable of amplification, and in any case they afford food for reflection.

(The Occult Review).

—O—

### The Pope a Clairvoyant.

We clip the following from the Chicago Record-Herald:

"After an afternoon sleep it was discovered that the pontiff looked bright and happy. Although he was advised not to talk, he insisted on explaining how he had just awakened from a most wonderful dream. He seemed, he said, to have returned to his beloved Venice and thought he was in his patriarchal gondola on the Grand Canal.

"Everything was blazing with sunlight, when suddenly above St. Mark's the sky opened and he saw a vision of his dead sister, Rosa, who descending toward him, took his hand, saying:

"The moment has not yet come for you to join me. Your work is not yet finished."

And yet in several states of the United States, laws are being passed to prevent the exercise of clairvoyant sight.

Thousands upon thousands of cases are on record that some people are endowed with this gift of clairvoyance. It is the same today as it was in the days the Bible speaks of.

(The Progressive Thinker).

—O—

## MUSINGS

BY THE EDITOR.

Health is the first essential to attain success. Quiet your nerves and muscles. Assert your power. Be free from ill-health, untouched by pain, worry or weakness. This you can do if you properly control your own mind and body.

Love is the remedy to those who are hopelessly given up to HATE. Transmit always vibrations of love to those who happen to hate you. By this you not only reform the individual from sinking into misery but also enable him unconsciously respond to you in time.

Become one in Thought, Word and Feeling with the Universal Mind, and all individuals of the world will naturally be attracted to you. Wise sages of yore did so.

When WORRY thoughts threaten to take possession of you proceed at once to combat them, with the following Mental affirmations. "I am cheerful and Happy." Think there is no devil, no hell, no evil, except as you create them mentally by your own fears. The power of self-control is within you. Exercise it trusting yourself and God, and all will be right.

It is optimistic Hope, sweet hope that cheers the way of a weary pilgrim through life. God, the all-powerful Spirit through His chosen prophets, seers, poets and thinkers has always supplied those weary pilgrims with vibrations of sweet Hope to alleviate the sorrows and sufferings. And Goldsmith has observed thus:—

"Hope like the glimmering taper's light,  
Adorns and cheers the way;  
And still, as darker grows the night,  
Emits a brighter ray."

In menticulture or brain-building, every day look with all intentness upon your model—your ideal. The very first thing in the morning and the very last thing during night should be daily given to the act of idealizing your whole desire-nature. If you thus proceed visualizing your desired ideal, in due course, you will naturally develop and absorb that quality.

"Deep in the heart there is a secret room,  
All unsuspected by the worldly wise,  
Where one may entertain, if 'tis his will,  
A guest divine from the celestial skies,  
Tho door into this room is locked and barred,  
The key is found through righteousness and prayer,  
When all is calm without, an holy one  
Will meet thee in the sacred stillness there."

Here is a beautiful thought from the Upanishads:—There is no virtue higher than Truth, there is no vice baser than falsehood, there is no knowledge greater than Truth. Truth therefore, and truth alone, all must follow.

Give to your enemy forgiveness. Give to your opponent toleration. Give to your friends your heart. Give to your child a good example. Give to your parents deference. Give to everybody sunshine and good cheer.

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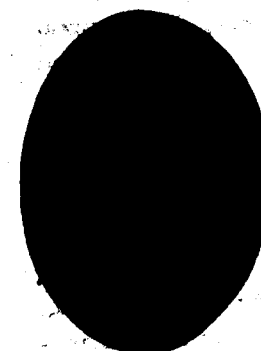
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## Phrenological Character Delineation.

James M. Peebles, M. D., M. A., Ph. D., &c.  
Physician, Author, Lecturer, Traveller.

By J. MILLOT Severn, F. B. P. S., F. I. A. S., Phrenologist, BRIGHTON, England.



Dr. Peebles.

immediately on his arrival in London from America.

Dr. Peebles possesses a distinctive personality and is a remarkable man

Just now Dr. J. M. Peebles, the world's foremost Spiritualist, in his 92nd year, is visiting Europe. Having had interesting correspondence with this veteran exponent of Spiritualistic teaching, I secured a personal interview with him almost

from many standpoints; hence I would like to preface my phrenological estimate of him by a few biographical notes. He has an easy claim to the title of G. O. M. of Spiritualism, and his reputation as a Spiritualist and psychic researcher is international. I have a keen interest in old people and he is as grand an old man as ever I saw. I have seen many an older man at fifty. When referring to his great age he speaks of his being "91 years young." There is nothing of tottering age or senile decay about him. He is fresh and smart, a man of fine physique,

standing six feet in height, broad shouldered; well-knit, wiry and durable of constitution, straight as a line, and as healthy and upright in mind as he is in body.

His healthy constitution and fine physique speak much for the adoption of the vegetarian diet, and the abstemious and simple life. Professor E. Whipple, who knew him fifty years ago speaks of him as then being "tall and very slender and far from robust". For sixty years Dr. Peebles has eaten no animal flesh, fish or fowl; nor does he eat pickles, condiments, old cheese or hot cakes; nor use coffee, wine, liquor, nor tobacco. "All these things", he says, "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". Writing to me from Los Angeles, California, in December last, he said, "I shall be 91 on the 23rd day of this coming March, am healthy, strong and vigorous, and could never do more literary work than at present, and I am corresponding with 31 different journals in this country and foreign lands; am lecturing Sundays and sometimes week-day evenings. Growing old is a very unwise habit". He is now undertaking another tour to Europe and hopes to attend the International Spiritualists' Congress which is being held at Geneva this Whitsuntide and on his return engage in a lecturing campaign in London and the large cities of England, Scotland and Wales, returning

to America about Midsummer. It needs some enthusiasm and grit to undertake to do all this at "91 years young".

Dr. Peebles possesses a large, powerful and distinctively formed head; 23 inches in circumference, and decidedly long narrow and high; the distance from front to back being 8 inches; width in the regions of the executive organs, 6 inches. It is only occasionally that one measures a head so long. The frontal lobes of the brain shown in the length and space from the opening of the ears to the root of the nose indicate a remarkably well-developed and practical type of intellect. He has a very high head, and the middle line from the root of the nose upwards and over the top-head is particularly well-defined, indicating large moral organs and great intellectual aptitude; and there is a sufficiency of width of head to give him considerable executive-ness, powers of endurance, self-possession and control over his feelings.

His large perceptive faculties, giving prominence to the brows, indicate that he is a keen and practical observer, fond of knowledge and facts; is a natural teacher; particularly apt in acquiring and in imparting and demonstrating what he knows. He possesses a very active seeking mind, likes to get to the bottom of matters which interest him; is fact-gathering and scientific in his method of investigating subjects; critical in judgment; apt in comparing and analysing, and logical in his conclusions. He possesses keen reasoning powers, is thoughtful, reflective and philosophic, aptly turned his knowledge to useful account, and can plan a head and organise well. He is intuitive—much knowledge and

understanding comes to him by this means—though he is one who will desire to bring everything to the test of practical experience. He is naturally researchful and resourceful, eager for knowledge and to make his knowledge known and understood; and he has a remarkably good memory.

He possesses a high moral brain, and the height of his head at the crown indicates the development of strong prompting qualities which make for progress and achievement. He is a man of aim and purpose and untiring zeal and energy. He seldom or never falters but goes on and on achieving. He possesses great tenacity of mind, and righteous indignation at wrong-doing; always keeping his goal in view and when reached setting it further away. These tenacious qualities, with a keen realisation of life's purposes, have doubtless much to do with his longevity. He desires to excel and to do something worthy of himself; is ambitious, aspiring, progressive, appreciative, of other's good opinions, yet pursues his course whether he meets with approval or not, and is all the more determined when oppositions come in his way. He possesses dignity of character, manliness and love of independence, and confidence in what he knows and understands. Firmness and conscientiousness are among his largest faculties, giving him great will-power, persistency of purpose, dogged determination, perseverance and adherence to principle. He can adapt himself to change and variety, and is apt to hitch on to a big programme, though when once he makes up his mind to accomplish anything in particular, it is not an easy matter to turn him from

his decisions. Though cautious and circumspect, he is decidedly open-minded, and frank and sincere. He can not tolerate anything that savours of being underhand. He is exceedingly conscientious and is willing to stand on the merits of the principles he advocates, or fall.

He is benevolent, sympathetic and good-natured, spiritual-minded and reverential, but he lacks acquisitiveness in its purely business aspects. What he can get out of a thing is no stimulus to him compared with doing what he feels is right and his duty. In his zealous advocacy of what he conceives to be the truth, and he may give the impression of being an exceedingly severe opponent, but he is really a great lover of peace, and more persistently tenacious than combative. His philosophy and his religion are of the optimistic kind, and he feels sure and certain of his teachings. Hope is one of his largest faculties, and though tempered with reason, practical judgment and intelligence, he is an optimist—enthusiastic, hopeful, and heartens and encourages always.

His large Ideality endows him with a fair share of imagination and creative capacity, and much love of refinement and perfection, though he takes practical views; and his large language combined with Ideality, Sublimity and Spirituality, gives him lucidity of thought and ability, for both verbal and literary expression. He is particularly adapted to be an author, writer, public speaker and teacher, and for literary and scientific investigation and research.

Having large Locality and love of knowledge and experience, he will greatly

like travelling, though he also possesses well-developed domestic and social affections, is very warm-hearted, home-loving, friendly, affectionate and particularly fond of children.

Dr. Peebles is a persistently determined, persevering, hard-working man, an accomplished scholar and physician, a convincing author and lecturer, and thoroughly in earnest in all he does. In addition to an incalculable amount of journalistic work he has already written some forty books and pamphlets, and he writes from an experience that few have been privileged to gain. He has been a public platform speaker for over seventy-five years; and with pen and voice he has advocated nearly every kind of uplifting reform. He has had 27 public debates, and in these he is at the height of his enjoyment. He is particularly successful in public debates with orthodox preachers. Whenever logic would not win a point, his wonderful display of irony, sarcasm and scathing criticism would carry him through; and although he has proved himself to be a fearless and determined, even bitter opponent in respect to doctrines or statements of principles, his large Benevolence disposes him to be of a most forgiving nature, and he is always the first to extend the warm hand of fellowship and respect for the opinions of his adversary. He has been peace commissioner, and United States Consul to Asiatic Turkey, and in his advocacy of truth he has crossed the American Continent probably 150 times; the Atlantic Ocean, 20 times; has travelled round the world five times, and has associated with many of the most notable personages of his time. He is

a living demonstration of the power of his teachings; and he, himself, is still possessing an abundance of physical and mental vigour and feeling, and a capacity for longevity.

While interviewing Dr. Peebles, I was also struck with the intellectuality of his spiritually adopted son and assistant worker, Mr. Robert Peebles Sudall. Although not possessing a large head, the circumference around the perceptive is 21½ inches—he has a very refined, spiritual and intelligent mind, a highly susceptible, psychic and intuitive nature. Mr. Sudall is a promising young man. He has marked literary gifts, is earnest, conscientious and thorough. The Spiritualistic, occult and religious circles should, in future benefit, by his ability and devotion to Dr. Peebles' teachings, and much.

The Geneva Congress have elected Dr. Peebles President of Honour to the International Congress of Spiritualists.

#### Health Affirmation

BY HENRY HARRISON BROWN F. I. A. Sc.

I HAVE POWER OVER MY OWN LIFE! I HOLD NO PERSON, OR CONDITION, OR CIRCUMSTANCE, RESPONSIBLE FOR MY ILLNESS. In this Affirmation of responsibility lies your cure. This thought from Horatio Dresser will help you. "My mode of life makes my disease. When a healer explains this to me, he does me a lasting service. If he does not, his work will cease when my enthusiasm ceases. I alone can change my life; no one, no healer, can do it for me. I know through living and suffering that it can only be changed bit by bit by gradual evolution." Accept the healer's help that you may learn to help yourself. In faith in your own power over your life, affirm your power until you are healed.

## Department of Phrenology

Conducted by

PROF. J. MILLOT SEVERN, F. B. P. S., F. I. A. Sc.,  
Past-President of the British Phrenological Society, Incorporated, London.

### Large Friendship.

FRIENDSHIP is a grand quality when not in excess. There are few attributes of the human mind which are more beautiful. When friendship is powerful, it seems to stimulate every other good quality in the possessor, and bring them into activity in a manner which will benefit their friends. Friendship is so necessary to man's success, and the well-being of nations, that it would seem a crime almost to speak against it, or discourage its cultivation. What is more beautiful to behold than the tender feelings, thought and consideration manifested by one true friend towards another; perhaps a mother's love and devotion alone can excel it in unselfishness, beauty and sincerity; and there is, perhaps, no pang that is more poignant and severe than ingratitude, or indifference on the part of those we esteem as friends. Throughout all ages, the bond of friendship has been regarded with sacred interest. What splendid examples we have of true, sincere, and devoted friendship in the attachment of Ruth to Naomi; and of Jonathan, who was so knit to David, that he loved him as his own soul.

"Love thy neighbor as thyself" was a Divine command, and, if strictly followed out, what a joyous and happy

world would this be. If the true spirit of friendship prevailed amongst all nations, the lion might lie down with the lamb, and swords be beaten into plough-shares, indeed, for peace would then reign on the earth.

Friendship, when combined with Benevolence, is a grand quality. He has a poor, paltry spirit who disdainfully turns his head from his less fortunate fellows, not that it would be either discreet or consistent to form a close friendship with everyone we meet, but we cannot afford to treat coldly and indifferently, not to say haughtily, harshly, or insultingly, the meanest individual who comes in our path.

A good degree of friendship is a great advantage in almost all kinds of business. A person may often double and treble his business who is capable of showing a hearty, generous, friendly spirit towards his customers. There are few who care to be served in an off-hand, indifferent, unsociable manner; and, really, few people who have businesses to make and maintain, can afford to treat their customers with indifference. One wants a thing badly who goes a second time to be served by a grumpish, unsociable person. A great deal of the

success of business people depends on the possessing large Friendship, and by this I do not mean Suavity, though that is also a very helpful quality.

A cold indifferent, unsocial nature nobody likes; and since man is a social being, dependent more or less on his fellows; and the progress, enlightenment, and advancement of civilization depends so much on our association one with another, there is need—it even becomes a duty—that every one should cultivate a good amount of Friendship. The line should be drawn, however between cultivating sufficient and having too much.

When friendship is too large, it sometimes leads to calamitous results. There are few qualities which are more capable of leading people astray and ruining them; but the fault does not lie so much in possessing large Friendship as in allowing it to be lavished upon the unworthy. Two persons having Friendship equally strong, would hardly be likely to take advantage of one another. It is when Friendship is very large, and is allowed

to run its course unguarded, or when acting with large Approbativeness and Amativeness, deficient Caution, and Intuition, practical judgment, of men, and general experience that it becomes a snare, and is detrimental. Persons with large Friendship and Approbativeness, are easily led by flattery; and once Friendship has been the ruin of some splendid characters. It causes its possessors to seek company simply for the sake of it; whereby their time is wasted, and they become natural and continuous prey to the dishonest, tricky, and unscrupulous.

Persons, in whom Friendship is too large, and especially young people, should be careful in selecting friends. Such should engage in some permanent, useful work which will keep them out of promiscuous company, and not allow themselves to be influenced so much by others; trust people less, and be guarded against the persuasions and influences which seeming friends and unscrupulous persons are apt to exercise over them.

### The Pattern of Life

BY MABEL GIFFORD SHINE, Route 1, Richmond, Va. U. S. A.

There is a pattern for each human life; a beautiful pattern. Every thing connected with each life is contributing its part to the pattern; everything is provided for, everything over-ruled for the development of this pattern. If this were not so, if all was chance, the world would be chaos. If law was all, life still would be chaos, for violation of law would be fatal to the individual; irrepairable.

Stand beside a loom; how large it is; how complicated, every part has its own individual use, and its contribution toward the use of the loom as a whole—to weave beautiful patterns. The Loom is law and order. But it is a dead thing; it must have life; life is power. But if that were all it would still be useless; it would move, but it would go wild, and soon get out of order and destroy itself. It must be first provided, and

then over-ruled. And then it must have something to loom or its going on forever would be of no account. And the work, the material that is supplied, provided, must be over-ruled in order to weave the beautiful patterns. The loom cannot weave patterns; it is the Over-ruler that does that. The Over-ruler uses the loom and the power, and the material to weave the patterns he has planned.

The Loom is life; universal life; and the patterns are individual lives. There is no limit to the patterns that may be woven.

The Over-ruler sees the pattern growing; if a strand breaks, if anything goes wrong, He readjusts it; the pattern keeps on growing.

We do not see the pattern; we see the under side, and that is only a blurry mass of colors. Some of us learn to see a little with the inner eye, the third eye; and we catch glimpses of the pattern the Over-ruler is weaving with our life or the lives of others. Then we sigh no more; we are joyful. The little we see reveals to us the fact that the pattern is going on and cannot fail.

We are all over-rulers of our own lives, but we see only a bit of the pattern, and perhaps not that; we dream of what we wish our lives to be and try to weave that; so far as we weave rightly all goes harmoniously, but when we weave wrongly, there is trouble; the Over-ruler sets us right, and it is painful, for we are not succeeding in doing what we are trying to do; things go right in one way and wrong in another, or they go wrong altogether; my be we accomplish our great desire; then come disasters swooping down upon us from other directions.

One desires to accumulate a fortune; he weaves it out of the necessities of the poor; he weaves it of their pains, tears and curses. He succeeds. But he cannot enjoy his wealth; he has lost his health; his life is torment; or he is wretched in his family; or he lives in fear of his life from those he has robbed; or of others who are doing what he is doing, and may out-do him; he fears his riches will take wings and fly away; or he spends his fortune lavishly, but can find no happiness in it; it is painful even to extract pleasure out of it.

Perhaps it is power, perhaps fame, perhaps art, or literature, or a profession, or business or trade, or simply a good position. May be it is houses and lands, or furniture, or jewels and fine clothing, or horses or society. May be it is church work or reforms; may be it is farming or horticulture, or may be its raising babies. May be it is just making yourself beautiful; may be its making yourself lovable; may be its making yourself wise. Whatever you undertake, there is a right and a wrong way, a right and a wrong motive. If your motive is wrong, your weaving is sure to be mostly wrong, and there is no end of trouble. If the motive is right, there is more or less of wrong weaving from lack of knowledge. If you seek only worldly knowledge you are sure to make many mistakes. If you seek higher knowledge of other humans, either in this plane or another, you will suffer from their mistakes. The surest and highest knowledge you can get is from the Over-ruler, who is Wisdom itself. He will give you the highest you are able to receive. By this method

your weaving will be the freest possible from mistakes. And whatever comes that is unpleasant or painful, you will understand; you will spend no time repining, but will wait and watch, and note the leading, and follow it, and you will soon see the meaning of it. You will see what needed correction, and you will see the better way.

What a sad thing we make of life we hang dead burdens of the Past around our necks and spend our years dragging them along with us; we refuse to throw them off; we refuse to bury them. If any of them drop off unnoticed at any time, and get covered by the sands of oblivion, we suddenly remember, and go back and dig them up and carry them along again.

Then we are so busy sighing over what we have not in the Present, that we cannot see what we have. And we look fearfully into the Future and conjure up fearsome things; and we live these things over and over, hundreds of

times, in our minds. Many of these fears never materialize, and many others never would if we had not belied them so persistently. And some things that are coming would come happily if we did not fill them full of pains and fears.

To trust all to the Over-ruler and be guided by Him—that is the simplest way. But if we must know, understand, see—then we must seek the inner sight, so that we may view the pattern from the upper side.

There we shall learn one great truth—that any weaving that sacrifices any other human being is the "unpardonable sin;" unpardonable so long as it goes on. And its harvest is death; death to our peace, our happiness, our faith; and blinds us to right knowing. You have not found the right way to weave until you can weave with benefit to others as well as yourself. Wait for that way to appear. It will never fail, if you seek and wait.

—O—

### Psychometry

BY DR. GEORGE W. CAREY, F. I. A. SC., Los Angeles, California, U. S. A.

[Special to Self-Culture].

The word psychometry was coined by the noted scientist, Joseph Rodes Buchanan. It is derived from PSYCHO, the Greek for soul, and MITRON, METER, to measure. Therefore the word psychometry means literally "soul measurement".

The contention that psychometry is a science and therefore worthy of recognition, is sustained by two indisputable facts. First, chemists all agree that there

is but one substance in the universe, which in different degrees of fineness, attenuation or rates of motion, causes all appearances, all forms, all that we see, hear, feel, smell, or in any way sense, thus corroborating Herbert Spencer's statement that "all things proceed from ONE universal energy."

Second fact: Every person who is at all sensitive to impressions is more or

less affected by the influence, the aura, of clothing, of works of art, or any product of man's hand, as well as natural products, but more especially are they affected by reading the written or spoken words of individuals.

No theory seems better established as a fact, than the theory that the particular vibration, or degree of intensity of thought, or the particular quality of a writer or speaker, is transmitted to the reader by touching the paper on which the words are printed.

We are not yet able to tell by what subtle, wireless telegraphy, chemical affinity, or alchemical transmutation, this marvelous operation is performed; but we must recognize the fact.

Chemistry is now merging into alchemy, from which it originally sprung. Modern chemistry is but the material side or effect of alchemy. All real scientists and especially the advanced chemists agree that the universal substance in its higher rate of motion, constitutes the higher intelligence, spirit or energy.

Other or lower rates of activity manifest in the gases, water, vegetable, wood, stone, etc., etc.

Thus, ice is crystallized or frozen water, while water is itself a product of rates of motion called oxygen and hydrogen—two of hydrogen to one of oxygen.

But water disappears when the two gases are set free or separated.

The new chemistry has discovered the truth that all gases, all so-called elements, can be split, chemically, and resolved into the unknown and unnamable Absolute.

The spiritual scientist does not recognize law as a separate agent from himself, but being "led by the spirit" he

fully realizes that he is himself a phase of the law in operation.

By thus recognizing the universal co-operation of the attributes or thoughts through which the great DYNAMIS operates or proceeds, you, a soul, one of the thoughts or words (expressions) are enabled to free yourself from the seeming environments of matter and thus realize your dominion over all you have been an agent in creating.

And you have assisted in creating—manifesting—all that is.

Being a thought, an out breathing of universal spirit, you are co-eternal with it. The substance everywhere, omnipresent, was of course never created. Psychometry simply recognizes souls' own formations and interprets them.

These thought-vibrations are materialized, analyzed, understood and described as a painter explains the effects, lights and shades of his pictures, or a mechanic the results of his handiwork.

In material concept we do not realize the extent of our wisdom. When we awaken to soul, or spirit—consciousness or knowledge that we are souls that have bodies or temples and not bodies that have souls—we see the object or reason of all symbols or manifestations, i. e., created, formed things, and we spell the words again and this is called Psychometry.

With a full understanding of the Oneness of life, and that all life is but a phase of Eternal Life, comes the power to Psychometrize. If we can cognize the great truth that the products of nature are likewise the results of our own intelligence, we begin to see why it is possible to read the history of a

certain article by coming touch with its vibrations.

When we wish to "read" a person by touching flowers, handkerchiefs, watch or ring that has been in contact with their person, we should remember the relation we hold to the objects and to the creative power—that it is all Knowing, All Seeing and everywhere present.

Let us make the proper distinction between reason and intuition. Intuition is knowing. Reason is only a supposition that a certain thing or theory is true. If it be demonstrated that the theory is false, the structure or argument built on the sand-formation of reason, fails. Intuition does not depend upon

reason or so-called logical deductions.

To psychometrize we should wait for "the still small voice" of intuition, and not attempt to find truth by the material roads of reason and logic.

Relax all bodily functions and thus quiet material operation and you may read so-called inert matter, as you would read printed pages. Psychometry is miracle made natural, or occultism engrafted into everyday life.

"Nothing is hidden that shall not be revealed," and humanity stands at the door of the New Day when "none shall say unto his neighbor, 'Know the Lord,' for all shall know Truth and Truth shall set them free."

—O—

## Department of 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.

### Self-Healing Affirmations

BY WALTER DE VOE, F. I. A. Sc.

#### To Treat lack of strength.

I am a SPIRIT of LIFE and VIGOUR. I live in the radiant Life of the SPIRIT. I am absorb strength and vitality all through night. I am a magnet for the earth radiance, the sun radiance, and continually draw to myself

the electric particles of the atmosphere wherewith to re-charge all the physical cells of my body with energy and strength. I am now awake to my power as an intelligent Spiritual organism, and will use my intelligence to overcome all physical and mental weakness.

#### To Treat Depression and Lack of Joy.

REPEAT THE FOLLOWING MENTAL AFFIRMATIONS:—I am a Spirit living in the radiance of Infinite Life. Every particle of my spiritual being is invigorated with the joyous life of the universe. The Joy of life that invigorates flower and bird and animal thrills through being. I feel that the universe is full of joyous activity. I feel I am alive with all the pulsations of divine bliss. The brightness and joy of the Spiritual sun-stream through my nature and dissolve away all causes for gloom. The purifying Radiance of the Mind of Wisdom cleanses me and makes me whole. I am awake to the knowledge of my unity with the light of DIVINE Intelligence and

every part of my being is now inspired with HOLY JOY.

#### To Impart More Spiritual Life and Strength of Soul:

I hold my soul above and superior to the body of flesh, and speak the word that my personal Spirit shall absorb all the strength and wisdom it needs from the mind of God.

Within my Spirit is the HOLY ESSENCE and POWER of the FATHER. My inner being is fed on the Glory-substance and sustained by the love of the Divine Spirit.

The Eternal radiance is all about me as an unceasing Benediction of POWER. I AM inbreathing the Essence of the Holy Spirit and growing in GRACE and POWER.

—O—

#### Health Through Right Thinking

By DR. ORISON SWIFT MARDEN, F. I. A. Sc.

Every day we see illustrated in all sorts of ways the power of thought upon the body.

It is absolutely impossible to maintain the integrity of the cells in the body, to keep them in a healthful condition, unless the thought is healthy and harmonious. If we keep the thought always wholesome then it can communicate only good to the cell life of the body. Every cheerful, inspiring, uplifting, encouraging thought or suggestion sends a thrill of life through the billions of cells. On the other hand, every discordant fear, or worry thought, every disease, jealous, or failure suggestion, sends its subtle poison to the remotest cells and outpictures its hideous condition in the body.

The greatest work a human being can do is to keep his entire cell life in the superbest possible condition. Then he will be absolutely normal; and when normal he will be right truthful, honest, sincere, noble.

The mind furnishes the model; the mental attitude is the pattern which is woven into the life web. Picture health as vividly as possible continually. Think of yourself as strong, Vigorous. Never allow yourself to carry a mental image of weakness. Thrust out the disease picture as you would thrust a thief out of your house. Think health, vigor, strength perpetually. If you carry an image of yourself as complete as a magnificent specimen of humanity, think of

yourself as the perfected image of your Creator, as made by Perfection hence perfect in the truth of your being, you would be amazed to see what an uplift will come into your life. You will become more robust. We cannot rise physically higher than our mental picture of ourselves. Whatever picture you carry of yourself physically, mentally, morally, that you tend to become. Act health just as an actor acts the part he impersonates, and think health vigorously; carry an ideal picture of your physical self. Refuse to see anything else but yourself in an ideal condition. Your life will soon follow your thought, pattern after your mental attitude. There are multitudes of people who are the slaves or victims of their belittling, weak, sickly pictures of themselves. No one can be robust without a healthy and vigorous image of himself perpetually in his mind.

Many people carry a sickly mental attitude. They picture weakness, poor health. They are always holding unfortunate pictures of disease, or some ill-health image. It is like one who is trying to succeed thinking in terms of failure and holding failure images in his mind. It is fatal to what one is trying to accomplish.

If you wish health think health, visualize images of health, carry in your imagination pictures of robustness, strength, physical wholeness, completeness and not the opposite.

I know people who for many years, have carried the thought that they had some incipient disease lurking within the system, inherited or contracted, which would sooner or later carry them off.

To drag through years with the settled conviction that you are not going to live long, that there is some disease gnawing at your vitals which will ultimately kill you, not only casts a gloom over yourself and those about you, but is also fatal to all efficiency.

What a terrible thing it is to go through life with such a nightmare staring one in the face! How foolish and destructive of all power, to live with the specter of death constantly by one's side!

It is the mental attitude which tends to become realized in the life, and if you carry pictures of disease, of weakness, of sickness, they will, undoubtedly be reproduced in your body.

There are many people who almost never swallow a mouthful of food without swallowing a mouthful of indigestion with it. They are always sure that things will not agree with them and, of course, this mental attitude makes the normal secretion of digestive juices impossible as they are extremely sensitive to the mental attitude.

Time and again I have known woman to eat an enormous meal at a great banquet where there were humorous speeches, plenty of laughter and lots of fun, when they were chronic dyspeptics at home and under the strictest regime by direction of their physicians, and yet they felt no ill effects from what, if they had eaten at home would have so disagreed with them that they would have suffered greatly. This was because the mind was so pleasantly occupied and diverted. The pleasant reaction from the laughter and good time kept their minds absolutely off themselves, so that their food did not enter their stomachs pre-

vented by vicious thinking. They did not, as at home, discuss at the table, articles of food which disagreed with them. They were not afraid that things would hurt them. They had no time or opportunity to think of it.

Chronic dyspeptics frequently have had similar experiences when away from home traveling, when their minds were pleasantly occupied, and they were diverted from their chronic self-dissection.

Unfortunate symptoms are perpetuated by recognizing them. If you constantly admit to yourself that you are discordant, that you are not strong, and that you have this or that weakness, you will not get rid of these conditions, for constant acknowledgment, recognition, will perpetuate the trouble.

TOO MUCH introspection is a great health-killer. Nervous people are always thinking about themselves. There seems to be an intimate connection between the nerves and the imagination—and in the mind of the nervous everything is exaggerated. Every little ache or pain is interpreted as a symptom of something worse to come. These people are always nagging themselves, blaming themselves for eating too much, for exposing themselves to draughts; worrying for fear they will not sleep, or that their food will hurt them. In other words, their eyes are always turned inward. They never see life in a sane, healthful way. They get morbid. They make mountains out of mole hills.

"If the imagination can make man sick," says a writer, "can it not make him well? If I can grow ill because I imagine myself to be so, must I not be able to preserve my health by the aid

of the same faculty?" Hold the image of what you desire to be, picture vividly in your mind, that which you long to become, and then try with all your might to realize it, to live up to it.

Ill-health is the cause of more failures and unhappiness than almost anything else, and most of the ill-health is due to wrong-thinking and unscientific, helter skelter, systemless living, a total disregard of the great health laws.

A pupil would not expect to get the right answer to a problem unless worked in accordance with mathematical laws; yet people seem to expect to be well even when they violate practically all the health laws.

Men realize that to get the best speed or work out of a horse, it must be well-groomed, regularly fed and exercised, have plenty of rest, but they seem to think that their own divine machine, so fearfully wonderful, will run with any kind of treatment, without proper lubrication, without plenty of recreation and play, without systematic habits of eating, drinking and sleeping, without healthful food systematically taken, and healthful thoughts. In other words, we all abuse this marvellously divine human mechanism, and yet we seem to expect it will always be in tune and will always be ready to express whatever we wish, to always give out joy and gladness and efficiency.

The education of the future will teach people how to transform a feeble organism into a strong one. It will teach how to give balance, poise to one-sided natures.

Swedenborg says: "Every volition and thought of man is inscribed on his

brain. Thus a man writes his life in his physique, and thus the angels discover his autobiography in his structure."

We should lay a foundation for our health just as we establish anything of importance—by studying and adopting the sanest and the most scientific methods. We should think health, talk health, hold the health ideal, just as a law student should think law, talk law, read law, live in a law atmosphere.

Health is largely a moral question. Systematic living alone will not produce it. We must establish it by right thinking, sane thinking.

It does not take a great deal of prac-

tice to be able to throw off any ordinary symptom of indisposition by holding firmly in the mind the opposite thought,—health and cheerfulness.

Every time a diseased thought, a thought inimical to your health or achievement comes to you, expel it at once. Don't stop to consider it. Drive it off and replace it by a strong, healthy, beautiful thought. If you persist in this course you will fill your mind with hosts of health thoughts, beauty thoughts, and achievement thoughts, which will make you physically and mentally vigorous, successful and happy.

(Nautilus Magazine).

### Happiness is Health.

BY HENRY HARRISON BROWN F. I. A. SC.

Choose the Affirmation that fits the occasion. Use it in place of the one you have been making. Have you been saying... "I am ill"? then say... "I am well!" Say it whenever you are tempted to say... "I am ill!" At all times when you would affirm weakness, affirm strength. When asked how you feel say... "I am better!" Keep on saying it till you feel better. The President of a divinity school told his students that they were to pray when the time came to pray whether they felt like praying or not; to keep on praying till they did feel like it; and then to continue because they felt like it. This same rule is for you. Say... "I feel better!" whether you do or not. Keep on saying it till you do feel better, and then keep it up because you feel better. It is but another way of stating the Law as given on pp. 33 and 37.

There is one Affirmation that expresses this, and will create the mental condition that reflects health of body. That Affirmation is... I AM HAPPY. Happiness is the mental cause; Health is the bodily effect. Therefore keep happy. Abolish all sadness, sorrow, fear, unhappiness of all forms by saying... I AM HAPPY!

\$ "But this is hard to do when you feel ill and miserable!" True! But it is not so hard as to still complain and suffer. Choose between the two. You always have the power of choice. Which shall it be? "Choose ye this day whom ye serve." Life or death? Health or disease? Happiness or unhappiness? You alone are to decide. It is hard to submit to doctors, nurses, and pain. Is not Affirmation pleasanter and easier? Habits can be created along these lines as easily as in the others, and habit

make anything more. Mental habits of health easily keep you well. Affirmations compared to the old method is as play to deadgery. Affirmation is the stopping of all resistance, is the giving up of all antagonism, the cessa-

tion of all struggle and the throwing of all responsibility upon Life, will you enjoy results. The Power that is not the conscious self does the work. The Power that built the body rebuilds it.

### Death, The Gateway To Life.

Let us consider the mission of Death. Millions through the ages have beheld him with terror. Let us dispel the gloom. O Death, thou givest a broader liberty, a more glorious freedom to the soul.

The door of thy castle swings inward, noiselessly opening upon enchanted chambers, radiant with unwonted light and glory, such as earth hath never known.

Thou kisseth down the eyelids in sleep, O Death, and dost imprint upon the lips the seal of immortality. Beautiful, indeed, at thy gentle touch, hath been the awakening into new experiences.

Not into a new life, but into a new individual experience, for it is the same old life that has unfalteringly kept its march through the ages; thou simply bringest its realization.

New fields, O Human Soul, lie open before thee; loftier heights than ever thy feet have scaled, stretch up and on before thee.

Death hath not robbed thee of thy treasures. All the good thou hast done, all the noble thoughts thou hast expressed, live and are with thee still. O Death, thou holdest within thy hands the key which unlocks the door of space and time.

The spirit is not born, therefore dies not. It is simply individualized as a part of the infinite One. Each risen spirit becomes the architect of its own spirit home. Desires, motives and deeds are the materials out of which spirit homes are builded.

Art thou bereft of friends and loved ones? Doth sorrow rest heavily upon thy aching head? And doth thy tired spirit seek for rest? Thou art not alone thy friends and loved ones were never so near thee as now. All fetters broken, thy friends can draw nearer to thee now than ever before.

The sweet communion of spirit with spirit shall cool thy fevered, aching brow, and assuage thy lurking sorrow. Thy heart bowed down shall beat again with lightness and with ecstasy.

Rest shalt thou find, O Soul, in the midst of thy sorrow, and thou shalt hold divinest communion with kindred spirits. What more exalting and uplifting than the communion and fellowship of emancipated spirits! in silence, soul speaks to soul; thought leaps forth without sound, intelligence is transmitted upon gentle waves of ether.

What ecstasy more divine than when soul speaks to soul, noiselessly, through

limitless space! Then, thou art uplifted indeed, O Soul: thou hast scaled the spiritual Alps and caught glimpses of things unspeakable and untranslatable in to the language of the earth.

Then hast thou, O Soul, realized thy

relation with the immortal spirit. The spirit of man is immortal, his soul immortal, his individuality continuing, therefore, let us not grieve and lament over Death, for Death is the gateway to life. (The N. S. A. Spiritualist Manual).

### WONDERFUL MANIFESTATIONS.

#### Dr. Jas. H. Hyslop and a 15-Year-Old Boy Medium.

From the Creston, Iowa Daily American, comes the following interesting account of recent experiments by Prof. Hyslop, with a clergyman's son:

William James, who was professor of philosophy at Harvard when he died, August 26, 1910, and who, before his death, promised his friend, Dr. James H. Hyslop of the American Society for Physical Research, that he would strive to send such messages from the spirit world as would demonstrate indubitably the truth of spiritualism, has been trying once more, according to Dr. Hyslop, to communicate with Hyslop and others. Prof. James has been communicating lately through the medium of a fifteen-year-old boy, who, as Dr. Hyslop says, is the son of a clergyman known on both sides of the Atlantic, and who is apparently normal in every other way, except for the psychical control under which he falls when the light is turned off.

Dr. Hyslop began his experiments with the boy on November 20, 1911. There was violent table tipping and levitation, in which the table rose two feet from the floor. Then an attempt was made for the "translation of objects;" that is, to see whether the spirits would move objects from one room to another.

Doors were closed again and the lights turned out." Dr. Hyslop reported. "In a few moments something fell, sounding like two objects. Up went the lights, and within two feet of each other were two pairs of scissors which belonged in another room.

The next were a nail cleaner and the boy's knife, both from the room upstairs. Then a drinking cup struck the boy on the head, and seemed to have hurt him.

"In the next experiment the boy suddenly exclaimed that he was cut. The light was turned on and his right thumb was bleeding at the root of the nail, and the chair on which he was sitting was found to have a neat slit in the leather covering."

Presently razor blades were thrown into the room, the electric light bulbs were smashed with a violently thrown stone and a book was hurled against the boy's head. At a similar seance later a man with Dr. Hyslop complained that his pocket had been picked.

A spirit had abstracted a two-bit piece. Dr. Hyslop asked Prof. James to give a distinct proof of his identity. James replied:

"I took you to paradise and you—" (Pause.) "Hang it all! I took you to lots of places. I took you once into my study and we agreed on a sign. You

remember?" Hyslop did not remember, and the spirit of James, apparently vexed, answered excitedly:

"Hyslop, Hyslop! Your undivided attention, undivided! Hands off the table!" The spirit continued rapidly: "Better summon friends to make an agreement and not follow my example locking up my papers on which all hangs. Now that I am dead I can not describe it. Wait till I can find it.

"If you find the paper, on top you will find my sign, at the bottom a coat of arms of the duke of Fairfax with two swords crossed above a helmet, and an arm holding another like my sign, picture to the left myself, wife to right, mother in the middle. Ready."

At the time of the death of Prof. James there was a stroy current to the

effect that he had left with some member of his family or some friends a sealed message. The report went that Prof. James told the one with whom he had left this message that after his death he would report the message from the spirit land. When the envelope was opened and was found to contain the message as was sent by the dead professor it would forever establish the proof of the spiritualists' claim.

Throughout the various seances the spirit of Prof. James caused the boy to write or express a secret sign—the greek letter omega—that had been arranged between James and Hyslop, and the spirit made other allusions, which, says Dr. Hyslop, could not possibly have been made by the boy medium.

### SOME INSTRUCTIVE THINGS CONCERNING MEDIUMSHIP.

#### A Lecture by the Inspirers of Mrs. Mary T. Longley, Stenographically Reported.

Mediumship is of the spirit. We are relating our subject to that mediumship which is recognized in the present day as belonging to human beings who stand, as it were, between the spirit and the mortal worlds.

Mediumship may exist in any department of life, if we wish to give the technical interpretation of the word. But our subject deals with mediums who are unfolded in certain directions to the extent that they can serve as instruments of communication between what is called the spirit world, or the world of decarnated spirits, and the world of mortals

—mortals being of course simply spirits invested with a physical body.

Mediumship is of the spirit. It cannot be made, it cannot be put into any individual, it must exist innate in the nature of the human entity. But we are ready to assert that all individuals are mediums; that they can all in one way or another serve as instruments of communication, or of inspiration, if you prefer, between the two worlds, but we perceive that not all individuals are conscious of their qualities in that particular, nor indeed are all sufficiently stimulated in those qualities to be able

to express in outward life that intelligence and influence which may impinge upon them from the unseen spheres, consequently you have individuals on every hand declaring they are not mediums; nor are they to their own consciousness. You have those who say, "We are too positive to be influenced by any intelligence but our own"—and yet there is not a person in the world, we venture to say, but what is influenced in some degree in some particular, perhaps every day of life, by some external, extraneous intelligence—a condition, because no one is so sufficient unto himself that he can walk intelligently through this mortal life and not be under the influence or not be swayed by the condition of some other individual either in the body or outside of the flesh.

Therefore we affirm that all are mediums; furthermore, that every individual is endowed with what we may properly call the sixth sense. This sixth sense is something more than any one of the senses that we apply in our interpretation of physical consciousness. The sixth sense, we affirm, would include all the qualities and the operations of those five senses which you claim for the physical structure and the mental operating through that physical form. The sixth sense we may call preception. Whatever the quality, it would enable one to perceive things that exist in the universe whether they are apparent to the five physical senses or not. The sixth sense of perception contains within itself the qualities of sight, of sound, and of all the various conditions which you put forth in the name of sensation when you are conscious of that which is around and

within you.

Clairvoyance is a phase of perception, but it is not the whole of that faculty.

Clairaudience is another phase of perception, but not its all. Intuition is a phase of perception, and every one of you is more or less intuitive and can discern things mentally and feel things physically for which you do not find any special explanation upon the plane of physics. Yes, intuition is innate with the human family, because it is a phase of that sixth sense which is the perception of the spirit reaching out through the avenues of clay into the external atmosphere and drawing back from the avenues of clay and reaching inward to the spheres and conditions of the spiritual. It is two-fold in its action, then, relating to the physical on the one hand and allied to the spiritual on the other. This sixth sense is yours just as much as it belongs to any one who stands out before the people as a developed medium, and all along the way in life, if you are observant and pay attention to your inner conditions, promptings or impulses, you will find here and there experiences which you cannot explain upon material grounds—conditions coming to you giving you information or knowledge, or intuition, or thoughts of things that you have not gained knowledge or through the usual processes and from the usual sources of information.

This sense of perception, we have said, comprises clairvoyance, clairaudience, intuition—the faculty of reaching out and feeling things—knowing them by feeling them. Sometimes you will hear particular sensitives say that they feel things in the air, they get information and wonderful

information, too, which they impart to others, concerning things of which they could not have gained any knowledge from the usual sources, and they get this "out of the atmosphere". Sometimes they know they get these things from an individual spirit and they will make this known to you, describing the spirit and exhibiting characteristics of that spirit, or giving sufficient for his or her identification. Many times they do not get this from any particular spirit entity, as far as they know, but they receive it from the atmosphere. They do get it "in the air" so to speak, because they are reaching out in spiritual perception and drawing this information to them, consequently their sixth sense is active.

But this belongs to all of you. And though conditions and circumstances on this mortal side may be such as to hedge you in and close up those elements and forces so that you cannot give expression, to any extent, to that peculiar or particular sense, yet it belongs to you; it is the discernment of the spirit. You see with your material eye; you hear through the mortal or physical organ of hearing, and you touch and feel that which the nerves convey to your brain when you grasp an object; but with the sixth sense you see and hear and feel and smell and taste, all through that one faculty of perception which is the spiritual, therefore it is this which creates mediumship. It is the expression in one form or another of this particular sense of the spirit which is mediumship, which enables its possessor to come into conscious contact with the spiritual world and gain information of its

elements, conditions, environments, its people and their employments and mode of life and thought. It enables one who is expressing that, to describe to you the spirit friends who cluster around you, because it discerns them, and such sensitives who have the sixth sense well developed in an all-round manner will be able to smell the odor of the flowers in the heavenly world. More than that, every individual spirit has an odor of its own, the emanations of magnetic life that go out from him have their particular odor. If they are pure and good spirits their odor is as sweet as the fragrance of the lily and the rose; if they are undeveloped entities the odor is noxious, pungent and disagreeable.

Every individual entity has a color of its own. The magnetic vibrations produce the color, and if he is developed in unselfishness to duty, and purity of spirit, his color will be radiant with light and of exquisite hues. If he is of the earth earthy, then the color will be dark and unlovely to contemplate, because the vibration will be of such a character as to produce that particular hue.

Every individual entity has a sound of its own, because the magnetic emanations are along the line of vibratory action, and vibration produces a sound, and if the spirit is beautiful and sweet and good, then the sound will be enchanting as the tinkling of golden bells, or as the sweetest harmonies you can possibly conceive. If, on the other hand, the spirit is of the earth earthy, the vibrations which correspond to the sound will be jangling and harsh and discordant and unattractive. This is as true of individuals in the flesh as it is of those

who are out of the physical body. These are magnetic emanations from every one in earth life and these may be bright and beautiful, sweet with fragrant odors, radiant with delicate hues, musical as a chime of silver bells, or they may be the reverse. Therefore the sixth sense of an individual when it shall be stimulated into activity will be able to discern all of these. It will be able to know just how advanced an individual is in mentality and spirituality. It matters not if he is clothed in patched and worn garments, if his food is that of the humblest mendicant, it matters not what his earthly conditions may be as far as worldly wealth is concerned, but if he is clean and pure, if he desires to be good and tries his best, the emanations will be accordingly and he will give out that which the clairvoyant eye and the clairaudient ear and intuitive sense can perceive and can give expression to. This belongs to mediumship.

Unfortunately the mediums are rare who have this intuitive perception sufficiently developed or stimulated to be able to take in all of this and give expression to it. On the other hand, perhaps they may be called unfortunate because there is so much in this connection which is unpleasant. Mediums so highly sensitive as to have that sixth sense strongly developed will be lifted to the seventh heaven of delight by sending delightful odors, listening to harmonious melodies or looking upon the magnetic auras of advanced spirits, but on the other hand they may be plunged into the depth of despair and unhappiness because of reverse conditions which they come in contact with—that which is unlovely,

depressing, poisonous and in every sense debilitating to the higher thought and conditions of life.

Thus, if one is uplifted by the possession of the higher mediumship he may also be reduced to a state of extreme unhappiness unless he is sufficiently vitalized in the positive elements to rise above these lower things and so refuse to be made unhappy by them. But, as we have said, the medium who possesses this all round developed faculty is rare. However we see mediums possessing some portions of it in activity everywhere therefore you have your clairvoyants and perhaps some of these will not be clairaudient at all, they may not be able to hear what your spirit friend would like to impart to them, but they may clearly see and describe him so that you may easily recognise the personality. You may ask, "What has my friend to say to me?" and the medium may reply "I do not know. I cannot get anything by way of a message from that spirit." You think this is strange because in this mortal life, if you come in contact with a person and see him you expect to be able to communicate with him. It is not always the case however that that can be done. The medium is only in a certain rate of vibration, and if the spirit is in another rate of vibration the medium may be able to see but not to hear him. The medium may be able to receive a message from a spirit that is sufficiently strong to identify him, but to do that must be in a certain rate of vibration in harmony with that particular spirit.

As you very well know, science tells us there is a great lapse between the vibratory force the action of which produces

sound in the atmosphere and that of these particular incidents in his past which produces light. You know that the vibratory force acts here in these physical forms at certain rates and degrees, and that in order to interpret these to your external consciousness you must be in harmony with them; and you know very well that thousands and millions of rates of vibration escape your physical senses and you can tell nothing of what they produce. So it is with the spiritual vibrations which enable mediumship to have its expression.

Now, then, a medium may be able to both see and hear a spirit, and will describe this intelligence to you, and at the same time give you a message, and this brings a double satisfaction to you; so much more it convinces you of the identity of your friend.

But mediumship also works in other directions at times. The spirit intelligence may not make use of the clairvoyant sight of the medium at all in the direction of presenting himself before the medium so that she can describe his appearance as it was in physical life, for the vibrations may be such that he cannot do that, but he may come in direct touch with the medium's brain and produce a certain activity there increasing its vibratory force so that he can present to her himself in a series of postures and appearances as one presents a panorama to your view here in the material form. So like a picture she beholds these different scenes, events in the past mortal life of that spirit, they are described to you and you recognize them. You know the medium could not possibly have gained any information concerning you or your spirit friend and

of these particular incidents in his past career. Thus the evidence is brought to you of the power of the spirit to manifest itself after it has left the physical form.

Sometimes the spirit who desires to communicate does not speak to the medium at all. Some mediums hear the voices as clearly as you hear the voices of your friends on earth and tell you what your spirit friends have to say. At the same time other mediums equally as good in their department of expression do not hear voices at all, having no clairaudience in active expression, but they do tell you what your spirit friend desires to communicate. This is done by the operation of telepathy, the transference of thought from an intelligence outside of the mortal to the intelligence of the mortal individual.

The thought is transferred directly to the brain of the medium and electrotyped there, so to speak, and she expresses to you what your friend has to say. (From the Progressive Thinker.)

(To be continued.)

### Meditation Thought.

#### FOR JUNE.

I am at Rest. I am relaxed. Peace is mine. My mind is controlled. I meditate on the Goodness of God. And that All-Good is for me and my fellowmen.

#### FOR JULY.

My mind is open to the Divine Mind. Every hour from now I am brought into closer touch with the Divine Mind. All is Bliss. All is Love-Infinite.

#### FOR AUGUST.

I love my fellowmen sincerely; I act from honest motives purely; I trust in God and Heaven securely.

**Concentration.**

The practice of suggestion or declaring the truth is very powerful. Make it a habit to use suggestion constantly for others and for yourself. But before you can suggest properly (at least that has been by experience), you must realize your Ego (I). This can be done by concentration during the silent hour. Know that you are composed of soul and body. The soul is the breath of God, the body is of the earth. God is perfect, God is all good, God is all powerful. The Ego (I or soul) is the God within you. Therefore when you declare "I am perfect," "I am good," "I am all powerful," it will not seem ridiculous if you realize that by "I" you mean the God within you.

Declare fervently on arising, "I am one with God, therefore I am whole and perfect." "I am love," "I am all powerful." "I attract all Good (God) things." Change these suggestions to suit your personal needs, such as declarations of health, self-confidence, power, knowledge, etc.

I have found it a good plan to select certain suggestions for certain occasions and hold the thought firmly till all my being is in harmony with the thought. Once this is accomplished nothing can hinder your success. You are inspired as it were.

Here is a partial list which can be changed to suit individual cases.

When nervous, suggest calmly:

1. I am Repose.
2. I am calmness.
3. I am serenity.

4. I am peacefulness.

5. I am quiet.

When blue or discouraged:

1. I can accomplish all things.
2. I am perfect.
3. Divine power is flowing through me.
4. All things are working for my good.

When angry:

1. I am broad enough to see the good in all.
2. I am above trifles which annoy.
3. All these things are beneath my notice.
4. I can accomplish nothing by anger, much by love.
5. I will recognize only the good and perfect.

When ill:

1. I am of God.
2. I am perfect.
3. The good (God) in me is stronger than the bad.
4. My body is my tool; I command it to be a perfect one.
5. My body is completely under my control.
6. Divine Health is flowing through me so strongly that there is no room for anything else.

If People slight you declare:

1. There is good (God) in them and I love and respect that good. They will soon realize your thought and change toward you.

If you wish to be popular and loved, declare:

I am in love, I am Magnetism;

I can make a success for I shall draw upon the source of all powers and knowledge for help in my work and it shall be given to me.

I will recognize only the beautiful therefore only the beautiful shall exist in me.

3. I shall look for the beauty in nature, absorb it and radiate it in my body, mix it in my work.

When undertaking a piece of work: I am God. He has chosen me to do this work. Therefore I shall do it perfectly.

2. I am an instrument of God. His instruments do not fail, therefore I cannot.

3. Everything I undertake shall be

There is a right mental attitude for every occasion. If the thought is right, the work will be right. Think more and deeper thoughts. Dream and long for the best things. Select a predominating thought for each day. Let it be what you desire most and remember it is always the mental attitude THAT COUNTS.

I pass these thoughts on in hopes they may do as much for others as they have for me. At least give them a trial and be convinced of their power.

—Beulah D. in "The Nautilus".

—O—

## "The Self-Culture Union"

OBJECT: To promote the Mental, Psychic, Occult and Spiritual development of Humanity at large.

No Fees or Subscription. Membership open only to the readers of SELF-CULTURE Journal.

Conducted by the Editor.

Fellows, Associates and Members of the Indian Academy of Science, as well as those of the Eclectic Healers Guild, are cordially welcome to co-operate in this philanthropic movement intended to help promote UNITY in THOUGHT, WORD and DEED in the daily life of every reader of the SELF-CULTURE Journal.

The Members should make a formal

request to us for their enrolment and their names will then be registered. The members of the union shall silently commune in their residence at 6 o'clock in the morning for 30 minutes at the most, for the REALIZATION of DIVINE PRESENCE. To do so, Love the Lord thy GOD with all thy mind, heart and strength. Do all things heartily unto HIM. Keep your faculties united.

A few moments of passivity followed by soul communion with the Omnipresence, makes you all powerful. Rejoice in the law of God and give Him hearty thanks for all the Blessings you have received hitherto from Him. Pray that through His Divine Inspiration, the hosts of unnumbered illumined beings on earth and higher planes of Life will be pleased to help you materially along the path of Spirit unfoldment. Believe always in the Omnipresence and Omnipotence of God and He will reveal Himself to you as such, and you will see, hear or understand intuitively and Inspirationally—yes, receive all He has in the bounty of His rich kingdom for you, only waiting for your willingness and openness of mind to receive same. God the great Architect of this grand Universe has one purpose and plan, namely, that everything and everybody of Creation, irrespective of size, shape, color or creed shall co-operate at every point along cosmic evolution towards attaining Universal Spiritual Consciousness, which we rightly believe to be the Goal of Humanity at large.

During such soul-communion, every earnest aspirant sooner or later can receive Divine Blessings in the spirit of Love and Confidence, believing that the Almighty God, the giver of every good and perfect Gift, cannot fall short of manifesting His Glory to and through YOU. Understand that all things that are possible to God are as well possible in a limited way to the soul that believes in God. The Great Jesus said, "the doctrines, the words, the works, the good, are not mine, but His that sent me." Similar ideas you can see expressed by Lord Krishna, Mohammad and other

world-saviors who graced this earth plane at different periods of Man's evolution.

Blessed is he who is rich in that FAITH in Himself and in God; for he can safely march along the path of SELF-CULTURE leading mankind—GODWARD—HO!

### Instructions to Members.

Go into a calm room. Keep yourself in a passive condition of Peace, Ease and Rest. Close your eyes and meditate on the line of ideas suggested above. If you are earnest enough in your Meditation, sure you will have Revelations from the Divine Source of Life and Energy in the shape of Success, Health, Spiritual Power and Soul-Bliss.

Members will report once in a month as to their experience in this line, direct to the EDITOR and PUBLISHER, SELF-CULTURE JOURNAL, KIZHANATTAM, TINNEVELLY DIST. S. INDIA. The interesting portions of such reports will be published in these pages.

Our help of advice will be gladly and freely given to every Member. Our Consciousness, our time is yours and we expect from you, every reader of Self-Culture Journal, your kind and earnest co-operation in this useful work. We are daily prepared to send our Soul-Force TELE-PSYCHICALLY to help and uplift every aspirant after Self-Culture, and we will lovingly acknowledge whatever help you can choose to return for promoting the philanthropic cause of the INDIAN ACADEMY OF SCIENCE.

# SELF-CULTURE

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## Department of Spiritualism

Conducted by

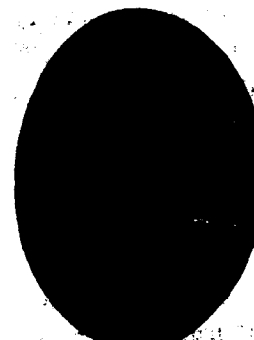
DR. J. M. PEEBLES, M. A., M. D., PH. D.,  
5719. Fayette Street, Los Angeles, California, U. S. America.

### Theosophy, Reincarnation and Karma.

It was our privilege to know Col. Olcott for over a quarter of a century before his origination, in connection with Madame Blavatsky, of what is now known as Theosophy.

It was our further privilege to attend the spiritual seances of the Eddy Brothers,

mediums in Chittenden, Vermont, while Col. Olcott and Madame Blavatsky were present. At this time the latter was a pronounced Spiritualist, attending some of our lectures upon Spiritualism in New York. Still later I spent two months in Adyar, India, sitting several times upon the tiger skins in that famous shrine, and in the after part of different days and weeks I listened to readings from the Upanishads and to teachings



Dr. Peebles.

When stopping a few years ago at a Madras, India, hotel, an English physician was called hurriedly to a bungalow in the suburbs where a child had been bitten by a cobra. He hastened to the house where the child had just died, and the mother in the agony of her soul was saying: "My child—my dear child must have killed a serpent in his previous incarnation and this is his Karma." Could there be anything more abhorrent!

### The Method of Incarnation?

How is reincarnation accomplished? What is the process? Does the Ego, the inmost spirit, disrobe itself of the "astral" or spiritual body, as a preliminary step? Self-purposed, does it dart like a ray of light to the waiting matrix? Does it come fleshward by choice, or is it physically forced through generation, from spirit freedom to flesh imprisonment?

The Thibetans, Hindu adepts, medieval occultists, French spiritists, and Theosophists all differ radically among themselves in defining the methods. It would be most interesting to know if the descending Ego (Atma-Buddhi-Manas), enters the spermatozoon, or ovum, at the inter-relational moment, or at the quickening, or at the birth, or at the seventh year? These have all been designated the seasons for the reincarnation planting.

In her "Epitome of Theosophy," Mrs. Besant informs us that these "incarnations are not single, but repeated, each individuality becoming re-embodied during numerous existences in successive races," and she further assures us that "this slow process is going on through countless incarnations." A Buddhist monk of

Colombo, Ceylon, told me that Gautama Buddha passed through 75,000 rebirths before he "attained" or got entirely released from "attachment." And all for what? We are told: to get knowledge. But is this the only world in which we can get knowledge. We would not prefer more experiences in climbing the mountains of the moon, sailing on the canals of Mars, or traversing the starry spaces? We are further told that people are incarnated to pay off some old Karmic debts which they were not conscious of contracting. The scriptural prodigal-son symbol of humanity justly suffered from hunger in a far off land and voluntarily returned to his father. And what did the father do? Did he send him back remorselessly, after a little devagharic rest at home, for more karmic experiences in eating swine-refused-husks? No; the father forgave him; but this now-a-days reincarnation knows nothing of a loving fatherhood—nothing of forgiveness, nothing of mercy. In fact the basic foundation of this karmic incarnation is retaliation—the pound of flesh will be required.

The oak does not desire to return back into the acorn again; and no conscious immortal spirit could desire to return to back to uterine imprisonment of the flesh again. The whole logic of nature is against the re-potting of human souls. Mrs. Besant makes reincarnation a SINE QUA NON. Gifted as she is with language, she presses this dogma continually in her books, and the THEOSOPHIC MESSENGER of Los Angeles says — "The truths which Theosophy desires to inculcate as a special mission is reincarnation and Karma." And again

Mrs. Besant states in her "Riddle of Life" that "after a long period of rest and refreshment, during which the experiences of the past life on earth are assimilated, man returns again to the physical through the gateway of birth and takes on a new physical body." But just how he returns, and just when he returns, and what assurances are given that he may not degenerate in this next rebirth, none are able to tell.

### Reincarnation Opposed to Evolution.

The Grand theory of evolution is accepted alike by scientist, seer, and sage. "Upward, all things tend," exclaims the inspired poet. Look at the formation of this planet—first the flinty, igneous strata, then the mineral kingdom, then the vegetable, then animal, then the human as the crowning earthly glory, then the flesh-dis-robed, death-defying spirit, conscious and proudly aspirational. Now, then, if the vegetable does not reincarnate back into the mineral, nor the animal back into the vegetable, nor the human back into the four-footed animal, why should the immortal spirit reincarnate back into the fleshy chains of mortality? This would be downright retrogression. It would be the turning back of the individualised conscious spirit to the physical plane of being—a moral degradation! It would be comparable to forcing the university professor back to the old school-house to rectify some blunders made in the multiplication table.

Conscious of this wondrous life, vibrant throughout this illimitable universe, I look up at the stars and feel that I am chained to matter—and must I ever and

ever return to be re-chained? I chafe under the thought. True, I can talk through the air to New York, and direct letters by lightning under the sea to Melbourne, but how much more, infinitely more, can I do when freed from this bondage of clayey earthliness, permitting me to explore the immensities, weigh the mighty planets, and exact from them their origins and their biographies! Be this my destiny instead of being linked to a materialistic cog on the revolving wheel of heartless Karmick fleshly fate!

What can be more repulsive to a rational, inspirational spirit than the idea of being thrust back by some contradictory law of fate to be again a babbling babe in a world in which he might prove a miserable failure? Truth on the other hand is naturally attractive and is as beautifully adapted to the human soul as are the sunshine and the rains to the earth.

### Reincarnation and the Inequalities of Life.

The "inequalities of life" have become a stereotyped, stock-in-trade song with the reincarnationists. They dream of it, they think it, they write it, they talk it, AD NAUSEAM.

Some, they say, have few opportunities. Some are born with little, others with great capacities. Some are born in poverty, others in palaces of the rich. Well—why not? These temporary inequalities, seen from the subjective and the eternal, in connection with the absolute whole, are sublime in their philosophical bearings. There is eternity for the play of progression. Inequalities, diversities, and differentiations are among Nature's divinest gifts.

Suppose there were an equality of all forest trees—say weeping willows! Suppose the surface of the earth were one vast plane of equality, what would the sturdy farmer say? Suppose again, that earth's millions, born to-morrow, and all time thereafter, were born under the same constellation, with the same capacities and with the same taste—and that, a taste for mechanics! This, in its broadest sense would be equality—the much harped equality of life. How would you like it? Would not every intelligent person say, "monotony, monotony?" Certainly! And equality is little more than another name for monotony; and monotony, to a thinking, stirring reformer, would be hell! Inequality, every way considered, has its rich compensation. The chief difference between the prince and the peasant is temporal, worldly. But the spiritual is the real, and the farmer, or mechanic, may be nobler at heart than the millionaire aristocrat. Gravedust, and the disillusioned life just beyond, demonstrate this. Personally, I was born in poverty in a little one-storey house at the foot of the Green Mountains in Vermont. Thus conditioned, with sometimes hardly enough food to eat, and with rents in my garments, I have struggled up the steps of time—struggled to thank the gods for that "inequality of life."

Lincoln was a rail-splitter, Garfield a mule-driver, and General Grant a tanner-boy. Did they grumble about lack of opportunity, early poverty, and the "inequalities of life?" If all men were born germinally temperate, well-balanced, and moral, there would be no work for great-souled reformers. The optimistic tiring of this everlasting pessimis-

tic brawl of the lazy and the go-easy shiftless about the "inequalities of life." These inequalities show not a scintilla of reason for reincarnation. Inequalities exist now, and it is to be confidently hoped that they will in the next, and all future stages of existence. Blessed then, be inequalities! From the mud the lilies grow, and from the fertilizers of the farm yard roses rise up and shed their fragrance.

#### Is Re-Birth the only Method of Progression?

The prime reason offered for re-embodiment is based upon the materialistic theory, that only in this fleshly body and narrow time sphere, can mortal man get experiences, properly unfold, and round out a really regal character. This is a proofless assertion—an irrational statement, and nothing more! The sage returning to nursery life through this reincarnating gate of conception and uterine struggle would, in fact, be going backwards, crab-like, minus memory, to be re-born and retained in a kind of childish kindergarten, somewhat comparable to a man equipped in boy's boots! Why come back to be encased—re-enclosed in human flesh? Is it to finish up undone work? This I could better do—infinitely better do, it seems to me—as a freed spirit, by impressing, entrancing, and inspiring sensitives from my higher plane of life.

#### My Personal Reincarnation Careers.

As gravely as graciously have I been told at different times and in different countries by two or three spiritistic mediums and several clairvoyant Theosophists,

that several thousand years ago, I was an Aryan adept, summering on the Ganges' floral banks; on a second incarnating "round" I was Habakkuk, the Hebrew prophet; on a fourth "round" I was Herodotus, the Grecian historian and traveller; on my fifth reincarnation I was Origen, the early Christian father; on my sixth incarnation I was Peter the Hermit, priest-vestured, cross in one hand, sword in the other, storming through and arousing all Europe in fieriest eloquence to rush in maddened war-legions to the Holy Land and rescue the tomb of Jesus from unclean hands of unholy "infidels."

All this may be true; but I've not a scintilla of proof of it. Aye, more, I am rigidly sceptical about it. Think of it—after all this prolonged series of incarnations, as Aryan adept, Egyptian priest, Hebrew prophet, Grecian historian, early Church Father, and Peter the Hermit, here I am, plain hard-working Peebles, plodding physician, writer, and author! Where now is evolution? Where the progression? Surely, there's been none in my case. Where all those past Oriental experiences of mine? Where those by-gone memories? Where the cranial records of those achievements? And what the benefit of all those vanished lessons? This, if I understand anything about it, is a universe of uses.

#### Cultured Hindu Authority Upon Reincarnation.

Consciousness, science, reason and a cultured judgment, rather than marvel, mystery and Brahmanical fables of reincarnating gods, must constitute the umpire concerning reincarnation. Neither

the inductive nor the deductive methods of reasoning sustain it. Often have I been told by its confessed devotees—"we cannot prove it, but we can feel it." The feelings, the emotions, are very unreliable guides. "But I can remember some occurrences in one of my past incarnations." Are you certain of it? Is it not rather hallucination, dreamy imagination, or a morbid neurasthenia? "But I see the places and scenery and monuments looking perfectly familiar to me; and yet I was never in that part of the country before." Quite likely, this is a common experience of sensitives. My own case is a telling example. Often in far-off countries I see mountains, rivers, temples, shrines, perfectly familiar to me. "Had you not been there before?" Never in the body. "How do you account for it?" Upon the rational principle that accompanying invisible intelligences who had lived in those lands, telepathically or psychically impressed the perspective upon my mind—impressed it so clearly and firmly, that I seemed to have once lived there bodily. The philosophy of these "pre-phenomena" has been confirmed to me over and over again by the trance utterances of higher intelligences. Listen for a moment to the testimonies of enlightened Hindus. Lankal R. Bhowe, a law-pleader and learned Hindu author, thus writes:

"Reincarnation, the legitimate child of transmigration (the latter is still the common belief in Southern India), held so tenaciously and almost universally by old India, is on the declining plane. Psychology, as taught by both the British and the French, is rapidly displacing the belief by showing its irrationality, and

depressing influences upon the superstitious in relation to animal, and serpent, and insect life."

That eminent Hindu scholar and author, Protap Chunder Mozoomdar, said in his great Lowell lecture:—

"Transmigration notoriously existed as an indispensable article of faith among the sects of old Hinduism. In modern times, however, it is called reincarnation, and held by the more superstitious. Educated, free-thinking Hindus reject it as a fading, unreasonable relic of the past."

#### \* The New Christ and Reincarnation.

The great Mohammedan world under the inspiration of its Arabian prophet, never accepted the weird spectre of reincarnation, which, by the way, Mrs. Besant and her special compeer, Mr. Leadbeater (whom Col. Olcott gave a permanent recess from the ranks of Theosophy), are ever thrusting into the vitals of Theosophy. And still not content, ever ambitious to be in the lead, restless in temperament, and gifted with a forest of flowing words, Mrs. Besant has brought to the front a new world Messiah—a Christ in connection with the order of The Star in the East—pronouncing herself his "Protector."

The real name of this forthcoming Christ is Krishnamurti; they call him Alcyone. Mrs. Besant and Leadbeater have traced his pedigree back for thousands of years, and he has had 320 reincarnations! At the Benares convention, while passing the boy Alcyone, the Theosophists speaking English knelt before him, and the Hindus, including Alcyone's brother, Mizar, prostrated themselves at

his feet; true, Mr. Sinnett does not fully accept this new Christ-cult, nor do many Hindus. Hence the present confusion. Mr. Sinnett admits that the Theosophy of to-day is not the Theosophy of 1881.

Reincarnation and Karma imply that men suffer in this life for their sins committed in a previous state of existence. Considering then the suffering of Jesus Christ he must have been a terrible sinner in a previous incarnation. Napoleon proudly leading his armies to victory must surely, on the other hand, have been a very good man in a previous incarnation. If this is equalising justice, we have had quite enough of it in the world.

Reincarnation throws a dark pall over India and the Orient, because mortals taking with them to the spirit world their individualities, their memories and beliefs, know of no progress, no salvation, over there, only through re-births. Hence as spirits they cling to this world, seeking, struggling to incarnate into some fresh corpse, or they haunt the marital chamber hoping in some way to get into the embryonic form and so again to be re-born.

The Rev. Dr. Savage of New York, the distinguished Unitarian and Spiritualist, writes:—

"Reincarnation seems to me a hopeless kind of doctrine any way you take it. It puzzles me beyond expression, inasmuch as nearly all the Hindus, all the Buddhists, are engaged with all their powers, all their philosophies, all their religions, to get rid of being reincarnated; while here we are picking it up as though it were a NEW FIND, and something very delightful. Before we take this novelty

up, would it not be worth while to find out why they are working so hard to get rid of it?"

Among the general reasons for rejecting reincarnation by scholars and savants, are the following:

1. It is not based upon one sound, solid, demonstrated fact.

2. It denies, or sets at defiance, the great uplifting law of evolution.

3. Its boasted "800,000,000 believers" are made up of Brahmans, Buddhists, Chinese, Tibetans—who, as a whole, are among the most imaginative, and superstitious people on earth.

4. It degrades the spirit by bringing it rotating back into the paralysing meshes of earthly matter, instead of emphasizing its ascension from the human spirit to the spiritual, the angelic, the celestial, the seraphic, and onward still from glory to glory.

5. It annihilates or effectually stupefies memory during long periods of Ego-rotation, which memory constitutes the corner-stones of individuality and self-cognition.

6. It violates every analogy of nature, such as the upward march from mineral to vegetable, from vegetable to animal, from birth to childhood, to manhood, to spirit untrammelled, and thus onward to celestial realms and spheres, beatific and innumerable.

7. It is unjust and retaliative enough to discipline, or painfully cause suffering to souls in this life, for wrongs done in previous incarnations, and of which they have now neither consciousness nor the least possible memory.

8. It stifles the "sweet reasonableness" of human nature by blasting its tenderest

affections; for Karma, or Karmic law, allied to reincarnation, knows nothing of home, or mercy, of forgiveness, or sympathy. Its heartless voice to the sorrowing sufferer is—"You sinned in a past incarnation. Now take your stripes, buffetings, and soul crushing agonies, neither complaining nor rightfully demanding relief therefrom. Take another re-potting into human flesh. Try again in another human body, under another name, in the slough of mortality."

9. For mathematical exactness, inductive reasonings, and demonstrations, it substitutes Cagliostro occultism, Hindu speculations, and wild hypotheses which are as undemonstrable and miraculously unreasonable as they are unphilosophical.

10. It has no fundamental premises, no philosophy based upon discovered and admitted scientific facts; but, wobbling about between the speculations of the East and the West, mingling Hindu magic with medieval alchemy, it shadows the mind with the relentless, hopeless eclipse of matter through vast "rounds" of Ego-rotation.

11. This Oriental reincarnation dogma, having been the popular belief of India for thousands of years, has sunk the Hindu masses into an almost hopeless condition of soul-paralysing apathy. Col. Olcott thus wrote—"The best friends of India, her most patriotic sons, have deplored to me the moral darkness and degradation of her people." What a comment upon the fruits of reincarnation! And how sad the thought that there are dreamy, imaginative Englishmen, and a few of our own countrymen, trying to cram this theory into the minds of thinking, reasoning, wide-awake Americans!

12. It is opposed to physical science, to mental science, to spiritual philosophy, and to the direct testimonies of these exalted intelligences whose radiance makes brilliant the hierarchies of the heaven of heavens.

That many Theosophists—certain earth-bound souls, and unprogressed Hindu spirits—teach this deplorable, depressing dogma, is admitted. They will outgrow this delusion in time, for "upward all things tend."

#### Is There a Residuum of Truth in Reincarnation?

Most assuredly there is, and so there is in Parseism, Quakerism, Mormonism, and Babism, because spirit is ever incarnating itself into matter.

1. Enlightened minds well know that the Gibraltar rock of spiritualism is spirit—all-pervading and all-energising spirit—and spirit interpenetrates, incarnates, and perpetually reincarnates itself into matter.

2. A conscious spirit disrobed of gross materiality, dwelling in some spiritual sphere afar, of rich-blazoned splendours, in a sense reincarnates temporarily when it descends into the atmosphere of our earth and vestures itself in such invisible atoms, ions, molecules, and refined elements as it can manipulate for materialisation—for the accomplishment of some great purpose.

3. The aural emanations extend from persons from one to five and even twenty-five feet. This is especially true of psychics. They are enveloped in an odyllic cloud. When a spirit approaches from some higher brighter sphere into the radius of this human aura, attaching itself thereto and mingling therein, it in a sense incarnates, and reincarnates to

impress for some end, unworthy or praiseworthy, depending upon the degree of the spirit's unfoldment.

4. Again an illustrious intelligence, seer, or sage, afire with love and beneficence, looking upon this world of struggle, competition and crime, may earnestly desire to enlighten and uplift humanity to a higher spiritual plane of truth and purity. Accordingly, he projects a current, a thrill, a thought-ray of light from himself into the sensitive life-germ. This magnetic moulding ray, purposely willed and psychically perpetuated by this heavenly benefactor, be he musician, mathematician, artist, or poet, energises, and measurably moulds the foetus; the infant, the child—the heaven-impressed child—which is often pronounced "a great genius."

Here is the golden key that rationally explains reincarnation without puerility, speculation, Oriental fable, or dreamy, devachanic romance.

Reincarnation is opposed to science as studied and elucidated by all German and all great English-speaking scientists.

It is opposed to the only legitimate inferences derived from the accumulated facts of psychic phenomena.

It is opposed to psychology, which is the analysis and classification of the functions of the mind as revealed by observation and induction, sanctioned by deduction.

It is opposed to that philosophy which is the attainment of truth by way of reason.

It is opposed to that rigid logic, the inferences of which are based upon solid premises and the fixed principles of nature.

It is opposed to those axiomatic principles which show that things existing

with the same thing to exist with one another and that whatever is true of a single class, is true of whatever belongs to it. The class, the series, the races of human beings, come under the law of evolution which in its mighty, majestic sweep, lifts all conscious human souls, through methods diverse and often mysterious, upward and onward, through the eternities—one grand purpose, one law, one life, one brotherhood, and one destiny. Finally, Hindu reincarnation (a modified transmigratory), is only an hypothesis, a baseless dream, a hazy speculation that fades away before the ascending stars of science and philosophy, as do the

meanings, quivering dews before June's golden sunshine.

Charge me not with a lack of charity in my pointed words against reincarnation. It is to me only Oriental rubbish, and I think it seriously retards the progress of the world. My love for the truth is deep, and wide as the world's races. We are brothers all, and my sole purpose is to create and send forth such ennobling life currents of peace and charity, of spirituality and harmony, as shall radiate more and more throughout the world, and so help to uplift and transfigure humanity.

#### SOME INSTRUCTIVE THINGS CONCERNING MEDIUMSHIP.

A Lecture by the Inspirers of Mrs. Mary T. Longley, Stenographically Reported.

(Continued from the June issue).

There are a great variety of expressions through mediumship. The laws of vibration hold them all. This vibratory force must be in action in order for you to receive anything from the spirit side of life. The law of vibration manifests itself in the life of the flower, in the life of a human being, and all consciousness is expressed in harmony with that great vibratory law. So mediumship is something that is acted upon by this great operating force. It is very delicate and subtle. It may be easily put out of tune, it may easily become out of harmony with surrounding conditions; and the ancients understood this much better than moderns do in the twentieth century. They surrounded their oracles or

mediums with beautiful conditions and environments; they kept them unspotted from contact with the world: they did not send them among the masses—the struggling and rushing crowd who seek to get their daily bread hour after hour, by the mad scramble for the dollar and the dime; they did not see them sitting alone in one barely furnished room, not knowing from one day to another where their rent and bread would come from. They did not permit them to go out and mingle with all these elements and magnetic forces of the common people who are obliged to make their way through struggle and mad effort to gain that which they are afraid someone else will secure at their expense.

of the kind. They protected their oracles from the possibility of anxiety concerning their duty people. They clothed them in the white garments of purity. All colors blending into one produce the shining white and that emblem of purity was the garb which the oracle should wear when she stood as an instrument of intelligence or instruction between the mortal and the spirit. They saw that their oracles were supplied with proper food for the nourishment of their bodies and the building up of spiritual and magnetic elements that could come in contact with the higher rates of vibratory force. They saw to it that nothing should contaminate those who were to serve as the mouthpiece between the two worlds; and these ancient people understood because they too lived in nearness with nature, and through that came into rapport with the angel world. Because of that their own sixth sense or preception was sufficiently developed to give them an intuitive understanding how to afford the best conditions to their mediums or oracles. Therefore greater manifestations were undoubtedly received from the spirit in the ancient days, and fine inspirations and expressions of spiritual power undoubtedly came from the unseen spheres of spiritual life in those ancient days, and moderns would do well to pause and consider these things when they wish to learn something of the spirit life, or what they call in this day the possibilities of the occult and its development.

Mediumship is a fact in human experience and human expression. It is nothing new. It does not belong to the last fifty years only. It has blossomed out perhaps more radically and liberally

during the last half century than ever before because here in America there are elements in the atmosphere and in the expressions of nature at large—in the life that has been prepared by the forces that have gone before upon those great plains of America—that have produced conditions for the stimulation of that faculty in the human family which you call mediumship.

Understand us, dear friends. We tell you that mediumship cannot be put into a person. That is impossible. It exists within just as much as any faculty of mental expression is within. It can be trained; it can be assisted, so come forth or to evolve, but no one can give it to you—that is impossible. It is there. If you come into the presence or atmosphere and influence of someone who is highly sensitive in that particular line, and who has also a band of unseen spirits who understand how to magnetically operate upon mediumship and help stimulate it into activity you can be assisted to develop. That is undoubtedly what mediums mean when they call themselves "developing mediums." They and their spirit bands—if they are honest in their assertions and claims—have the power to help stimulate your mediumship or your sense of preception, that will aid you to develop. They cannot give you anything; they can only help you to develop that which you already have. And that is sufficient, if the power and the beauty of spiritual influence come to you from such a source in helpfulness, then you may indeed be grateful, for it may set to work certain qualities of your nature that will bud and blossom into expression for your own elevation and for the comfort and the

blessing of other lives.

Mediumship is a grand and beautiful thing, if it is rightly expressed. It may be a curse to you if it is not properly expressed. If you desire mediumship simply for gaining money and the attention of human beings here on earth—money for some sort of notoriety and popularity—then it will prove a curse to you. You are not then particular what individual intelligences you attract to you from the other side of life. You are not particular what sort of vibrations, pulsations and your aspirations, and therefore you are very likely to open yourselves to a horde of mischievous beings who will rush in where angels fear to tread. But if you desire mediumship because you feel something stirring within you which forces you to try to give expression to those innate powers because you feel it will be a help to other lives, and you desire to comfort the sorrowing, to help the weak, to give strength to those who are in need of uplifting, then surely will you develop a strength in mediumship that will be a blessing and not a curse. If feeling drawn or strongly, as the case may be, these inner pulsations that prove to your satisfaction you have some innate powers that ought to be expressed, that you have that which if properly cultivated, developed and manifested will be a benediction to other lives, it is your duty to do all you can for its unfoldment, and it will prove to you a blessing, but not a curse without thorns by any means. The fragrance, the sweetness, the beauty of the perfectly unfolded rose will be within you as a source of happiness as

you feel that you give comfort to the lonely and sorrowing hearts, as you feel that you have in some manner lifted up some fellow being who was depressed and happy, as you realize you have been the means of instructing some benighted mind and taken away the ignorance and the terrible fear which beset it. This satisfaction and the affection that comes to you from the hearts who have been thus benefited will be a source of sweetness and beauty even as the color and fragrance of the rose.

But there will be many hours in which you will have personal suffering because of this very quality that is stirring you called mediumship. You will feel on the conditions of others and sense their woes; you will feel their depression, many times their physical infirmities will be so strongly upon you that you will pass through them and be scorched as by the blast of a fiery furnace by the pain and suffering. Even so it will be the thorns that belongs to the rose and that will sting you many times because you are a human being with human nature that must suffer as well as rejoice with all that belongs to the human family. Still mediumship will prove a benediction. You would not be without it. You would not cast it aside. You cannot throw it away when it is once brought into this active expression. Not only its own interior forces will urge you on, but also those who come from the unseen spheres who know that you can be used for an instrument of expression and communication between the two worlds will bring their influence, their compelling power to urge you still onward over the briers and the thorns, with the same

blooming by your side and in your heart mingling sweetness and bitterness together and giving you the sting and the gladness at one and the same time. But mediumship is here and gives its glorious illumination to the world. It uplifts and strengthens when poured forth by a conscientious life.

Unfortunately it has those with powers of expression who are not conscientious. Unfortunately it finds expression sometimes through those who are not altogether scrupulous. So we have the mingling of the base and the good, of the pure and the impure, of the false and the true; but nevertheless we affirm that it is a law of nature that all things shall seek their level and that the impure and unholy, the selfish, and those who trade upon mediumship for carnal gifts and purposes alone will come down to the level of the unlovely and the evil doer. They will find their suffering and it will not be like the pure suffering of those who take on the conditions of the unhappy and depressed and are also made unhappy by them, because that misery will be wafted away by the delicate ministrations of loving angels who come in as ministers of peace. It will be such suffering as delves down deep into the soul life and burns its way with corrosive force until by and by they who have brought this upon themselves by their own selfishness, their own infidelity to truth, their own unfaithful service to the higher powers, will cry out in their misery because of the anguish piling upon them caused by their own conditions and their own doings.

There is this difference between that which is gained by the pure and good

medium, and that which is gained or attained by the impure and the false; the sweetness and the purity and the beauty which come from the consciousness of helping, sustaining and blessing other human lives create a happiness and a wealth within that human instrument or medium which belongs to the spirit which is everlasting and can never fade. The suffering, the pain and the woe which such a medium encounters and must sense within the soul because of the pain and misery of the human beings with whom he or she comes in contact abide for a time, but they are lifted and absorbed by the higher influence and the growth is ever onward. The medium who is false and selfish, exercising his or her powers simply for personal gain, emolument and popularity unscrupulous how he or she uses the gifts or powers, because of the desire to add to personal possessions, may feel a certain happiness and glee, some kind of rejoicing at what has been personally gained. It may be in the line of riches. It may be in the line of notoriety. A certain satisfaction comes to that particular individual by the steps that individual has made, but this is not the wealth of the spirit. This satisfaction and happiness are not abiding. It constantly fluctuates. It goes, and more is demanded. The spirit grasps for more, desires more, wishes to make more conquest to material things; seek for more victims to draw within the net. There is nothing spiritual about it. It belongs to the material. No wealth belonging to the higher personality is hoarded up. No jewels of the soul are formed in that condition that shall

beautify or enlighten an emancipated being by and by. The effects are just the same, but instead of creating a spiritual rose and jewel for the adornment of the higher life and person, it creates a darkened condition for the spirit that will be the forging of a chain by and by to weight him down, and the misery that must eventually come to such a false prophet and unholy person who has prostituted the powers of the spirit to ignoble ends will be such as will hold him in the chain and he will be obliged to remain there until in the awakening of his spiritual nature he shall cry out for help, seek for light, desire instruction and will then be ready to work with painstaking and constant endeavor not only for his own emancipation from evil but to atone to others for the wrongs that he has done.

Consequently the two sides of mediumship are as far apart as the poles, as far apart as heaven and hell. One belongs to the higher beauties and heavenly conditions of the immortal life, the other to the lowest conditions that are forever degrading and debasing to the human soul. Therefore those of you who seek for mediumship, remember that the spirit in which you strive for it has everything to do with that which shall flow from it when it comes into active expression. If you open yourself to the good, the high and the pure you will receive an influx of light that shall elevate you in thought, in aspiration and in power to the heavenly spheres; if you seek only for fame and name and worldly things, you open yourself to the lowest and darkest and the most polluting human conditions that the mind can conceive.

These are facts that belong to the universe, and we cannot escape from them. We must either rise and grow, or we shall go down. We must aspire for the good and true and will gain it through constant aspiration and effort, or we shall gather in that which is debasing and depressing and holds us in chains.

So mediumship is a blessing and one of the most glorious benedictions life can produce, if we seek it and use it for a blessing to our fellow men. It is a curse and one of the heaviest that life can hold, if we seek it to curse those whom we reach by it and with its power.

Let us then resolve that we shall exercise our influence and our powers whether they be of conscious mediumship or not such as give communication to the world but such as really are exercised through our everyday life, in coming in contact with our fellowmen in such a way as shall give no harm to our neighbor, as shall give no depressing condition to our fellow beings and work nothing evil in the life of any one, but such as will give joy and comfort, sweetness and love, smiles of cheer, beautiful fragrant affection and sympathy to our fellowmen. We can all do that. We may not all stand up between the two worlds and be able to say that "your brother comes to you from spirit life, his name is Charles, and he says that at such a time and place he and you alone together passed through certain experiences." That would be an identification of the spirit friend. You may not be able to do that though your neighbor who is a medium can do it, but you be a medium of sweetness, of beauty, of honor, of all goodness to all you come in contact with; or you can be a medium of dishonor, of corruption, of unhappiness to your fellow beings, if you so desire. Let us see to it that the influence within is as beautiful as the fragrant flower, as sweet as the dawning light of spring, as noble as the highest aspiration of life, as glorious as the countenance and the garments of the purest angel in heaven.

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her to great mental exertion. She possesses a good amount of firmness, which combining with her executiveness, gives her perseverance and determination in accomplishing whatever she makes up her mind to do. She is thus inclined to lead a very strenuous life, but she is not so wilful as she is forceful and persistent.

There is a strong business side to her nature, and there are times when she will feel that she would like to throw her whole heart and soul into some gigantic business concern, and secure the position of a business magnate. Her preponderating intellectual and spiritual faculties, however, demand recognition, and hold sway. Hence her mental powers are concentrated in such intellectual propaganda work as go to the uplifting & elevating of her fellows. She is a big-hearted woman and is ready to make any sacrifice or effort in the advancement of her intellectual aims and purposes.

Her aspiring faculties dispose her to be extremely sensitive, and prompt her to ambitious achievements. She has a keen appreciation of others' good opinions, though this is not an especial incentive to her exertions. One so highly organised and susceptible, however, is inclined to feel keenly what others may say or think of her, and she may need to guard against manifesting extreme sensitiveness. She possesses womanly pride and independence and confidence in what she advocates and does, though she is not naturally so assertive, as she appears to be. She has more self-possession than self-confidence.

She is capable of being warm-hearted

and affectionate, friendly and sociable, fond of home and particularly of children. She is more fond of home than of travelling, yet could sacrifice domestic comforts in the pursuit of intellectual interests.

Though frank and emphatic in expressing herself she is cautious, judicious and tactful, a good counsellor and adviser, and as such, capable of rendering valuable service. While adaptable and ingratiating she is quite unconventional, and she displays her originality in everything she does.

Intellectually she is a thinker and reasoner and she is at her best when dealing with philosophic subjects; or engaged in initiative work. She has the faculty of being able to get at the root of things. She is highly psychic. The faculties which combine to make her so are strongly developed. She is remarkably intuitive, aptly sums up characters, and understands others far better than she herself is understood. She possesses keen discernment, dives deep down into the inner and mystic meaning of things and frequently experiences strong presentiments of future happenings, which may often prove prophetic.

Ideality and Spirituality are among her largest faculties, hence her keen interest in matters religious, spiritual and psychic. She possesses love of refinement, has a good endowment of imagination, poetic instinct, and creative capacity. She is far-seeing and though intensely psychic many of her mental qualities combine with constructiveness in giving her first-rate organising capacities and practical business judgment. She has keen conceptions of business values and is capable

of organising and managing extensive business concerns. She is more serious than humorous, though she has a keen conception of incongruities, and her large language should give her considerable facility of expression, particularly as a writer.

In conclusion, Mrs. Cadwallader pos-

sesses a capable mentality, a far-seeing, intuitive nature, a remarkable combination of psychic, literary and business abilities, and in using her mental endowments to the fullest she is capable of exerting a wide-spread influence for good among her fellows.

### Phrenology and Spiritualism

By William E. Youngquist, F. I. A. Sc., Stockholm,

"THE PIONEER PHRENOLOGIST OF SWEDEN."

I consider Phrenology and Spiritualism go hand in hand, and provide two of the best basic principles by which we are enabled to get a rational, practical and scientific explanation of the facts concerning psychic forces and the workings of the brain. The thoughtful student of human nature should, as far as possible, know these facts. It is, perhaps, more easy for the majority of people to grasp the significant meanings of Phrenology than those of Spiritualism. A competent phrenologist can readily prove to the spiritualist, by the shape of his head, why he is a believer in Spiritualism, and every Spiritualist ought to have the phrenological principle firmly rooted in his mind that the soul is the receiver of all the thoughts which emanate from the brain, and that the brain itself is not the creator, but simply the transmitter of thoughts and feelings. Materialistic persons are prone to give to the physical brain credit for the thoughts which the brain transmits. A spiritualistically inclined phrenologist will, however, go further and say that the spirits who inspire a public speaker or writer are the actual sources of thought. Still, we may ask whence did they gather

these thoughts? The following points are important to consider in this connection:

1. The mind of each individual is the central power which forms the brain as to its volume and quality. This is proved by the alteration in shape, size and organic quality of heads and faces of children and adults.

2. "As a man thinks, so is he." He attracts to his side, spirit forces from the other world in harmony with his own thoughts, just as many persons are infected by the enthusiasm or anger and thought that inspire a speaker.

3. The face and head alter their shape, and the quality of the brain is modified, according as the intelligence of the individual is increased, or the brain's activity is intensified.

4. A person's general trend of thought determines what sort of spirit forces he attracts, and this power can be changed by a man's reading, education and training.

5. An act of charity may be the result of inspiration, and may also be the impulsive act of the criminal, and may however, only be that a different class of spirits are working upon him. A

prayer meeting must, of course, attract a different class of spirits than a saloon or public house, or even a concert hall with its music.

6. The mind uses the brain during life, but leaves it completely when the transposition of the soul to the spirit life occurs. The education and training a person receives during life refines the soul and mind to such an extent that this becomes the capital stock of each individual.

7. Theosophy also coincides with phrenology by enabling everyone who endeavours to improve himself to have a greater

amount of wisdom with which to enter the spirit world.

8. Increased action in any special organ refines the faculty of the mind which corresponds to it, and with a larger flow of blood to the organ as the result of increased action the brain is made more capable of doing the work required of it in a certain direction.

Now I shall be very grateful if these simple lines will be welcome, composed as they were out in the fields of central Sweden early in the morning, amidst the song of birds and whistling of farm boys.

### POETRY

(AN APPRECIATION)

BY DR. NORRIS C. SPRIGG, LL. D., F. I. A. Sc., Denver, Colo., U. S. A.  
[Written for Self-Culture].

Represents, embodies, expresses, conveys—the finest and most finished eloquence, the fullest and deepest, the farthest reaching sympathy.

Poetry is the true Soul of literature, the real embodiment of Song, the richest and highest manifestation of Art, the chiefest blessing of the Race and to all ages.

Who were the greatest of the Great? and who have contributed the most substantially to Mankind? Homer, Milton, Shakspeare, Goethe, Tennyson, Shiller, Longfellow, Whittier, Emerson, the Brownings, Ingelo, Pope, Procter, Poe, Byron, Burns; for grandeur of galaxy who excel these?

Poetry is the elixir of Life, the crown of every page in which it finds a place. Lends spirit and emotion the most exhilarating and delightful intoxication, the most magnificent and forc-

ble focusing of thought and expression. Joyous, indeed, is he who by the blessed gift of appreciation, (inherent or acquired) reads or writes in musical rhyme.

Poetry appeals most intimately "to all kinds and conditions of men," by 'orical of which a sweet and sacred pulse vibrates and revibrates through every human heart in one harmonious chord. It is in POETRY the symphonies abound and the celestial seraphics sound forth their chimes of melody.

Who are the most substantial and lasting benefactors to the past and present and to coming generations and who of highest and noblest birth? than those given to the loftiest and most artistic thoughts so daintily expressed in Verse.

The beauty of the flower, the abandon of the bird, the bounding of the brook, over the sparking pebbles, the fluffiness of the fleecy clouds casting its

silent sweep of shadow over the summer fields, the sprightliness of children, the glory of the golden sunset, the rhythmic ripple of the leaf, the whisper of the pines, the swaying of the weeds and bushes and trees and of the mighty forest.

The thunder of the ocean-waves, the marvelous majesty of the river, the magnificence of the mountains, the heaving of the clouds, the keenness of the lightning, the fury of the storm, the tender touch of the mother's hand, the patronage of grief and pain and sorrow, or of joy

and happiness, and all of the impassioned emotions of human and inhuman temperament in all of its varied forms, and whatsoever of the peculiar traits and characteristics and combinations of the comedy and of the drama, the pathetic and the humorous and the respective phases of the tragedy of life are portrayed in poetry, Genius, invention, Creation, and the shifting of the scenes and of the seasons, Spring, summer, autumn and winter.

—O—

### The Qualities You Radiate

BY DR. ORISON SWETT MARDEN, F. I. A. Sc.

Did you ever realize that you radiate the qualities which dominate in your nature? If you are enthusiastic, if you are dead-in-earnest, if you are bound to win, if you are victory organized, those about you catch the contagion. All those under your influence partake of your qualities, be they forceful or weak, good or bad. If you are refined, others catch your refinement; if coarse and brutal, they reflect your coarseness and brutality.

If you are energetic, forceful, if you have powerful initiative, others about you catch your spirit and tend to pattern after you. On the other hand, if you are indolent, if you are a dawdler, an idler, a procrastinator, if you are slovenly and shiftless, you tend to reduce those about you to your level.

The tendency of people thrown together is to become similar in their tastes and manners. No character is so strong that it will not be influenced by its environ-

ment. A selfish, brutal man, at the head of a family, tends to make all its members selfish and coarse in their manner, while a considerate, genial man tends to influence them for all that is good. A refined, sweet woman, will often refine and soften the manners of an entire neighborhood.

This has been vividly exemplified in the wonderful work of Mrs. Sophie Laebinger of New York City. Through her gentle, womanly influence she has aroused the better natures of over a thousand children to civic pride, and has worked a wonderful transformation in her section of the city that was once overrun by lawless hoodlums and gangsters.

Invisible currents of attraction or repulsion are constantly flying between ourselves and those who know us. The invisible wires between us and those we know are faithful reporters.

What a satisfaction it is to go through life radiating sunshine and hope instead

of despair; encouragement instead of discouragement, and to feel conscious that even the newsboy or the boot-black, the car conductor, the office boy, the elevator boy, or anybody else with whom one comes in contact, gets a little dash of sunshine. It costs nothing when you buy a paper of a boy, or get your shoes shined, or pass into an elevator, or give your fare to a conductor, to give a smile with it, to make these people feel that you have a warm heart and good will. Such salutations will mean more to us than many of the so-called great things. It is the small change of life. Give it out freely. The more you give, the richer you will grow.

I know a lady who has made it a habit of her life to radiate sunshine everywhere she goes. She says that a smile costs nothing. The result is that everybody who waits upon her or does anything for her feels it a real favor to serve her, because he is always sure of getting this indescribably sweet smile and joyful expression in return.

It makes all the difference in the world to you and to those whom you influence what kind of expression you wear.

If you go about with a wearied expression, if you look as though you had lost your last friend and your last dollar, you cannot expect to attract people to you. These are the qualities that repel. These are the things we are all trying to get away from,—the black, the hideous, the disagreeable.

Moods and qualities are contagious, and sometimes an entire household becomes infected by the presence of one sour, morose, discontented member. He is never satisfied with the weather, or with the plants

of the rest of the family. He never wants to go out when the others do; when they want to drive in one direction, he is sure to want to go in some other. In fact, his desires and plans are always upwards to those of the rest of the family. He is out of harmony with his environment; he has no pleasure in common with any one about him. He is not only not happy himself, but he prevents others from enjoying themselves.

I sometimes visit a friend to whom I am very much attached, but I always go away with a feeling of depression, because he is so despondent, sad and gloomy. Like a piece of timber that has been buckled so many times under strain that it has lost all its stiffness, its power of resistance, and bends to the least pressure, so this man has so much trouble that his mind has lost its resisting power and he has become discouraged and no longer looks on the bright side of things. Everything seems to go wrong with him.

The whole philosophy of character building rests upon this simple principle that we are like our thoughts. We are brave or cowardly, courageous or timid, honest or dishonest, noble or ignoble, happy or wretched, just according to our habitual mental attitude.

Whatever permeates our mind has a powerful influence upon our feeling, and we are all depressed or elevated, discouraged or cheered, just according to the character, the quality of the dispositions of those about us.

We know physicians who give very little medicine, and yet they are singularly successful because they have sunny soul. They always radiated brightness and good cheer. They know that it is hope,

more than drugs, the patient needs, that it is encouragement and not disheartening diagnosis that helps him to recover. They give him every bit of hope and encouragement and good cheer possible, for they know that these are more effective remedies than are to be found in the pharmacopœia.

We have all experienced a feeling of well-being, a cheerful uplift, a sense of joy and gladness at the approach of some dear friend whose very coming lifts us out of the blues. On the other hand, we have all felt the terrible indescribable sense of suffocation, shrinking, suppression; the sudden driving up of all the life juices within us, when approached by a person who radiates an unnamable depressing antagonism; who arouses an instant aversion and prejudice, in spite of all our efforts to be charitable and kind.

In such a person's presence, try how we will, we cannot be natural; all the springs of self expression, our conversation, are dried up; we stammer; do our best to be agreeable and polite, but it is all mechanical. We feel the subtle poison of that unwelcome presence filtering through our whole being; nor do we feel right until a person is gone; then we draw a full breath and enjoy great relief.

People radiate character. What they are speaks in every lineament, looks out of their manner, emanates from their bearing. They emit a deadly poison or a healing balm, helpfulness or discouragement, harmony, or discord, according to what is dominant in them.

How quickly one feels the penuriousness, the mean, stingy quality, of the grasping,

selfish man! Every time he comes near us we feel that something means because he has touched us, that something has gone out of their lives. He calls out our lower qualities, because the lower nature has dominion over him.

When with an unprincipled man we feel tempted to do things which we should scorn even to think of in the presence of the noble soul. Evil feelings that we thought were smothered and in ashes seem to revive in his atmosphere. They are attracted by live, kindred feelings in him. He suppresses in others all that is noble and pure and aspiring, and draws out by the magnetism of his brutal qualities all that is worst in those with whom he comes in contact.

What a change when we come in touch with a noble personality! The large soul calls to us to come up higher. We breathe a different air. We feel as though we could never do a mean thing again. We are pure and noble in his presence, because his exalted nature appeals to all that is best in us. While he is with us we feel ourselves capable of doing great things. Our minds are buttressed and supported by the greatness of his thought, by the nobility of his purpose. All the magnanimity, all the generosity, all the grandeur of soul that is in us, rises to meet the compelling power of his character.

We have no faculty by which we can hide our real selves from others.

Character makes itself felt through all masks. It speaks to other souls. It cannot be concealed.

Laura Bridgman, the famous blind and deaf mute, could detect the presence of a BAD person anywhere in the

room, without the actual knowledge that such a person was near. She would shrug her shoulders, and her manner showed how very uncomfortable she was. She would shudder as though she were approaching something indescribably obnoxious.

The same is true of Helen Keller and other sensitive blind and deaf people.

The thought-radiation of a teacher will sometimes affect a timid, sensitive pupil so that he cannot do himself justice. I have seen instances of this in recitations and at the blackboard, where a bull-doing teacher will so terrify a pupil that he cannot add figures, cannot solve a simple problem which he understands perfectly well, or recite because he is so paralyzed with fear. Sometimes pupils who are well prepared fail because of this unsympathetic thought radiation.

I know one of these vigorous, exacting, domineering imperious characters who dwarfs and terrifies his employes, and some of them cannot work directly for him at all. A timid soul in this man's presence feels that he is a nobody, doubts his own ability, is not able to do himself justice, will often stammer, hesitate, and instead of being able to use the maximum of his brain power, good sense and judgment, will appear absolutely foolish.

The brain power of great orators seems to be powerfully accelerated by the infectious mentality of their audience. Much of the fame of great speakers has been largely due to what they drew out of their audiences. Their ability has been multiplied by the mentality of the audiences which buttressed and supported their own minds.

Like produces like. A mean, contemptible thought or bearing toward another can never call out love, gratitude, or appreciation. The mind is a magnet and draws from other minds qualities like its own. If we hold others in loving regard, if we are truly interested in their welfare and are really anxious to help them, they quickly respond. What revolutions the love thought persistently held in the minds of men and women has wrought even in the basest lives!

Every person with whom we associate modifies our lives so that we are never quite the same person afterward. What a tremendous influence there is in the radiation that comes from other people's ambition. The suggestion of great achievement, of a great deed stirs the blood and arouses a resolve within us to do something and be something ourselves.

Our reputation, what we pass for in our community, is made up of innumerable suggestions which we create in others' minds. Every time we meet another person we make a certain impression; the suggestion of our dress, our manner, our mental attitude, our forcefulness or weakness, the suggestion of what we have accomplished or have failed to do, all go towards making up this something which we call reputation, on which our success depends.

Our conversation suggests that we have been well bred, that we have associated with people of culture, refinement; that we have read good literature, have been brought up in the atmosphere of books; or our language betrays our ignorance, our poverty of thought, our lack of education and culture. It is a tell-tale of our low, common associations.

There is an interchange of personal pressing. Every person is an electric magnetism when we come into the presence of others which is uplifting or depressing. Every person is a battery which is positive or negative to those about him.

## Musings

By The Editor.

**Health-Culture:** Health is natural. Sickness is quite the opposite. Nature holds you responsible and punishes you accordingly for the deeds done in the body whether they be committed through ignorance or carelessness. Pure air, water, sunshine, exercise, rest and a proper amount of plain, wholesome food are all the requisites for Good health.

The true aim of physical culture is not mere body development for the sake of strength alone. It is strength, bodily and mental, with buoyant health as a necessary condition for doing other things well, and enjoying life as well as promoting it for usefulness, to yourself as well as to your fellowmen. Health-Culture is needed for improved looks, for better work, for better life and in short for carrying on all the practical affairs of your daily life in a happy manner.

### Walking, a good Exercise:

Walking is a good exercise only when it is properly done. You will derive very little benefit while walking at leisure excepting that which the fresh air affords.

You must cultivate the habit of WALKING IN EARNEST. Walk fast. Walk as though you are hurrying to reach some place. Walk fast till the "glow comes" and sweat runs; then reduce speed a little. Start out every morning and evening for a good long walk, say one to 3 or 4 miles. While walking forget all else but the things about you. Study and observe nature and as you walk, absorb Nature's magnetism within your bosom; for then, your mind will be made clearer, your blood purer and your health better.

**Some ideals:** Love everyone for their innate goodness, for they will be your co-workers in life. Do not bear hatred to any fellow being; and do not insult people. Make every day of your life, the occasion for some good and beneficial deed.

Love knowledge, the bread of Intellect.

Observe and think, and try to ascertain the truth of all things. Be not content with mystery.

JL  
12m 2, 1913

## Literary Reviews

BY THE EDITOR:

**Applied Psychology** or Faculties of the Mind. By Prof. John Wm. Taylor, F. B. P. S. Skipton Str, Morecambe, England. Price 5 Sh.

The author who is a Fellow of the Indian Academy of Science, is a reputed lecturer and writer along Mental Science. His fame is international. In the work before us, the science of phrenology is so clearly and concisely expounded, with practical illustrations that the hardest of sceptical readers will be convinced of the vast importance and value of Phrenology as a key to right education, self-development and the civilization of humanity at large. The book is profusely illustrated and handsomely bound. We wish every reader interested in Mental science to have a copy of this valuable book.

We have been favoured with a set of 30 Lessons in 5 Volumes of the correspondence courses on **Scientific Engenics**, issued by Mrs. Mary E. Teats, F. I. A. Sc. Chicago, Ill., U. S. A.

Engenics teaches the doctrines of progressive evolution of the human race, through improved conditions in the relations of the sexes. In other words Engenics is a system defining the science and art of being well born.

The courses are well thoughtout and written in a clear, forceful and masterly way so as to command the attention of all races of the globe. These lessons on human race-improvement along lines of social and ethical evolution will surely appeal to every right-thinking man and woman who aims at the above mentioned ideals.

## Character Building and Soul Growth

BY MRS. MARY E. TEATS, F. I. A. SC.

Have you placed your ideal of CHARACTER on the pinnacle of your supreme power to think? Have you in mind the character of any individual whom you desire to emulate?

Every new creation grows up from the grave of an older one. Rocks plus vegetation; vegetation plus animal life; animal life plus the natural (or unregenerate man), and finally man plus the spiritual, CHRIST. Christ is the supreme, immaculate character.

Dr. G. Stanley Hall, President of Clark University, says: "Christ is the world's greatest teacher" and "the Bible is a storehouse of spiritual truths."

"Perfection cannot be reached at a single bound." You will need to cultivate patience, and be willing to advance, step by step, to gain the pearl of greatest price, a pure, strong, spotless character. There is a vast difference between reputation and character. Reputation is at times a very cheap commodity, sometimes suddenly acquired and as quickly lost. Character is of slower growth, requiring persistence and continuous efforts. Of character and reputation Professor Riddell says:

Character is very different from reputation. Reputation is what we seem to be, character is what we are. Reputation may be inherited, given us by another or bought; character must be built. Reputation is what others think or say of us; character is what we think and do towards others. Reputation may be the result of

"A man's effort; character requires the efforts of years. Reputation may last but for a day; character will stand through eternity. Reputation is like having the name written in the sand of the sea-shore to be erased by the first incoming tide; character is like having the name chiseled in the granite rocks of the mountain, where it will endure for ages. Reputation is like the electric light that draws its sustaining current from another source; character is like the noonday sun, the center of all power, the source of all light. Reputation is like the meteor that flashes for a moment, then passing from our view is gone forever; character is like the fixed star that shines eternal in the heavens. Reputation then is nothing, while character is everything."

Never in the history of the world has there been a greater need for men and women of strong character than at the present time. You of the twentieth century have the greatest and gravest responsibilities of any age in human history. You who stand on the threshold of the most wonderful of all centuries, possess the ability to "dare and to do," and there are opportunities on every hand for great achievements in character building. Do not forget that ability and opportunity are the measures of your responsibility. The present day demands men and women of strong character, sterling integrity, right motives, noble aspirations, holy ambitions, purity of life, desirous of living the "Golden Rule of Christ," that shall usher in the "Golden Age of Man." This is your privilege, your duty, and I believe it is your earnest desire. Your character will be the result of your thoughts.

"You sow a thought, you reap an act,  
Sow an act, you reap a habit,  
Sow a habit, you reap a character;  
Sow a character, you reap a destiny."

Your walking thoughts become your sleeping dreams, for you never dream of things that have not been previously thought of. By your thoughts of today, you give the tendency to your conduct of tomorrow.

"Think truly and thy thoughts  
Shall a world's famine feed;  
Speak truly and each word  
Shall be a fruitful seed,  
Live truly and thy life  
Shall be a grand and noble deed."

You cannot prevent the birds from flying over your head, but you can prevent their making nests in your hair.

You possibly cannot always prevent unwholesome thoughts flashing through your mind, but you can and must refuse to entertain an unmanly or unwomanly thought; an impure or unchaste emotion. It is the abiding presence, the entertaining of unholy, vicious thoughts that produces unholy, vicious character.

"Guard well thy thoughts, they are heard in Heaven."

### Meditation Thought.

#### FOR JULY.

My mind is open to the Divine Mind. Every hour from now I am brought into closer touch with the Divine Mind. All is Bliss. All is Love-Infinite.

#### FOR AUGUST.

I love my fellowmen sincerely; I act from honest motives purely; I trust in God and Heaven securely.

#### FOR SEPTEMBER.

I resign my body to the ONE SPIRIT in whom I live and move and who finds his self-conscious expression in me.

## SPIRIT.



PIRIT,—the creative Essence of all that is,—works in various forms, but always on an ascending plane, and it invariably

rejects and destroys whatever interrupts that onward and upward progress. Being in itself the Radiant outflow of the Mind of God, it is the life of the Universe. And it is very needful to understand and to remember that there is nothing which can properly be called SUPERNATURAL, or above Nature, inasmuch as this Eternal Spirit of Energy is in and throughout ALL Nature. Therefore, what to the common mind appears miraculous or impossible, is nevertheless actually ordinary, and only seems EXTRA-ordinary to the common mind's lack of knowledge and experience. The Fountain of Youth and the Elixir of Life were dreams of the ancient mystics and scientists, but they are not dreams to-day. To the Soul that has found them they are Divine Realities.

Marie Corelli.

### Death Not Final, Says Sir. Oliver Lodge.

London, England.—“There is no real ending to anything in the universe, nor was there any beginning,” said Sir Oliver Lodge in the course of an address on the subject of incarnation. He added:

The death of the body does not convey any assurance of the soul's death. Every physical analogy is against such a superficial notion in nature. We never see things beginning or coming to an end. Change is what we see, not origin or termination.

“Death is a change indeed—a sort of emigration, a wrenching away of the old familiar scenes, a solemn portentous fact. But it is not annihilation.

“No thoughtful person can believe that he is destined to drop head foremost into vacant nothing and cease to be. Existence is itself a great adventure—a series of them. Some lead placid lives, seek to avoid adventure but none can altogether escape, none can escape the great adventure—death.

Sir Oliver's message was that there is some great truth in the idea of pre-existence—not an obvious truth and one easily formulated, but a truth difficult of expression and not to be identified with reincarnation. Persons living now might not have been individuals before, but they were chips or fragments of a great master mind, of spirit and light. He did not mean to say only that they were parts of the Deity. He meant something more detailed than that. The idea of angels was treated as fanciful and imaginative. It might be not altogether fanciful. Facts indicated that we were not really lonely in our struggle,”

that our destiny was not left hap-hazard, and that there was no such thing as “laissez faire” in the highly organized universe.

Help might, said Sir Oliver, be rejected, but help was available. The ministry of benevolence was around us. We were still barely emerging from the ruthlessness of savage competition. The earth was still full of darkness and cruel habitations, but it was our fault and not the fault of nature.

There was room for everybody in a properly organized universe. Civilized people should be above mere animal distress. Humanity was good enough if it obtained a chance. Real badness was exceptional. There was hope in the air, and the time would come when they would realize that Christ was walking not on the waters of Gennesaret but on the Thames.

#### Laugh.

It is good to laugh. There is probably not the remotest corner or little inlet of the minute blood-vessels of the body that does not feel some wavelet from the convulsion produced by hearty laughter shaking the central man. The blood moves rapidly—probably its chemical, electric or vital condition is distinctly modified—it conveys a different expression to all the organs of the body as it visits them on that particular mystic journey, when the man is laughing, from what it does at other times. The time may come when physicians shall prescribe to a torpid patient so many peals of laughter to be undergone at such and such a time. London Health.

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### Department of Spiritualism

Conducted by

DR. J. M. PEEBLES, M. A., M. D., PH. D.,  
5719, Fayette Street, Los Angeles, California, U. S. America.

### The Origin, Study and Purpose of Modern Spiritualism.

A Paper by J. M. Peebles, M. D., and Read Before the International Congress of Spiritualists, at Geneva, Switzerland.



Dr. Peebles.

It is an appreciated privilege to sit in this assemblage of thinkers, this learned body, convened from all portions of the enlightened world, to counsel together upon life in the flesh, life in the spiritual spheres, and the moral relations connecting spirit life with the

people of this planet.

As a thought, eternity is both inconceivable and immeasurable, and yet earth's thronging millions are passing in serried hosts into this vast etheric realm of the invisible.

What then?

The noted Professor Clifford of England is reported to have written his own epitaph in these strange words:

“I was not and was conceived,

"I lived and did a little work,  
"I am not and I grieve not."

Logically expressed, this philosophy implies the utter impossibility of transferring substance or something into non-conscious nothingness. The bare statement of such a theory is its own refutation.

Deplorable as it is, priests and pastors, in time of mourning, speaking of hope, a drowsy faith, quote these words from the Bible:

"They sleep with their fathers.

"The dead know not anything.

"The memory of them is forgotten.

"That which befalleth the sons of men, befalleth beasts; and man hath no pre-eminence over the beast; all go unto one place."

The most that intelligent clergyman can say at death is, Cherish hope and faith in a future reunion; but those weeping over their loved ones, demand something more than a tremulous faith. The deep heart cry is for knowledge. Tell us, oh priests, oh pastors, what you really know of the future life? Does death end all? If mortals live in another state of existence, what do you know of its location, its laws, its conditions or the employments of its inhabitants. They are as silent as Egypt's Sphinx. If they talk, it is of a pathetic faith, based upon a collection of a disputed, revised and re-revised series of books, musty with age and labeled "holy," And so this heartrending inquiry persists, "Does death end all?"

If religionists and scientists of the past centuries had been as wise as Socrates, they would long since have become believers in the now-a-day communion with spirits. Phaedo makes Simmias to

say, when discussing immortality: "I dare say you, Socrates, feel as I do, how very hard, or almost impossible is the attainment of certainty as pertains to such questions as the present life. And yet I should deem him a coward who did not prove what is said about them, to the uttermost, or whose heart failed him before he had examined them on every side. For he should discover the truth about them, or, if that is impossible, I would have him take the best and most irrefragible of human arguments, and let this be the raft with which he sails through life." That advice would convince any conscientious man of the truth of Spiritualism.

#### Ancient Spiritualism.

The above considerations lead us to the borderland of Spiritism, the antithesis of materialism. All along the life lines of a dim antiquity, there were intuitions, intimations, prophecies, visions, trances in brief, rifts in the clouds. But the phenomena were considered special providences, weird mysteries or astounding miracles. They did not reach up to the lofty altitudes of future life demonstrations. A chilling, cold storage Ecclesiasticism was dominant in those old medieval times. Alchemy was dreaming of chemistry, astrology was looking forward to astronomy, Aristotle occupied a higher seat in the academies of Europe than Plato. The fundamental appeal upon all subjects was to the church, rather than to science or reason. And yet God was neither dead nor absent from this mighty measureless universe of suns and stars, all afire with celestial activities. Heaven's witnesses were awaiting the

evolutionary uplift, the proper morning time on earth, for scientifically and practically establishing a direct intercourse between the worlds visible waiting for some propitious incoming era, when heaven's messengers would not be mercilessly pilloried or murdered as were the mediumistic wizards and witches of the past.

#### The Shaker Believers.

Making no special mention of the ancient seers or of the later Emanuel Swedenborg, one of the common errors afloat in the world is that Modern Spiritualism originated with the Fox sisters. This is not correct. It originated as a fact with that body of American religionists who pronounced themselves Believers, referring to the words of Christ, "These signs shall follow them that believe." The secular press of churchmen called them Shakers, in derision, because of their religious exercises of marching, chanting and shaking when under psychic influences. These spiritual phenomena commencing at Watervliet, New York, in 1837, passed through all the Believer societies, causing great excitement. The phenomena consisting of visions, trances, clairvoyance, levitation, rappings and hearing of heavenly music in the air, preceded those of the Fox sisters by over ten years. And they still quietly and measurably occur to this day.

Finally, these influencing spirits announced that they should soon go out into the wide world, producing the most marvelous phenomena. This they have literally done. Our seer, A. J. Davis, prophesied in his Revelations in 1848 that heavens, with their spirits and the helms

with diakka, were at our very door.

#### The Modern Phenomena.

As definitely foretold, rappings were heard in 1848, in the home of the Fox sisters, at Hydesville New York, a family of devoted Methodists. The rappings and peculiar noises, mild at first, became at length almost unbearable, and the more they were opposed, the more emphatic they became. This indicated intelligence as a cause, continuing as an annoyance to the family for months. But the Fox sisters providentially discovered the key; they did so by counting receiving responses from the numbers. The veil was now lifted, the long sealed book was opened and the sheeted dead, perfectly identifying themselves, brought beautiful love messages to their friends. This was amazing, too over-whelmingly amazing to be expressed in words.

At this time I was a preacher of a popular church with very charming environments. Hearing of the rappings we exclaimed, with a sort of priestly arrogance, "They have raised another ghost." But in my congregation was a merchant, son of a Quaker preacher, who had what he termed night visions. This merchant, visiting a lady medium in Auburn, N. Y., was convinced that the intonations were genuine manifestations from the spirit world. And he urged us to investigate them, but we stoutly refused.

#### Our Entrance Into Spiritualism.

I not only refused to investigate these phenomena, but pronounced them impossible and unbiblical. But this gentlemanly member of a church, an ex-member

of the New York legislature, and a liberal contributor into the church treasury, persisted in urging me to investigate these phenomena. Unwillingly I assented to visit a lady medium. Sitting by her table, the rappings were very distinct, echoing from the ceiling and finally from my coat collar. The vibrations thrilled me to the depth of my whole being. And what added to my torment, these intelligences spelled out that I was in inspirational medium. Horror! I exclaimed; all visions and inspirations ceased with John's Revelations upon the Isle of Patmos.

Returning to my library, I struggled to shake off the very thought of spirits. It was impossible. True, I had preached in burning eloquence of a future immortal life, and now, when these spirits came and proved my preaching true, I was half angry about it; for they were undoing my creedal theology.

### The Davenport Mediums.

Several months later these world-famed sensitives came into our city, holding their seances in the drawing-rooms of one my parishioners. Their manifestations revealed a most tremendous physical force. The furniture in the rooms trembled and the room itself in which we sat, was literally shaken the vibrations were alarming to some present and seemingly so in response to my boasting challenge that they could not affect me. Returning after the seance to my bedroom half lighted by a full moon, and meditating upon the relation of these phenomena to those recorded in the holy scriptures, the cover was violently stripped from my bed and I was rashly seized by unseen powers and savagely thrown

upon the floor. It was enough; I gave up: The proper conditions being given, there is seemingly no limit to spirit power. Providentially in this quite enough experience, I fared better than the Old Testament Jacob, who, in a wrestle with the invisibles had his thigh thrown out of joint."

At a little later period in my experience, I was made, at a seance, to dance under the influence of American Indian spirits. For the times this was a literary obsession, which humbling my ministerial pride, cured me of a lingering tuberculosis lesion.

And now, in my ninety-second year I am strong and vigorous, owing it to mediumship, in connection with abstinence from animal flesh eating, from tobacco, from all intoxicants, with the practice of deep breathing, thought force, will power, and spiritual helpers, together with an unbounded faith in God.

### The Conscious Presence of Spiritual Beings.

Owing to the intimate acquaintance of sixty and more years ago with Professor Hare, A. J. Davis, his scribe, William Fishbough, Professor S. B. Brittan, together with sitting in some of Judge Edmonds' seances, and lecturing upon Spiritualism and the kindred reforms of the times through all these past years, I sincerely trust you will pardon these personalities touching our mediumistic experiences, which gradually changed into clairsentience, inspirations and the faculty of leaving the body during sleep, to visit other spheres of existence.

And not a day now passes that I do not consciously cognize the presence of

spiritual intelligences: and hence to me the sacredness of mediumship and the sweet holiness of angel ministreries.

The seer, A. J. Davis, specified twenty-four phases of mediumship; Professor J. R. Buchanan, the discoverer of Psychometry, observed and tabulated other phases and sub-phases, making forty-two, corresponding to the alleged number of organs, speaking phrenologically in the human brain.

And during my several pilgrimages around the world in the interests of a rational religion, Spiritualism, I have seen or had psychic sittings with some three thousand mediums in various countries, yet never saw two precisely alike in manner or potency of manifestations. The mountain adepts of India excel in spiritual exaltation and self poise and they thus excel because practically living the principles they teach. The rays of mediumship, sometimes like rainbow hues, is a multiplex, radiating diversity in unity. And heavenly intelligences are just the wisest judges touching the conditions for spiritual manifestations, as are photographic artists for the production of their pictures. Matter at best is but the shadow of substance, and spirit is the only reality.

Spiritualism, while in the world and for the world, is not of the world; and those who make it an affair of mercenary gain are guilty of treason to truth. Let us hope that the day of frauds, of finding gold-mines, hunting up old estates and selfish seeking business advice from familiar spirits has passed, giving place to conscience, purity and peace to all spiritual messages. Facing the sunset days of a long, laborious life in the in-

terests of Spiritualism, these are my happiest days and rightly understood all things seem to me good. Here is the Christ-conscious soul's rest. Here is a sweet that a gold-grasping world cannot take away.

Why this trust, this peace, this uplifting soul-joyousness? It may be summed up in the word, Spiritualism—a colossal all-inclusive Spiritualism, which in its fullness, may be traced direct to God, who is Spirit, immanent and absolute. And man evolved, made in the image of God, is necessarily a spiritual being and it is just as natural for spiritual beings, vested in the mortal or the immortal, to converse and respond to each other as it is for music to respond to music in the same key.

### The Destiny of the Human Spirit.

The recent chemical demonstration of Professor Wesserman proves the marked differences between the blood substance of man and that of insects and animals. Spiritualists (I speak for myself only) trace man's origin, not from the amoeba, up through shaggy-haired orangoutangs to aspirational, regal-souled man, but rather through a spiritual descent from God.

Speaking of man we have but little reference to the physical body which is only the ore that encircles and imprisons the gold. Death kindly melts away the dross, that the spirit, the real I am, the mighty magnet, may rigidly hold to itself the etheric attributes of consciousness, memory and the strong individual characteristics of this life, enabling it to

identify itself when returning earthward with messages. One of the greatest falsehoods of history is that it is a bourn from whence no traveler returns.

When treating of man we generally refer to the deific ego, the Hindu's Atman, the conscious aspiring spirit that feels itself akin to God, that can sense the friendly touch of God, cognizing him as the Infinite and the Holy One.

We press the point of the innate nobility, the inherent immortality of man, not as an aggregate of atomic essence, not as a composition of subtle substance, nor as a manufactured make-up from nature's nonconscious elements and forces, whatever they may be: for whatever has been mechanically put together may by a mightier force, be unmade, disintegrated, dissipated. This sophistical philosophy virtually undermines immortality. Evidently the spirit is a pure, invisible, uncompounded, unparticled entity, existing in God, beginningless and endless. This is the philosophy of India's most enlightened sages and the present day teachings of exalted spirits and angels. It is ennobling to feel that as spirits, existing in God, we descended by this will from the regions of light, to be held for a time in a physical body, a soul body and a celestial body, the ego or the divine self being thus on its way through diverse experiences to the love realms of ecstatic blessedness.

An ancient spirit who suffered martyrdom informed me of the multiplicity of spheres, and said that spirit life was an intensely active life, a retributive and progressive life, that there were children libraries, resplendent art galleries and colossal universities crowning the mountain

ranges of the beautiful, open to all who sought divine wisdom—that the vast universe was not only a measureless echoing gallery, but a classified realm of unerring records dotted with handwritings, inscriptions and symbol figures of human deeds, serving as judgment seats and sentences in the court of eternal justice. Good deeds remove stains. No kind word was ever lost. Every philanthropic act is ineffaceably registered and endorsed in all worlds by the gods.

#### Spiritualism Universal.

In the word the ual is a suffix; and suffixes are modifiers. A spiritual, or spiritually-minded man is more than a mere developed spirit man with depraved characteristics. The ism refers to a geneneral dictum of Spiritualists, which are all-inclusive and constructive. Take the spirit out of Theosophy, out of Unitarianism, out of Christian Science, out of Mental Science and New Thought and there would be nothing left in these movements but driest shells and smouldering ashes. This fact should inspire these cults to look reverently to that mighty rock from whence they were hewn. Only the ugliest lad would smite his father or put thorns in the pathway of his mother.

Some of the most efficient writers never differentiate Spiritualism from Spiritism. The latter prevails extensively in China and Japan. Our Hong Kong consul assured us that China was an empire of Spiritists. To our personal knowledge, the Chinese gamblers of Canton call upon their ancestral spirits for aid in their games and business affairs. It is rumored that this practice has been

transferred to America, and is vitiating a pure Spiritualism.

The question, "Is Spiritualism true?" is no longer asked by any intelligent, candid and conscientious unprejudiced investigator in America, whether originally materialist, Christian or Pagan. It is an established truth, a mighty truth based upon clear, demonstrated facts and immutability of law, and yet sadly abused by multitudes from mercenary motives.

Spiritualism in its purity came from the celestial heaven, came with heavenly messages from our loved ones. It unlocks the soul of all the mysteries of all

past ages. It was the vitalizing soul of all the old religions. Real Spiritualists therefore are reverential. They are religious. Their life is a prayer and their mission is to encourage and help and bless others. And when genuine Spiritualism, which harmonizes with the Christianity of the Christ, prevails, when nominal Spiritualists become more Christ-like, actualizing in their lives the Christ spirit of toleration, love, charity and purity, then the long prophesied millennium in all its transcendent radiance will have dawned upon and illumined our waiting world.

#### The Spiritual Education of Children.

A Paper Prepared by Helene Kordon, and Read at the Second International Congress of Spiritualists, at Geneva, Switzerland.

If you would see the peaceful joy of that pleasure.  
innocence,  
Come near to children only in love.  
From the eyes of a child, shining forth  
confidence  
Heaven smiles in its innocence.  
The soul, pure rests before you unveiled  
Still untouched by the breath of passion  
Not a thought is hidden—nor exists a  
suspicion.

Nothing in the world seems to me sadder than to see an uncultivated, brutal, and badly reared child. It can only be compared to seeing in a garden a beautiful rose, and, on approaching, finding that that marvel of nature's handiwork has been sullied by a sacrilegious hand, and splashed with mud. An unrefined person would pass by without heeding, but a sensitive person would be pained, reflecting that all who would be refreshed on beholding its beauty can no longer have

Children, those tender human flowers, are worth more—much more than the roses in the garden. The fruits of those flowers form, all classed together, that which in the future represents the general happiness of humanity. In all homes, from palaces to cottages, those flowers are hidden, and if they are soiled, they lose for the rest of their lives all that they have most noble; only the residue remains—grossness. It is then all the more necessary to realize this, as nowadays so much importance is paid to sports of all kinds, such as football, tennis, motoring, and aviation, which engross the interests of the children from the tenderest ages. More than ever today, the overweening right of "the strongest" is acknowledged, not that of the finest quality; the strongest physically, he who does not consider but, daring,

acts, knowing that in the struggle of hand to hand fighting he can fell to the ground those more feeble, because in these days hand to hand fighting takes an honored place.

In a phase of evolution, where materialism is uppermost, the knowledge of the future in connection with the past is relegated to a period where the spirit is considered by the savants as an uncertain conception. While the soul is regarded as a product of deranged minds, one can not logically give a profound attention to the spiritual side of life. Nevertheless, as evolution is foreshadowed, as the spiritualization of man is his finality, the spirit and spirituality must be given their rights. The object of human life is to reach that high goal, which is proclaimed by all the greatest minds throughout all times, and by all religions. It is not to be denied that we are still far from this great end, but the length of the path need not deter those who believe, and those who know; it need not prevent them telling and retelling the pilgrims on the road of its beauties and joy; it need not dishearten the seekers in their efforts to bring back into the right road those who have mistaken it, nor to sustain the weary, to strengthen those who doubt, and help the unbelieving and hopeless! The spiritual education of mankind is a necessity. And where can it be begun in a more fruitful, more beautiful way than with children? The development of the religious sentiment alone does not suffice to make of the child a perfect man or woman. History of all ages shows us that; it depicts men of strong faith, yet brutal.

The moral sensitiveness should be awakened and nourished in the young just as much as the religious sentiment is instilled in them, for both are latent in every human soul. A spiritualistic education based on the Karmic laws, which gives a complete responsibility in all acts, produces beings good, moral, and pure. A question asked by one of my own children awakened in me the idea that the returning to God, the principle taught generally, does not develop in children the feeling of responsibility, that is to say, the ethical sensibility, but, on the contrary, it can tend to lessen this latter. My little son of six years prays every night, "O God, make me good that I may go to thee in heaven." One day he had been very naughty, and I was vexed. I told him, after he had said his prayer, that he was not good; he reflected a moment, and then re-joined, "I would like to say another prayer." He remained still thinking, and this time, much more firmly and decisively, said, "Why is it God does not make me good since I ask him to do so?" This question, unimportant as it may seem, is profound, and shows me that in this instance an education confined to a religious outlook only as we are accustomed to view things, puts aside easily the idea of responsibility, and leans on the principle that God in all his power is responsible also for evil and all that is evil. This way of regarding things could not be produced from an education conducted on a reasoning, Spiritualistic basis.

In these days, much thought is brought to bear upon the rights of explaining to children sexual relations, which is, to my mind, exceedingly injurious. Why not

explain instead things spiritual, putting the subject within their comprehension, in order that they should understand the object of life. The explanation of sexual relationships is in any case of dubious value, and sometimes can prove dangerous in the extreme. If this problem is presented to children who are extra sharp or alert, there always remains a certain amount unexplained that the child, awakened, however little its disposition may be in this direction, desires to know and to put into practice. On this account it is exposed to uncertain dangers. With a child less keen of judgment, the explanation will be a useless quantity forced into unrecapitulative ground.

Take on the other hand a spiritual explanation. It can offer no danger but many advantages, even to abundance, whence can be derived the purest joy—a fruit leaving no disagreeable after-taste.

Not only by the force of thought, the attraction of the fleeting pleasures of life are already being put in the background and given their rightful value. The thinking faculty is a source which is never tarnished with learning; thoughts are our greatest friends, giving always a fertile soil which bears fruit—a fruit that never dries nor decays.

In a child are many beauties, but at the same time there is a demon ever on the watch, and this demon knows, alas, that it is easier to follow evil temptation than good and pure counsel.

Naturally, however, a Spiritualist education cannot be gained without a Spiritualistic preceptor. This is a *sine qua non*.

Very great efforts have been made, and many humanitarians of renown have made it possible for the children of brutalized,

heartless parents to find a refuge and so escape from the pernicious and demoralized influence into which they were born.

But we must look further, and reach further, for, instead of actual degeneration, instead of a hardening process, instead of physical and moral maladies, we must have the expansion and health of the soul and body, and must raise a healthy race, pure and strong of soul.

Some little ago a school doctor (Dr. Schafer) published a pamphlet in which he gave the answers of 1,250 scholars from 12 to 18 years, to the question, "Why is theft forbidden?" Three of these answers seem to me above all, worthy of consideration. A child of 13 replied: "Because it must be confessed at holy confession and the article stolen given back." Another child, also 13, said: "Because one becomes by the act worse than before." And a child of 12 answered: "Theft is forbidden because if it were not no one would wish to work again but gain their livelihood by thieving, the result of which would be that the whole country would become impoverished."

I would like, before examining more minutely these three answers to give the Doctor's conclusions. He said that the realizable result ought to be weighed practically. The punishable age of the law should be, not at 12, but at 15 years, for it is only about 15 that the small majority of children (56 per cent) commence to have a moral comprehension and responsibility, if even then they can be held responsible for any misdemeanors.

My experience, like that of Levy, Stuhle, and Ziemke, would lead to a cession of the propositions dealing with these projects of the penal code, and

which tend to make the legal punishable age even younger. These conclusions show that moral and ethical responsibility belong to a riper age, while I dare to maintain that these qualities, or their absence, are inherent in children, and it is only their expression—the intellectual handing of them, if I may express myself so, that is dependent upon the more or less ripeness of the mind. But when a child of 13 says, "It must be confessed at holy confession and the article stolen given back," the answer seems to me very expressive if not very flattering towards the religion that casts its influence over the manner of thinking and living. It is not the act itself that strikes horror, but it would appear that the religion is at fault. It is the fact of being obliged "to tell it and restitute the object of the theft." In this there cannot be discerned the slightest idea of responsibility, as is taught by a practical Spiritualistic education. I dare also think that with a child like this, under the influence of the social and religious beliefs of these days, a little later its ideas will change and it will say, "Who is it that obliges me to go to holy confession?" or again, "I will not go to confession." The answer of the second child is as pessimistic as sad. What can be its outlook on life! What pitiable state of the soul is exposed in this answer! Equally with the third, who sees only the guilty consequences of the action, and whose answer proceeds from an atmosphere completely material! How indifferent would the replies of children be were they given an education on Spiritualistic lines!

I do not, however, claim that such an

education would make at the moment men or women without faults—angels, so to speak. Humanity is not yet sufficiently advanced in its evolution for that. It is impossible to obtain all from education, for with the child are born certain qualities of character which appear sooner or later, even if the education is comprised on opposite lines. But when an average child knows, not thinks, that it must suffer or benefit by its actions, and that it will certainly reap where it has sown—when a child of a naturally devout development knows that Jesus was on earth the shining example of a human being who had gained all knowledge, not the scapegoat for others—when even an irreligiously disposed person knows that eventually the consequence of all his actions, good or otherwise, will rebound on himself, then the life will begin to correspond with the outlook, and we can only hope that in all cases, and under all circumstances, the higher aspect, the higher ethical responsibility, will prevail.

When the time arrives for a doctrine based on actual knowledge and not on faith, to be accepted, the doctrine of survival after what we term death; when the only logical acceptance of the history of evolution of fact with all, and our stay on earth is recognized as only a very brief passage of the actual life; that our journeying is always towards perfection, then it will be easy to awaken in the soul of children a grand responsibility. With increasing Spiritualistic comprehension, what we now know as the chief motives of evil, will lessen more and more, that is, the excessive desire for earthly possessions, earthly joys which show the trend of the way of

thinking in the world, and which are generally excused with "Oh! That is the crux of all. That gives us the reason for the searching after so-called joys of life, the refusal of sentiment and responsibility, the refusal to listen to the voice of conscience which tells us that there is within us all a spark of the divine, indestructible and eternal. And whilst the instructors of youth give to the children confided to their care religious teachings as only a part of the scholarly program, it will remain as such—instruction taken in for the moment to be soon forgotten. But if Spiritualistic appreciation and perception is put within the reach of everyone and becomes the property of all, then only does such teaching become true life. It will penetrate into the real soul of the child, when will spring forth a life superb!

There is a vast difference between what we teach as "part of the school curriculum" and that which we communicate to others as part of our own actual and deeper knowledge. The first is so much noise, whilst the second is a

harmonic vibration set up between all the recipients.

Never has an education leading to the true, to the eternal, to the spiritual, seemed to me more necessary than now—a time when everything seems to stand in need of thorough reform, keenest intelligence, to surmount the force of the elements, and yet, on the other hand, show themselves the feeblest slaves of the lowest envy and desires, even to the sacrifice of their dignity. We are now in a period when the god Mammon is seated on the highest throne and commands men—men in whose natural endowments God has made to shine the light of all lights, the spirit of all spirits, that they may be enlarged in fructifying and blessing, and in order that humanity may above all, take the path towards the end—that of perfection.

To reach that sublime end, we must endeavor to lead the greatest treasures confided to us, to a moral and spiritual understanding. Spiritualists throughout the world, procure for your children Spiritualistic schools and masters.

### The New Literature.

BY MABEL GIFFORD SHINE, F. I. A. SC.

Have you thought what it means, this "Affirmation of the Good," dwelling in the thought of the good to the exclusion of the evil? Open your Bibles at the first chapter of Genesis and you will see that eating of the tree of Good only—the tree of Life,—means dwelling in Eden. And you will see that eating of the tree of the knowledge of good and evil banishes from the garden into a

world of mixed good and evil where the good must be struggled for.

When you begin the practice of the affirmation of the Good only, in everything of your life, you set out on the road to Eden. Then you discover that you wish to read such literature as contains affirmations of the good, and you no longer find pleasure in the literature that affirms the evil. You wish to read

about health, not disease; you study symptoms of health instead of symptoms of disease; you wish to read about others who are affirming the Good, and the hideous accounts of those who are living in evil and seeking evil ways are abhorrent. If you are reading for pleasure, you can find none in reading of the sorrows, afflictions, decrepit old age, premature death, hatred, jealousy, intrigue, revenge, successes of the evil over the good and innocent, injustice, poverty, etc., etc., with which past and present literature is filled. Whether it is books, fiction or history, or plays, or poetry, operas, concerts, symphony orchestras, it is the same; the genius of the past and present has been devoted to picturing and expressing the negative side of life—the heart-rending, the despairing, the wails of victims, the diabolical triumphs of the wicked.

Is all this more beautiful and interesting than the positive side of human life? Is the music sweeter and richer that expresses suffering and wickedness? Do we prefer to see the face of the destroyer on the canvas, rather than the face of the good and the beautiful? Do we choose the books that carry us through chapters of suffering and wickedness until the very last?

No, we do not choose all this, but it is fed to us; it is all there is. And we think it must be like that, because that is life. And the makers say that the work must be strong, intense, to win the patronage of the people.

The people of every age express themselves in all their works. The people who hate, delight to see hate represented;

the vile mind delights in vileness. But what happens when a clean play is staged, a beautiful plot instead of a hideous one, virtues in place of vices, humanitarianism instead of diabolism, true love and pure friendships instead of the deceiver and the traitor?

Just this happens—the company plays to crowded houses. Which goes to show that the majority of the people love the good and the beautiful. The old kind of plays depress, degrade, discourage, or inflame with the fires of Hades. The new kind elevate, inspire, strengthen, refine, humanize, awaken in the hearts of the beholders such things as they present.

That is the whole story, the heart and mind grow by what they are fed upon, just as bodies do. If bodies are fed poison they will be poisoned and suffer from poisons; if they are fed wholesome foods and drinks, they will abound in health and strength and normal desires.

And as it is with plays and operas, so it is with books. And today a new generation has arisen born of the New Thought watchword, "Affirm the Good!" New Thought is changing the face of the earth, the condition of society, the financial and industrial world, the world of literature. Hundreds of thousands of these new people are calling for the expression of the good. Where they do not find it they set about affirming it mentally and materially. The mind first creates and then reveals the way to externalize. This is one of the ways in which the "Thousand Years of Peace" is being ushered in, and a mighty power it is. It is leavening every body of people, great and small, and the years of travail are to be forgotten in the

of the new birth.

In this renewing process what shoals of books will sink into oblivion! Then we can enjoy joy, instead of having to enjoy sorrow; we can enjoy the good instead of having to enjoy the evil; peace instead of war, loving-kindness instead of cruelty, mercy and justice instead of heartlessness and injustice; reverence for womanhood, reverence for human life, tenderest care for infants, protection for youth, enlightenment for the weak, an ever upward look to the Infinite Creator and Giver of all, for love, for strength, for guidance, for safeguard—all this will be presented to us, fed to us, and in this likeness we shall grow.

The books that endure, the plays and operas, the music that never grows old will have for their watch-word The Affirmation of the Good. Magazines, newspapers, all periodicals will come under this spell. We already have demonstrations of it; the tide has set; it will go on and on till the day of fulfillment. It will be the growth of good instead of evil; the unfoldment of the beautiful, the expansion and elevation of mind, the adventure of pure love, the beatitude of true friendship, the genius and the power of Good.

Young men and women will no longer prostitute their talents, writing up the most horrible and vile plots they can invent—because it is the easiest way to please the publisher. They will write

the books and plays and music that the world is calling for, and the publishers will hear the call.

You can hasten the day. Affirm the good, seek it everywhere and in everything. When you see evil, affirm the opposite good. And choose such literature—books, plays, etc., as best affirm the good. In the reading of newspapers skip the crimes, read only the headings of accidents and calamities; read the good things, the affirmations of good. In this way we gain much useful information, local and general, and save a good deal of valuable time for other reading. No one can help the world or himself by keeping his mind filled with the negative side of life.

Thought is life, and life is growth, and the constant affirmations of the Good means the growth of good. Everything that goes into the mind passes into the sub-conscious mind, and the sub-conscious is constantly turning out its stores into the conscious mind as suggestions. This is the danger of the evil, and the power for good.

As it is with the individual mind, so it is with the mind of the world. And it is through the individual mind and the universal mind that the new literature must come. The universal mind is made up of individual minds, so each one has a work to do.

Let us affirm the Good and persist in affirming.

—O—

If the majority of the people in the world were asked to express their three greatest wishes they would be health, wealth and happiness. If every human being were told to ask for his supreme wish in life, the majority would ask for happiness.—DR. MARDEN.

### How to Develop Mediumship

BY GEORGE W. KATES, F. I. A. Sc.

Secretary National Spiritualists' Association, U. S. A.

It is very important to give proper attention to the cultivation of mediumship. Errors committed may be of serious consequence.

Proper employment of the gift is also very important.

A few simple rules are all that is needed to assist the development. Use your own judgment after discovery of effects in sitting for manifestations. Or, let the spirits manifesting give advice for your manner of application. Remember that all of us differ in talents; and the same must be true regarding mediumship. We cannot each be a similar kind of medium, and have the manifestations of spirits exactly alike and each one will attract spirits of assimilation with them.

There cannot be safe rules formulated to secure development of mediumship in each and all. There must be, first, the discovery of qualification, the same as for music, art, mechanics, or other special abilities of the human being. These are always indicated in some manner before being cultivated. Proper application is necessary in order to accomplish satisfactory results by any use of talent.

The great truth is that mediums are born, just as are musicians, artists and mechanics. As all of these endowments can be cultivated and brought into activity, so can mediumship, or psychic power. Remember that mediumship is a psychic endowment, and hence soul culture is necessary.

Special qualities of soul, resultant from heredity and environment, make the me-

dium classed as either physical, mental or spiritual.

Thus, materialization, slate writing, spirit photography, or other physical phenomena, depend upon peculiar relations of the soul force to physical force. Clairvoyance results from qualities of the eye physical in relation to sense of seeing spiritually. Thus with clairaudience in hearing, and psychometry in feeling, and with each relative sense power.

Mediumship is the employment of earthly qualities in the human spirit, by discarnate spirits, limited by physical conditions in earthly environment. These limitations must be considered.

Physical conditions limit the power. Spiritual conditions enlarge the possibilities. Thus, to develop mediumship the physical must be responsive to the spiritual; the positive will must be supplanted by a negative submission. In order to have mediumship for spirit operation and manifestations, the physical human must be submissive to the will of the spirit person discarnate. This is similar to the operations of man using a negative person by a positive one.

There may be assistance gained from others; but they who profess to develop mediumship are usually only helpers, for the development must result from personal subjection to spirit control.

The first thing to do is to acquire this subjection by an application of self submission. In plain words, set a time for regular sitting for manifestation, when the spirit shall be requested to use your psychic qualities for useful and agreeable purpose.

You have a right to make stipulations for harmless and agreeable use of your psychic powers by the controlling intelligences. But you cannot dictate a class of psychic phenomena other than according to your natural quality; no more than you can dictate yourself an artist when you are fitted only for a mechanic. You must depend upon spirit intelligences to discover your natural aptitude.

Set aside a time, not more than twice per week, when you will give an hour, or half that time, to quiet and sincere desire, employing subdued light (entire darkness not necessary), with music, prayer or aspiration, either alone or with two or three congenial companions who will seek to assist you, rather than desire to be entertained by your mediumistic display. Give physical subjection and mental desire for good to come unto you for use in the world, and ask that spirit teachers may come for the enlightenment of humanity and to destroy error and crime. Let the spirit operate as it may be able, and refrain from dictation, accepting the rapping or materialization, the clairvoyance or entrancement, as the righteous manifestation of power at the time. From that will grow the utility and power as best the spirit may be able to secure from your psychic qualities. As a rule, let the attracted spirit or spirits dictate ways and times for you, so long as these are evidently for proper procedure. Never submit to any debasing tendency. Remember, the earth spirits are the nearest to us, and will probably be the first to employ your psychic power. Let your desire be pure and sincere; your aspirations righteous and unselfish; give promptness to time

appointed; keep personally from worldly defilements and base associations; use discretion, judgment and will power; demand justice for yourself, and render that unto the spirit; thus you will find that the law, "Like attracts like," will be manifest, and you will soon or late be blessed by a realization of your psychic powers usefully unfolded.

Observe the properties and demand the same of the spirit. Thus, refrain from displaying your psychic power in public places, and at unseasonable times, exacting that the spirit use you as medium only when the time and place is appropriate. To be always subject to spirit control is a form of obsession. The good spirit is not a fanatic, neither is a good medium.

To be convincing somebody in the highways and byways is not the mission of higher spirits. To convince brings you in contact with materialistic conditions; but to teach is relating you to the spiritual. Psychic gifts are for utility upon spiritual planes, instead of only conversations upon material ones.

Mediumship will cease from sensational and wonderment activities and embrace the realities of spiritual effort for human redemption from crime, misery, want, ignorance and superstition. Such is becoming the mission of mediums. The field of labor demands your honor, integrity and devotion. Are you ready for all that? If so, may good spirits assist you.

Do not sit in promiscuous circles. Do not seek development of mediumship simply for money-getting. Let your earnest desire for spiritual gifts be accentuated by a soul desire for good and truth, for your own and for human progress.

There must be soul-sincerity to insure satisfactory and competent mediumship.

You cannot be warned too much against the subjection of self to the influences of any person self-styled a developing medium. Such are often unaware of the obsessions and other dangers attending the developing circle where promiscuous persons assemble, attracting promiscuous spirits. If you desire some person as a magnetizer let that person be one healthful, with known spiritual virtues, and entirely congenial to you. Such a person only will be useful to you in assisting your development. Obsession and injurious results of mediumship are usually from faults committed in the development and use of mediumship.

Truly unfolded mediumship will be a curative of many physical and mental ills, and should never be the cause of such. To this end supreme care and application should be used by mediums, especially in the early stages of development. There are many half-developed mediums seeking for public patronage. That is one of the great destroyers of the public utility of mediumship, and reacts badly upon the cause of Spiritualism. All possible good will and regard has been shown the class of mediums who are only in the early stage of unfoldment, when really they should be admonished, for their effort and our sympathy but militate against usefulness and the greater credit of the public cause of Spiritualism.

Do not expect to attain development

Every personality is surrounded by a zodiac of his or her own, upon which the thought currents act and react continuously, causing the aura to become fine or coarse. Therefore the purer and stronger the life, the more delicate and beautiful will the radiation of the colors in our aura become. May each one of us realize the importance of refining our astral colors.

—The Stellar Ray.

sufficient for public use or proof of spirit power in a few sittings. Indeed, some of the best mediums sat for spirit power for several years before receiving any satisfactory evidence. Others have had the power forced upon them by the spirits. You must be patient and enduring. "Heaven is not reached at single bound." Nor are any of our earth-talents suddenly developed.

I would advise you not to employ any manufactured article, such as the planchette, ouija board, or such instruments to assist mediumship. These are all sensitive instruments of utility; but their manufacture leads to all sorts of people handling them, hence their attractions are such that spirits of all kinds may use them, and thus the truth is not always obtained. If you can personally manufacture such an instrument, and magnetize it with your own spiritual force, then it may avail you good purposes.

If you want physical manifestations, and are advised that you may obtain such, then it may be well to sit in the dark. For other manifestations, as advised, a semi-light is best.

If you cannot obtain congenial associates, then, by all means, sit alone. When you have any manifestation of the spirit you will be directed. Obey such advice or request, when reasonable.

Trust to the spirit to lead you, when proven to be true and good, and you will soon see the great benefit resulting from the joys and comforts of spirit communion.

### The Sonnets of Shakespeare.

By S. NARAYANASWAMY AIYAR, B. A., B. L., TINNEVELLY.

The sonnets of Shakespeare are imbued with a deep devotion of Love. Some fifteen sonnets in the beginning sound like an argument for married life and perpetuation of lineage. But from sonnet the seventeenth, the imagination soars to the divinest conceptions of love. The poet's soul seeks to be united with the Eternal Spirit, and by all the worship he can render, he prays for the consummation. He is confident of the attainment. He will not admit of impediment to love, and if it is young and weak, it will grow and bear out to the edge of doom.

2. He feels that he is not well-perfected in the art of love, and overabundant love sometimes causes a weakness:—

"So are you to my thoughts, as food to life,  
Or as sweet-season'd showers are to the ground,  
And for the peace of you I hold such strife  
As, twixt a miser and his wealth is found:  
Now proud as an enjoyer, and anon  
Doubting the filching age will steal his treasure;  
Now counting best to be with you alone,  
Then better'd that the world may see my pleasure:  
Sometime all full with feasting on your sight,  
And by and by clean starved for a look;  
Possessing or pursuing no delight,  
Save what is had or must from you be took.  
Thus do I pine and surfeit day by day  
Or 'gluttoning on all, or all away."

3. As a neglected child holds its mother in chase and cries to catch her who, having set down the babe, in careful house-wifery, runs after a trifle, the poet appeals to the Lord to turn back to him like a true mother and take him up.

4. Like a lover seeing music played, looks upon the blessed wood whose motion sounds with love's sweet fingers which gently sway the wiry concord, and in envy of those jacks that nimbly leap to kiss those fingers, gets his ear confounded, which should reap the harvest of that harmony, the poet fears that he may blush when others less in love but bolder in suit, may win the Lord.

5. The sonnets are a compilation consecrated to the spirit of Love. Love is the origin, the inspirer, and the aim. Love in all its beauty makes the art of Shakespeare's poetry.

6. He asks:—

"Why write I still all one, ever the same,  
And keep invention in a noted weed,



only committed most wretched errors, how in the distraction of a maddening fever, our eyes came to be fitted out of their spheres,—and then we will submit to correction.

17. "I am that I am." My accusing or approving thoughts ought to concern me more than any false opinion of others.

18. Be willed unto the Supreme Will. Do not pursue vain desires, which being had, are hated and despised, which being lacked, rage for more. Let your soul tax the service of the senses and the mind, and not allow them to rebel against it and fatten at its cost. Don't care for the fever of your desires, which sets the appetite propitious to its growth but fatal to your life.

19. Learn the true significance of things, and find and pursue with love and devotion, your true duty.

20. Work of the flesh is mere lust or desire, its lot is brief mortality and waste. Right work done with expectation of reward, as an oblation to the Lord, is work of love. And in this sacrifice passion is burnt into Love. Work, the way of work, and the end of work, is all love. Love is the oblation. To love it is rendered. Unto Love it grows.

21. Lay not your perjury on the Lord. Your errors and trespasses come not on Him. If your missing judgment, knowing what Beauty is, seeing where Beauty lies, still takes the worst for the best, the perjury is yours alone. If you wander here and there and make yourself a motley to the view, gore your own thoughts, sell cheap what is most dear, make offences of affections new, be resolved that these blenches give you another youth and let the worst essays prove that the Lord is ever Love. Be set deep in honest faith; let not your wits or senses dissuade your foolish heart from serving Him. Will that you become a Will willed unto His will.

There is but one kind of faith that revels in words. There is another that can hardly find utterance. The former is like riches that come to us by inheritance; the latter is like the daily bread which each of us has to win by the sweat of his brow. The former we cannot expect from new converts. We ought not to expect it or exact it, for fear it might lead to hypocrisy and superstition. \* \* \* We want LESS OF CREEDS BUT MORE OF TRUSTS, less of ceremony but more of work, less of solemnity but more of genuine honesty, less of doctrine but more of love.

There is a faith as a small grain of mustard seed. That grain alone can remove mountains, and more than that, IT CAN MOVE HEARTS. (FRED MAX MULLER.)

"Every cradle asks us 'Whence?' and every coffin 'Whither?' The idea of immortality, that, like a sea, has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death. It is the rainbow—Hope, shining upon the tears of grief." (Selected).

### Alterations in Shape and Size of Heads.

BY PROF. J. MILLOTT SEVERN, F. B. P. S., F. L. A. SC, BRIGHTON.

Associate-Editor: Self-Culture.

Heads alter: they grow and expand, sometimes to an extent that is quite surprising. There are also indications occasionally of their atrophy or deterioration according to the use made of them. There is not the slightest doubt of this. I have records of heads which have increased in circumference as much as three-quarters of an inch in ten or a dozen years. And this is long after the attainment of manhood. The heads of young persons grow much more rapidly, even to the extent of several inches in the course of years.

Mind improvement, intellectual work, thinking and study are the chief conditions which bring about brain development and its corresponding alterations in the shape and size of the head. Who has not watched the gradual development and alteration in the heads of babies and children as intelligence and training are brought to bear on their characters and dispositions? The fact is, we cannot think at all without the effort having the effect of drawing the blood to the brain and developing it in proportion to the effort made. Literary persons and students may especially perceive this; and business men's heads frequently show a steady growth and alteration in shape.

We often see business people possessing large heads and apparently more powerful intellects than devotees to literature, but the shapes of their heads are not the same; nor is the quality of their brains, or their physical or temperamental conditions always so fine as in persons entirely devoted to mental pursuits. The

responsibilities, however, of business require them to think much, which enhances brain development. A business man with a large head may be so ignorant as to be unable to write his own name (this is, of course, an extreme case), and yet may achieve considerable success. Such a person usually inherits good business capacity.

The head alters in shape and size with every alteration of the interior mass, which in its turn is operated on, however slightly, by every thought and action. We cannot perform the least act by thought, word or deed, without the brain being employed.

The brain organisation, according to its quality, activity, and natural endowment, is in some persons much more susceptible to development than in others. Some persons may have large heads and but a low degree of intelligence, because the quality of their brain is poor; or they may possess good brain capacity, but from lack of educational and other advantages, the mental faculties may remain dormant. Such persons may, by their own efforts, and by coming under more favourable conditions, improve the quality of their brains, bring into activity dormant faculties, and thus better fit themselves for the higher duties of life, and attain to greater success than if they had allowed the former conditions to go on.

It is a Biblical injunction that we should make use of the talents we have; this is, in fact, all that is demanded of us. Some people attempt more than lies in their power, and being ambitious of

distinction, give up disheartened, even when they are doing moderately well, because they fail to satisfy their ambition in achieving something especially great. Others make little or no attempt to use or improve their natural gifts. One of the great aims in life should be self-improvement mentally, morally and physically. Every effort makes its impress on the brain and enhances the development of the mental faculties.

Not everyone is born a genius; or with special mental advantages; or with the proverbial silver spoon in his mouth, but every man and woman can use, and improve his natural endowments, and not even one talent should be hidden. We see a vast improvement effected by persons who realise their responsibilities and are determined on doing their best.

I have had many remarkable proofs of alteration in the size and shape of head and the quality of brain. When practising at Oxford over twenty years ago, a gentleman came for a phrenological consultation who was possessed of a roundish, practical business head, in size rather above the average, and fairly evenly balanced. There was nothing, however, very extraordinary in his mental developments. He was an intellectual man, possessing keen business judgment, and had a bent for literary pursuits; but his mental faculties were at that time so balanced that he could have pursued life in a very ordinary manner, or have struck out in a commercial career and have become a first-rate business man. He had, however, a hankering for intellectual pursuits, and mental and moral improvement. About this time there must have been a severe struggle in his

mind as to which course he ought to take, and in our conversation I learned that he had already determined to devote himself to a literary career. This gentleman is now the author of a number of highly scientific philosophical works, and the editor and founder of a well established and influential journal. Close application and hard study have worked a wonderful change, not only in his character, disposition, and mental capacities, but in the formation of his head. I have had opportunities of phrenologically interviewing him at intervals. The change was not very perceptible at first, but after a period of ten or a dozen years I was astonished at the remarkable alteration which had taken place. From the round, practical, business type his head had become longer and narrower and much more strongly developed in the regions of the Reflective, Reasoning, and Refining faculties. It is now, one might say, a purely literary and philosophic type of head, and the whole temperament is finer in quality. I know of but few men who have worked harder to effect such a change in their mental organisation, and immense credit is due to his perseverance. In his new sphere of work he is, and will continue to be, the means of benefiting millions of his fellow creatures, which he could never have expected to do had he devoted himself to a life of pleasure and indulgence, or to business, even though he had attained considerable business success. This gentleman, well-known probably to every reader of Self-Culture is our valued friend and co-worker, Mr. Alan Leo.

I have in my mind another case, a young student who visited me at my

consulting-rooms in Oxford about the same time. He was then starting on his University course with a view to qualifying in law. Judging from his natural capacities he would certainly have done better in literature, mental philosophy, theological studies, or, poetry, and this I told him. He had not the least ambition to occupy a public or legal position, but as it was the special wish of his friends that he should become a barrister and a State official, he set himself steadily to the task of qualifying for the same. He has been successful in his studies, though it meant hard work for him. He now occupies a very high and important government position in India. I had opportunities of studying his mental developments during his collegiate and legal courses of study and have noted considerable alterations in the formation of his head. His natural endowments were almost wholly unsuited to the course of studies he pursued, and it took him many years longer to qualify than in the case of most other students. Now, while holding his official State position, he is a devotee to poetry and literature.

On the other hand, lack of mental exercise causes the organisation to become

coarse, the skull to become thick, and there is sometimes a very perceptible diminution in the size of the head, or of some particular mental organs.

For five years I knew an independent middle-aged gentleman of good family, who, as a young man had had a superior education. During the years I knew him, and for a considerable time previously, he did absolutely nothing in the way of mental or physical exercise beyond dressing himself, sleeping, smoking, taking his meals and walking twice a day to the nearest hotel. It was very rarely indeed, even from one year to another that he varied this every day routine.

He gradually discontinued everything requiring intellectual effort and eventually entirely left off reading. I frequently examined his head and noted that it became smaller. It was, when I first measured it, 23½ inches in circumference; five years later his head measured less than 23 inches, and it also perceptibly decreased in height.

These cases demonstrate the truth of Phrenology, and should encourage those who are desirous of making the most of their natural endowments.

#### A Journalist's view of Mr. Severn.

Famous public men have consulted Mr. Severn. He is the acknowledged leading authority on Phrenology. He contributes to the Press in East and West. His handbooks are clearly written. The data is reliable. Knowing his great repute, the writer sat and "had a reading." His faults, his weakness, happily,

his strong points and virtues, were unrolled with never-failing accuracy. This is really, at the first glance, marvellous! "But not so," says Mr. Severn; "I have read the characters of thousands and thousands. It is not guess, mere chance work. Phrenology is a science. It is beginning to take its proper place. The

day is not far distant when men will learn to consult Phrenology. Then life will be brighter and happier for us all. Boys will be put to work they are fitted for; men will learn to strengthen their armour at its vulnerable points, and Life will avoid so many Failures!"

Our readers would do well to consult Mr. Severn. He has a manner that is delightfully helpful. He is sympathetic. He is equally candid. Naught sets he down in malice; naught extenuates. His

cheery talk is better than medicine, and rarely has the writer enjoyed such a flow of wit—such a feast of reason—as he got here. The raconteur would need to look to his laurels at the festive board were Mr. Severn present. Such talk! One thought of the Kit Cat Club and the gentle, learned Addison when the "good cheer" had unloosed his tongue!

[We clip the above note from the East London Observer. Ed—S. C.]

### Our Father's Will.

BY HENRY PROCTOR M. R. A. S., F. R. L. S., F. I. A. S.

The essential requisite for every kind of spiritual blessing is the doing of God's will, and it is this alone which can bring us to the height of all happiness. Our blessed Lord, who lived in the bosom of the father, by an unceasing communication, could say: I do always those things that please Him, because He had A PERFECT KNOWLEDGE of His Father's will, and it is our blessed privilege "to walk even as He walked"—to "walk worthy of the Lord unto all pleasing, being filled with the knowledge of His will in all wisdom and spiritual understanding."

The first step towards this which any believer can take is to present (aorist, once for all) his body a living sacrifice, and he will at once begin to "prove what is the good and acceptable and perfect will of God."

To have no other mover, to live under no other guide or leader but the Spirit of God is what constitutes true holiness. Another will than my own now ruling in the depths of my being is to be waited

on. Joined to the Lord I become

ONE SPIRIT WITH HIM,

and as He lived by means of the Father, so I live by means of Him—eating His flesh and drinking His Blood, and so abiding in Him, and He in me, that I have no desire, no purpose, no aim but such as comes by Divine inspiration, and is attended therefore with Divine approbation. Not a thought or desire or action can be allowed a place in the kingdom of God, but as it is a fruit of the Spirit. We are instruments of his power, presence and goodness in us, for from the beginning of time through all eternity we can have no goodness but that which God creates in us: producing in us both the will and the execution, and making us perfect in every good work to do His will.

But this does not come spontaneously or without any kind of effort on our part. Even our Saviour Himself needed to spend long periods in waiting upon God. It is there that we are stripped entirely of our own strength and put on Divine

strength: "The waters on Jehovah exchange strength" (lit.), and through these set periods of waiting upon God (mostly in perfect silence) we are enabled to "pray without ceasing," and so to form the habit of waiting continually upon the Living God, and

### LISTENING TO HIS VOICE.

For if we walk in the light there is a mutual communion and a continual partnership (fellowship) with the Father and with the Son, because according to His promise they both take up Their abode with us.

In regard to our business life, our daily calling, the will of God may be carried out in very detail, if we do it as "servants of Christ" in singleness of heart, as unto the Lord and not unto men, we may be doing the will of God from the soul (ek tes psuches) and receive a special reward from God for "whatsoever good thing each one doeth." But we are absolutely convinced that everything is

### DEPENDENT UPON PRAYER.

In no way can the will of God be accomplished without it.

Many people imagine that what God wills must inevitably take place. But it

is a sad fact that God's will is continually being thwarted. "God willeth that all men should be saved," yet we know that it is not so, and God wills a great deal of blessing to His own people which never comes to them. He wills it most earnestly, but they do not will it and it cannot come to them. God has made the execution of His will in many things dependent upon on the will of man. The will of God to bless, is dependent upon on the will of man to say where the blessing must descend.

### PRAYER MAKES POSSIBLE THE OTHERWISE IMPOSSIBLE.

In the decrees of the eternal purpose, there is always room left for the petitions of those who draw nigh to the Father through the Son. Of God's will revealed in His promises, just so much will be fulfilled to us as our faith accepts. And having fully declared what His will is for us He still says: "I will yet for this be enquired of, to do it for them."

So that while nothing is impossible to the prayer of faith, because by this means "all power" is put into the hands of man in Christ Jesus, it is equally true that no part of our Heavenly Father's will is ever accomplished without it.

### Power of Spirits.

How vast the power of Spirits! A host of invisible intelligences, exalted and wise, surround us everywhere. They cause men to purify their hearts and rectify their lives. They are everywhere, beside us, around us, above us. "Millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep."

All these with ceaseless praise, by day and by night, behold the works of Infinite Intelligence, and adore them. Are they not all ministering spirits sent forth to minister to those who walk in the light and to save those who walk in darkness? Yea, the angels attend the pure in heart and surround them with a halo of light and melody.

They come to lead the weary pilgrims from the rude scenes of this life to the mansions of the blessed. They come to guide the erring one and win his heart from evil. They breathe a holy calm into the wounded heart. The glow of their presence dissipates the darkness of this world.

Their smile dissolves the frost of years. They restore the springtime of the affections. They make life's barren waste bloom like gardens of exquisite beauty. Their presence brings an iridescent glory and they leave a luminous wake behind them.

Who are these angel ministers? They are the wise and good of every age, of every land, who come laden with love, to bless, cheer and comfort sorrowing mankind. Under their loving tuition our spiritual senses may be unfolded so that they both appear and speak to us.

O! Angels of Light and Wisdom, we solicit your presence with us this day, that you may illumine our minds, quicken our understandings, and strengthen our adherence to truth. May your light chase away the mists of doubt and superstition so that the light of God's Divine Truth, may be ours forever.

[The N. S. A. Spiritualist Manual.]

### Notes by the Editor.

**Mr. Carnegie and Occultism:** Like most modern Researchers Mr. Andrew Carnegie is much interested in Occultism and kindred Spiritual sciences. He has financed a party of Researchers headed by Mr. Schwidtal to investigate into the Mysteries of Levitation and other wonderful feats performed by the Egyptian fakirs and dervishes. The party will go to Egypt and study the secrets from a Scientific point of view and will communicate the results to the University of Berlin. Such a philanthropic attempt will not only throw light to the scientific world on the mysterious Psycho-Spiritual laws of application but also be of aid in establishing levitation and allied spirit phenomena as scientific facts.

**Levitation:** Levitation is a manifestation of Psycho-Spiritual force. We have evidences of Levitation in the many religious books of all nations, in all ages. If you turn to the Christian Bible Act viii-39-40, Ezek. iii-14: viii-3, I Kings xviii-12, II Kings vi-6 and Mark vi-49, all these are valuable Biblical evidences of Levitation of Human beings by the power of Spirit.

When you turn to our Mahabharata, Ramayana and the Puranas, you find many more interesting evidences of Levitation. The story is told of Suka Maharishi thus. The sage applied himself to yoga, setting himself down on the top of the Himalayas on a seat free from disturbing elements and retired from the haunts of men. His meditation is said to have gradually extended from the toe of the feet and successively passed through the other limbs and organs of the body. This was meant to transmute the gross body into the astral, thereby polarising the Etherial Magnetic Currents of the body. Thus he succeeded in inducing in himself an Ecstatic condition: and beholding his Atman he exclaimed to his master Narada Rishi who

appeared to him, "Master I have now seen the path and I shall, Oh austere saint! now walk whithersoever I will". The sage Narada giving him permission, the disciple entered Yoga Samadhi again and flew into the sky. He then became conscious of the regions of air. As Suka was traversing space with lightning speed, aye, with the speed of thought—all things movable and immovable of the whole earth caught the eyes of the occult aerial navigator. Thus we see recorded Suka Maharishi's extended lucid vision accompanied by levitation during his ecstatic state.

In Ramayana it is clearly depicted that Hanuman said to be endowed with the Yoga siddhic powers, during his sacred mission of finding the whereabouts of the missing Sita, levitated his body and travelled in the airy region while crossing the watery expanse between South India & Ceylon. There was another occasion when he is said to have performed an aerial flight and brought the sacred life-restoring medicinal herbs to give life to the wounded Generals and those afflicted in Rama's flanks in the battle fought at Lanka:

And in modern days instances are not wanting in this line of Spiritual phenomena. If you read the interesting work entitled "Researches into the phenomena of modern Spiritualism" by Sir Wm. Crookes and the reports of Mr. Stanford's circles conducted in Australia, which appear in that widely read Journal "Harbinger of Light" you will glean more useful knowledge regarding human and animal forms and even inanimate objects being levitated and transported from one place to another even though thousands of miles off. In all these instances of Levitation the weight of these objects are lessened by Spiritual agencies at work.

**A Case of Levitation** as witnessed by me a few years ago will interest our readers, in this connection. There was an interesting occult performance given by a famous South Indian Tantrik before a crowded audience of our place. Before he began his performance, I closely examined his things and the cabinet erected temporarily before the audience. The Tantrik first went into the cabinet, lay himself down flat on the ground, and closed his eyes. He soon performed Prabayama. Then began the usual beat of drums and the chanting of mystic mantras by the attendants of the Tantrik, invoking the aid of the Spirit Guides. The attendants gave mesmeric passes over the region of Navel of the Tantrik, which no sooner put him into a deep cateleptic trance than the tantrik's body, overcoming the Force of Gravity ascended of its own accord and lay suspended in air without any physical means of support. His body lay in that fixed posture for a period of 20 minutes. As the audience were perfectly satisfied with the feat the attendants began the de-mesmerising process which slowly brought the body down and the Tantrik became all-conscious. In this experiment there was no room for deception on his part by employing powerful Electro Magnets in the corners of the Cabinet or to conceal any metallic object of Magnetic attraction.

This reputed Tantrik used to exhibit his wonderful feats to the public of Tinnevely and Travancore but his whereabouts are not known to me at present.

### Transition of Sister Annie Bright:

Mr. Charles Bright, the talented Editor of the Australian Journal "Harbinger of Light" passed on to a life of higher service on June 21. Mrs. Bright was an honored Fellow of our Academy. She was unquestionably the ablest, the most ardent and fearless exponent of Modern Spiritualism in the Antipodes. The call for her rest from her arduous work, came all of a sudden and she had to obey the Divine Will, and resign willingly her task, leaving it to her comrades in this plane. She has left this plane to better inspire us from the unseen realm of Light and Bliss, where dwell happy the good God-inspired souls of all ages. May her soul rest in peace and enjoy everlasting Happiness.

### Literary Reviews

BY THE EDITOR.

**The Joys of Living**—By Dr. O. S. Marden, F. I. A. Sc.; Thomas Y. Crowell Co., New York, pp. 403: cloth One Dollar twenty-five cents, net, or Rs. 3—15—0.

Our friend, Dr. Marden has a world-wide fame as the author of many Inspirational books which appear in half a dozen languages of the globe.

In this work "Joys of Living," you have the happy ideals of Faith and Optimism standing prominent in each and every essay and pointing out to you where happiness lies concealed in every activity of life and how contentment, health and happiness spring from the great fountain of mind—cheerfulness. Turn to every page of this beautiful volume, and you will find wholesome, instructive and commonsense advice to

guide and inspire you to realize joy in every act of your daily life.

**The Kosman Light**—is a welcome exchange Journal published by the Kosman Publishing Society, 150 Newwood Road, W. Norwood, London. Post free 4 shillings per annum. The July issue contains wholesome reading matter. The article on Psychic unfoldment is written from a practical standpoint. We wish our young comrade every success.

**The Inspirator**—is another welcome exchange from Brooklyn, New York. Half of this paper is edited in German tongue and the other half in English. The paper is devoted to Occultism and modern Spiritualism. In the June issue our veteran Dr. Peebles contributes a learned article on the Origin and the Progress of Modern Spiritualism which appears also in the August issue of Self-Culture. Sister Mrs. M. E. Williams, F. I. A. Sc., of New York, talks elaborately of What Spiritualism is and What it Teaches. Mr. Robert Peebles Sudall writes interesting notes and items of the grand Spiritual Congress held recently at Geneva.

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**Meditation Thought.**

FOR AUGUST.

I love my fellowmen sincerely; I act from honest motives purely; I trust in God and Heaven securely.

FOR SEPTEMBER.

I resign my body to the ONE SPIRIT in whom I live and move and who finds His self-conscious expression in me.

FOR OCTOBER.

My character is formed out of My own Will; for what I will, I am.

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## Shakespeare's Sonnets

(A Supplement)

By Mr. S. Narayanaswami Aiyar, B. A., B. L., Tinnevely.

1. Time's fickle glass, his sickle, is in the hold of Love, Sovereign mistress over wrack.

2. Love is not appetite. Let the governed mind govern the senses. Make not cherubs of monsters.

3. The eye may paint but it is Love's picture. True Love is felt by the true loving heart.

4. There where passions mix, where senses meet, is Harmony. There is Beauty. There is Love.

5. We have in us the evil nature and the divine. And if we watch and attend not, our bad angel may fire our good angel out.

6. Use power for help, not for hurt.

Be more in doing than in seeming. Move others from temptation, be not moved to it. Husband nature's riches by action. Let your audit be rendered.

7. Own your honest face, hire none. "Lilies that fester smell far worse than weeds."

8. Give up yourself and your next self, your wisdom and your will, to the Lord.

9. Love can kindle, Love can cool. And the sick soul may find its cure or return, a distempered guest. All is in the strength and spirit of your piety.

10. Mistake not love for the grossness of the flesh, let not passion revolt where love should subdue.

### Different kind of Devils, or Troubles of the New Thought People.

By Dr. Geo. W. Carey, M. D., F. I. A. Sc., Los. Angels, Calif, U. S. A.

A literal interpretation of the mythological characters, astronomical allegories and alchemical symbols of the Bible and New Testament has caused the earth to run red with wars; and the belief that the literal blood of a man, however good, or his ignominious death could by any possibility save souls, has made idolators of a large portion of the race. It seems incredible that men should go to war about God or religion, yet such is the case. Sam Walter Foss, in a poem entitled, "Why?", says:

They met and they talked where the  
crossroads meet,

Four men from the four winds come,  
And they talked of the horse, for they  
loved the theme,  
And never a man was dumb.

And the man from the North loved the  
strength of the horse,

And the man from the East his pace,  
And the man from the South loved the  
speed of the horse,  
And the man from the West his grace.

So these four men from the four winds  
come,

Each paused a space in his course  
And smiled in the face of his fellowman  
And lovingly talked of the horse.

Then each man parted and went his way  
As their different courses ran;  
And each man journeyed with peace in  
his heart

And loving his fellow-man.

#### II.

They met the next year where the cross-  
roads meet,

Four men from the four winds come;

And it chanced to be that they talked  
of God,  
And never a man was dumb.

One imagined God in the shape of a man,  
A spirit did one insist;  
One said that Nature itself was God,  
And one said that He didn't exist.

But they lashed each other with tongues  
that stung,

That smote as with a rod;  
Each glared in the face of his fellowman,  
And wrathfully talked of God.

Then each man parted and went his way,  
As their different courses ran;  
And each man journeyed with war in his  
heart,

And hating his fellow-man.

Sin is from a Greek word meaning to  
fall short, or a failure to fully comprehend.

Unborn millions cannot be saved from  
their failure to understand by the cruci-  
fixion of a saint.

But the old question, "What shall we  
do with Jesus?" must be answered, for  
in the answer we will be able to "work  
out our own salvation."

Jesus, the Nazarine, is derived from  
the Hebrew Isis Nazir, meaning the eternal  
essence, cooked or transmuted, changed  
or prepared. It is a chemical or alchem-  
ical symbol, typified by the crucifixion.  
A union of elements is described as cross-  
ing, crossification or crucifixion. The  
eternal essence passing through the vari-  
ous changes from the vibration of pure  
spirit potency to materialized forms is  
continually being crucified. Acids and  
alkalis, apparently opposite in quality,  
unite and form new compounds.

Air is the universal eternal essence.  
When breathed into the arteries, it is  
changed to blood, and then it is deposit-  
ed in flesh and bone, thus materializing  
the human organism.

All scripture is an allegory. It is a  
figurative literality. It described literal  
facts under the figure of living beings.  
It is a personification of existing active  
principles, but no person or sentient  
thing is actually alluded to from Genesis  
to Revelations.

To establish this proposition, you say,  
will subvert all existing religious belief.  
Not so. It will simply give to religion  
what it lacks—a scientific and reasonable  
basis. It will bring the present church  
out of the crumbling shadows of doubt  
into the strong light of faith, establishing  
it upon the rock of eternal truth or science.

Epictetus, known as the prince of  
Grecian stoics, was for a long time a  
slave, but those who read his words of  
wisdom now name him the prince of  
philosophers, and clearly see that the  
so-called new thought of today was pro-  
mulgated during the palmy days of Greece  
and Rome. Epictetus was a philosopher  
of Nature, and not a product of scholas-  
tic lore.

One of the gems of the Epictetus mine  
of wisdom is: "It is not things, but the  
opinion about things that trouble mankind.  
Thus, death is not terrible. If it were so  
it would have appeared so to Socrates.  
But the opinion, we have about death,  
that is terrible, that is where the terror  
lies."

The word Satan is from the Sanscrit,  
Satya, meaning truth, and the Egyptian  
Soterim, i. e., a judge. It is also identi-  
fied with the Greek Cronus, meaning one

crowned. In Grecian mythology, Cronus  
swallowed all his children until the birth  
of Jupiter. Cronus, you must remember,  
and Saturn are the same, and in other  
symbols or mythologies they are repre-  
sented as the Dragon. There is constell-  
ation called the Dragon, and the Chinese  
use a symbol of the Dragon on their na-  
tional ensign, as we use the eagle on ours.

There is a symbol of Egyptian origin  
showing a wheel, the expression of etern-  
ity—without beginning or end—on the  
right side the genius of good, Anubis,  
ascending; on the left the genius of evil,  
Typhon, descending. Up over the center  
sits the Sphinx, a sign of ruling power,  
holding the universal force in balance  
as it passes through the changes we call  
good and evil. In chemistry this opera-  
tion is carried on by acids and alkalis,  
which, while seemingly opposite in qual-  
ity, unite and form new compounds.

Saturn ascending is Christ, while de-  
scending it is Satan or devil. Saturn  
rules the interior of the earth—lead, iron,  
coal and tillers of the soil. Therefore,  
we speak of these people as Saturnians.  
Satan is only a name for the aggressive  
creative spirit on its descending course.  
Paul plainly says: "He that descendeth  
is the same as he that ascendeth." In  
second verse, second chapter of Job, we  
read: "And the Lord said unto Satan,  
from whence cometh thou? And Satan  
answered the Lord and said, "From going  
to and fro in the earth and walking up  
and down in it."

In this quotation from the book of  
Job, which is one of the grandest epic  
poems on the science of astrology and  
astronomy and chemistry ever conceived,  
we find the influence of the planets

clearly shown. Saturn rules materiality. The sign of Saturn itself is a symbol of matter ruling over mind, a cross over Luna, the moon, or mind. The idea that Saturn is really evil gave rise to the idea of a literal hell down in the earth.

Thus we see that the materialistic concept of man on the earth plane of thought creates many devils.

Evil, or a devil of some kind seems to be a necessity to those still in thought or separateness or individualism. The efforts of these people to keep before their mind's eye something other than law, or the chemistry of life on natural lines, calls to mind the little boy who asked his mother if she thought God would let him have one little devil to play with when he went to heaven if he would be real good.

But let us return to the ancient symbols of alchemy and astrology again.

Of course the Old Testament narrative of the God of Israel has its root deep down in the alchemy of the wondrous human laboratory—the circulation of blood the nerve centers, the cellular operations and the composition of the blood itself; in fact, the Bible is a collection of alchemical and astrological writings, all pertaining to the chemistry of life operating in the human organism, well understood by the Jewish Rabbis during the Pisces age, or the dark ages.

We have now entered the Aquarius age—the air age, or the age of spiritual man. We no longer see men as "trees walking"; no longer see the divine operation as evil, black magic or the work of a malignant being; but, see all as wisdom's operations.

We are passing out of the Pisces, or

water age, in which our vision was distorted for 2000 years by a materialistic concept of forms, and even life itself.

The early Spiritualists laughed the big devil "out of court" or, rather, out of existence, and then declared every operation in the temple of the living God—the human body—that they could not understand to be obsession, or the work of evil, earthbound spirits. In union there is strength. While these little devils were united in the orthodox devil, he was strong; but after he was cut up into many small pieces his ultimate extinction was certain to follow. But if we must have belief in evil personified, I prefer one big devil to several million small ones. I am pleased to note that the majority of modern Spiritualists do not believe in evil spirits.

Next came Theosophy, the wisdom religion, whose founders failed to recognize, as others had failed before them, that there is nothing but wisdom.

Wisdom operates on various planes, but the same wisdom is always the operator. The same wisdom—infinite life—operates through the cellular structure of the universe, from molecule to animal structure, from saurian to savage, from the crystal to the civilized. A differentiation in cellular arrangement causes the different types or materializations.

Theosophy did not believe in evil spirits, but brought the devil to the front to make his bow to the world again, labeled Karma. The so-called evil in the world, according to this cult, is the result of evil in some past world, i. e., incarnation. So Karma is another kind of devil. Then came Mrs. Eddy and Christian Science, with, all is God, or spirit—with its mortal mind devil, occupying no place, being a highly

triturated potency of nothing—but a devil just the same.

The race having failed to transmute the devil, even with Mrs. Eddy's science and health, mental science came to the front. The advocates of the science of mind did not believe in mortal mind. They believed that all was immortal mind, and it did at first really look as though the devil was dead at last. But on further investigation it was discovered that the devil was still in evidence, disguised as error, mistakes, and evolution from a low to a high state. When the teachers of mental science are asked the question, "How can mind, eternal, immortal mind, which is all and never commenced, be low or need to progress, get better or go up higher?" they fail, utterly fail to answer. The devil in any disguise he may be clothed with will give even the new thought people serious trouble.

Even the sweet-souled Hindus, must be troubled by their highly esthetic, attenuated devil, that they softly name *Maya*, or illusion. Illusion is a fleeting, momentary expression of divine wisdom, a great necessity in the eternal plan.

But the day of awakening, the day of

resurrection, is at hand. Throw off the grave clothes of materialism, oh, brother, oh, sister! Come forth in the shining robe of spiritual philosophy and sing the song of the new birth.

Stand up in the full realization of your godhood and say: "Oh, thou Eternal, Omnipresent Spirit, thou doest all things called good or bad, and I have no gods or devils before thee."

The devil is only God in disguise. Spell devil backward and you have "lived"—that is, life, and life is God. Therefore God spelled backward—that is, "lived"—is a combination of letters that spells devil.

Be free, oh, soul! Arise, take up thy bed and walk. Thy sins be forgiven thee.

The resurrection morn has dawned. This is the day of judgment; that is, correct judgment.

Charity begins at home. Forgive your own sins, which are simply failures to understand, and you will know how to forgive your neighbor and love him as yourself. Again I say, "Thy sins be forgiven thee."

Let man stand upright and splendid,

Let woman look up from the sod,

For the days of our bondage are ended,

And we are as one with God.

### Spiritualists' National Union Annual Conference.

A Comprehensive Report of the Proceedings of the Conference held at Birmingham, England, July 5 and 6, 1913.

Birmingham, the chief city situate in the Midlands of England, and the center of what is known as the "Black Country", was the scene of the annual general meeting and consultative conference of English Spiritualists.

In the Midland Institute, on Saturday,

the A. G. M. was called to order by its esteemed president, T. Gwinn of London, at 2 p. m. The proceedings commenced with the assembled delegates about 130 in number singing that stirring hymn,

"O'er the earth the dawn is breaking,  
Angels whisper through the gloom."

J. J. Morse (Vice-president) in a suitable invocation solicited the guidance of the inhabitants of the spirit world in the deliberations of the conference.

Mr. Terry and Mr. Toyer, on behalf of the local District Union, gave a hearty welcome to the Conference in cheery terms.

The minutes of the International Congress at Liverpool in 1912 were read and adopted after several questions had been answered by the general secretary, Hanson G. Hey.

The secretary then read a letter of cheer from E Wake Cook, who gave a resume of the significance of Spiritualism which he contended was fifty years ahead of other progressive movements, being a religio-philosophy based on scientific facts. A man can see in Spiritualism all that he is big enough to see. The clerics of the country proclaimed their ignorance when they quarrelled with their best friend, the religion of Spiritualism.

The pioneers of Spiritualism attacked all systems of thought, not acting on the defensive as was the tendency at the present day. Attack was the safest form of defence, hence we must be up and carrying the truth of Spiritualism into every place in the land.

The vice-president, Mr. Morse, then called upon Mr. Gwinn to tender his presidential address.

Mr. Gwinn assumed that there was below the smoke of the Birmingham District a fire as the cause, so he believed that in the hearts of Spiritualists there was a fire burning with enthusiasm for the welfare of Spiritualism. He referred to the local man of science—the world renowned Sir Oliver Lodge, and his advance

work on behalf of psychical science. He then quoted the words of an old clerical opponent in debates, the Rev. A. J. Waldron, as having recently stated that he "made the biggest mistake in his life when he opposed Spiritualism."

The Spiritualists' National Union was steadily growing, and on June 25, 1913, there were on the books 141 representative members and 185 ordinary members, and 16 Unions, an increase of 12 representative members, and 13 ordinary members since January 1, 1912.

The fund of benevolence was doing a noble work for the old workers who were sick and in need of this world's goods, the cases at present being dealt with averaging 20 per month. He appealed to all to contribute freely and regularly to this fund. He and his colleagues upon the E. C. had considered the issuing of a suitable emblem for affiliated societies to exhibit in their halls and churches, but several obstacles had yet to be overcome, so the matter lies in abeyance. He regretted that the English climate would not permit of Dr. J. M. Peebles attending the conference as was his intention.

Referring to struggling societies, he said, "Do we all give our support to local societies? Are all mediums attached to local societies?" He thought that every medium should give at least one or two dates per year free of fee and expenses to their local societies. It made one blush with shame when we heard of societies struggling manfully against fearful odds, when it could be mitigated to a great extent by free services of public workers; remembering what sacrifices the spirit world had made for us.

The address although somewhat lengthy

was received with interest by all assembled, who recognized in their president a man of pure motives, sincere desires and who worked "Hand in hand with angels," and above all, is not afraid of acknowledging the assistance and guidance of the denizens of the spirit world.

An enlightening discussion ensued which showed that the question of free duties to societies was a debatable matter not likely to be settled in a hurry.

Every member had in possession a neat booklet containing the annual report of the E. C. and F. O. B.; balance sheet and accounts; list of names of representative and ordinary members, and a perforated page for nominations which must be torn out and sent in by certain date, prior to conference.

A perusal of the eleventh report shows that the E. C. held 4 meetings, in connection with which 43 propaganda meetings were held, at and in the vicinity of Wigan Hill, Liverpool, and Middlesboro. Owing to lack of invitations from societies, the movable E. C.'s were suspended for one year.

Publication department had issued 7 pamphlets, 1 leaflet and a new edition of "Psychic Force," by Mr. Gambier Bolton. The latter I can highly recommend.

A new edition of the S. N. U. hymn book is an improvement on previous issues. The publication of a tune book would be undertaken if a financial guarantee is forthcoming. The issues of The Chairman's Handbook, long expected, has been adjourned sine die.

Fourteen workers have been promoted to the higher life during the year. The report signed by the president and secretary and the F. O. B. report signed by

the secretary, Mrs. Stair, of Keighley, were accepted. As there seemed to be no desire to raise points of discussion, the president was about to pass on to the next business when there arose a member of the E. C., R. A. Owen, who criticised the efforts of propaganda as a National body. He considered the movement was in a precarious condition, it seemed to be in the balance. If present attitude continued there was a danger of it, like other movements in the past, becoming submerged and unrecognizable in other bodies and systems. If, however, a determined effort was made to flood the country with all kinds and forms of propaganda, the Cause would go ahead by leaps and bounds, and be a force to be reckoned with in the country. A stirring speech was made by Mr. Yates of Huddersfield, who, whilst realizing the need of more effort, wished to direct same in right channels. Mr. Latham, an E. C. member, said whilst president of the Lyceum Union, he now spoke as an ordinary member. He also realized the apathy, and contended that the cause was because of the absence of unity between the two National bodies and the societies and Lyceums. A rather heated speech was interrupted by one or two claiming points of order, the speaker wandering from the main question under consideration. The Secretary, Mr. Hey, then rose with fire in his eyes, which those who know him, recognized! He upheld the methods employed by the E. C., pointed out the increase of propaganda meetings; a scheme under consideration for a mission in East Anglia; and concluded by showing that the industrial strife in England with its accompanying hardships on the

workers would not reasonably permit of the same interest and support from them.

The spark lit by the opener of the debate had ignited and burst into flame when the last speaker known as "Sledge Hammer Johnson," related the methods of early propagandists! All worked under huge difficulties and no pay, every unit being a propagandist, and going where the spirit prompted them. Indoors or outdoors made no difference—they hurled the truths at the people. He counseled the delegates to work first, the pay would come after. Life the life of a Spiritualist and the expansion of the soul will keep the body all right. Lay your treasures on earth, spiritual ones, by making the world better for having lived in it, and make universal brotherhood a fact.

Although the veteran is physically failing, his spirit is as young and enthusiastic as ever, and his message struck home to the hearts of all, making us feel how much more we can do than we thought we could.

The meeting then adjourned at 5:20 for tea, which was served at the Cobden Hotel, where the social element found an outlet, and old and new friends realized that the chain of brotherhood so much preached about was not an absent factor.

Re-assembling at 7 p. m., the president called upon the general secretary to give the interim report, which showed the financial position to date healthy. Emphasizing the new publications, he pointed out that not one-third of the affiliated societies had applied for same.

#### Notices of Motion.

Mr. W. Gush of the Yorkshire county

Union, "That the Conference recommend to the E. C. the formation of a scheme, enabling the County and District Unions to have a direct representation on the National E. C." Mr. Gush argued that more cohesion would accrue from such a scheme. Mr. Honeaworth of Keighley supported. Mr. Terry of Nottingham, apparently an experienced organizer in other movements, said "That nothing so strange as a movement as too much organization. Mr. Hey stood by the scheme of organization he had given seven years ago. Mr. Dann of Hull contended that all the ideas of working was the result of "democracy crying to assert itself." Mr. Blake, president Southern Counties Union, complained that a motion which his Union had forwarded had been rejected by the E. C. and not allowed to appear in the Conference agenda. He was beginning to think that the Union was misnamed when called "National."

Mr. Maskell, president North Midlands Union, gave notice, "That with a view to improving the public exposition of the philosophy and phenomena the E. C. be instructed to obtain the cost of a course of correspondence instruction on suitable subjects."

The president assured the Conference that a similar scheme was under consideration by the Exponents Committee.

Mr. J. J. Morse, the secretary of the last named committee, gave an outline of the scheme, which in brief is an examination in certain subjects, the candidates being divided into two classes, namely (a) Controlled speakers; (b) Normal speakers and demonstrators.

The election of officers resulted in the re-election of Mr. Gwinn (London),

president J. J. Morse (Manchester), vice-president; H. G. Hey (Halifax), secretary; T. H. Wright (Sowerby Bridge), treasurer; committee, Mr. Hepworth, Mr. Knight, Mr. John Owen, the two new members being Mr. Henley and Mr. Gush.

It will perhaps interest our readers to know that all the positions are honorary, the secretary is alone receiving financial recognition in the shape of an honorarium of 60 sovereigns per annum.

#### Geneva Congress.

The delegate, Mr. Hey, stated that the Congress was a huge success. He paid special tribute to the work of Miss Scatcherd of the International Psychic Gazette, and Mrs. Cadwallader, editor of The Progressive Thinker.

Outstanding feature was the fact that most of the foreign speaking delegates were acquainted with two, three or four languages, whilst the English speaking delegates, with one or two exceptions, only knew one. English Spiritualism was far ahead of Continental and the latter had not grasped Spiritualism as a religion. There appeared to be two classes. (1) Purely scientific; (2) orthodox religionists who tried to make spirit return prove orthodoxy.

Mr. Wallis in supporting Mr. Hey said he thought that at least the English delegates had had a moderating influence when personal discussion arose.

The delegates "grinned and bore it."

The credential report showed that attending the conference were 43 ordinary members, 53 representative members; 21 Union representatives; officers and E. C., 13. Total, 130.

It is noteworthy that the non-Spiritualist press was not represented during all the sittings. So much for ostracism and bigotry even in the twentieth century.

#### Lyceum Union Conference.

The Conference expressed regret that Mr. Knight, a member of the E. C., was unable to be present owing to indisposition, and as he attended the Lyceum Conference his report was read by Mr. Hepworth.

The Conference was held at Hull, on May 10 and 11, 118 delegates being present. Although there was a heavy loss on general fund, the assets over liabilities showed an amount of 1,132 pounds, 2 shillings. He spoke highly of his reception by the Lyceum delegates, and hoped that it would be reciprocated by all to the Lyceum Union delegates. The conference upon hearing that the Lyceum Union secretary, Mr. Kitson, was not present owing to illness, a vote of sympathy was passed to him.

The delegates were then directed by the local secretary to their different homes for the night, when new friendships were made and spiritual experiences exchanged until the early hours of the morning, before retiring to rest.

Although from a business view point we have witnessed worse meetings, there is still room for improvement. The president could not be surpassed for geniality and courtesy, but he was over-generous with respect to time allowance for different speakers, as there is a constitutional limit. Hence many took advantage of the latitude allowed, and needless repetition of arguments ensued.

The Consultative Conference was held

on Sunday in the town hall, a magnificent building with seating accommodation for about two thousand people; at 10:45 a. m., Mr. Morse presided, four hundred being present, who, to the strains of an excellent organ, sang heartily.

"The morning light is breaking,  
The shadows disappear."

The chairman briefly cited the claims of the Spiritualists in a pithy address. W. Toyer of Birmingham rendered a solo entitled "Lord God of Abraham," with telling effect. The essayist of the morning, G. T. Gwinn, then read a paper upon "Man and His Possibilities," which was received with an ovation. It was worked out in masterly fashion in a logical manner. Many questions were then put and ably repounded to by the essayist. A mixed choir of local workers about sixty in number, then rendered "A Day in Thy Cause." The singing of a hymn and a sweet benediction by Mrs. J. Greenwood of Hebden Bridge concluded the sitting.

The afternoon session was called to order by Mr. Gwinn at 2:30.

"Unsought of Us They Found Us" were the opening words of the first hymn, followed by the invocation, R. A. Owen of Liverpool, discharging that duty. A solo by Mrs. Greenwood, "The life we dream," formed the basis of the chairman's address. One of the oldest lady platform workers in England, Mrs. Batie of Halifax then read a paper entitled "Spiritualism," which proved to be a restatement of our claims. The effort of our sister raised the audience to the highest pitch of enthusiasm, which was doubly manifest at the applause she received.

The questions were numerous and

quickly disposed of in a satisfactory manner. I have purposely refrained from quoting the matter contained in either of the essays, as it was decided to publish them both as one pamphlet. So look out for its issue, and be sure and obtain some copies. An anthem, "Oh, ye Heavens," was rendered in grand style, followed by the closing exercises.

The advertised mass meeting for 6:30 was preceded by an organ recital at 6 p. m. by the organist, Mr. Green, whose manipulation of the instrument gained well-deserved applause.

Prompt to time the president, Mr. Gwinn, led the way on to the platform accompanied by the following, namely, Vice-president Mr. Morse, Secretary Mr. Hey, Treasurer Mr. Wright and members of the E. C.; Mrs. Batie, Mrs. Groom, the Birmingham pioneer; Miss Hesp of Leeds, the Lyceum Union representative, Mayor General Phelps, one of the old guard, mayor and mayoress of Walsall, Mr. and Mrs. Vanables, Mr. Wallis, editor of Light, and several past presidents of the S. N. U.

The opening exercises was followed by a solo, rendered to perfection by Madame Raïke, "Nearer to Thee." The president's address was full of inspiring spiritual thoughts. Another beautiful solo, "The Promise of Life," was ably rendered by Miss Price. Our esteemed pioneer friend of the Cause, E. W. Wallis, based a lofty discourse on a line from the preceding solo, "Earth is not all."

The choir's rendering of "Gloria" was fitting to the occasion.

J. J. Morse then for a time held the attention of the audience, dealing with Spiritualism as breaking down conventionality. Madame Raïke again charmed

the audience with a solo, "Abide With Me." Mr. Hey, the energetic secretary, then made a plea for the children, and solicited the support of Spiritualists in the Lyceum work. It was appropriate that he should follow with an appeal for the old workers and the fund of benevolence. Mrs. Batie recited a grand poem entitled, "Life's Journey." The president then pronounced the benediction at 8:30 p. m., and the proceedings ended.

Truly can it be recorded that success attended the efforts of all who strove to make the eleventh annual Conference

the power for good it will prove to be.

Monday found a number of delegates visiting the sights of the city, including a visit to the famous Cadbury chocolate factory at Bonnyville. A party of fifty were conducted through the university at which Sir Oliver Lodge is the principal.

A social rally and farewell at the Midland Institute brought to a close a week end of activity, enthusiasm and brotherhood which will live in the memories of all for many years.

## Heredity.

(By Dr. D. S. R. RAO.)

[In the interest of our students of Mental Science,—Phrenology, we clip the following interesting article from the pen of Dr. D. S. R. Rao, as appeared in the widely read Hindu of Madras. Ed.—S. C.]

It is of great importance to study the laws of heredity. In studying the question of the health and disease of progeny it will be necessary to note to what extent they have derived their propensities for health or disease from their parents and from their environment. Such an investigation will be invaluable both to the practical breeder and to the eugenicist. I therefore propose to give an outline of the laws of heredity here and leave it to the reader to refer to books of heredity for further information, should it be desired. The subject of heredity has always been subject to much speculation. In the days of old, the Greek Philosopher Hippocrates included heredity amongst the subjects that he speculated upon. Darwin had his own views on heredity and it is only since the beginning of this century that the subject has attracted

much notice and been subject to serious study and experiment.

### THE NATURE OF HEREDITY.

We are aware of the fact in nature that like begets like. The progeny share the qualities of their progenitors. Sometimes the similarity in qualities or characteristics is amazing, traceable to the fourth, fifth or the sixth generation. At other times only one characteristic might be noticeable as a family characteristic, while the others are obliterated.

What is the cause of this persistence of a characteristic or characteristics in the family? In other words why does like beget like?

There are two theories brought forward to solve this riddle. The one is pangenesis, advanced by Charles Darwin and the other is Weismann's CONTINUITY OF THE GERM PLASM.

Darwin's idea was that each organ of the body sent to the reproductive organs through the blood, minute particles or buds, so that the reproductive cells contain the representatives of all the various tissues in the body, like a skin, hair, stomach, kidney, heart, lungs, &c. In the development of the child all that happens is that the representative-cell in the fertilized egg unfolds itself and develops into its respective tissue. Hence the child comes to resemble its parents, the child is the developed product of the representative cells of the parents! But it is important to remember that in the case of all the higher animals, which are very complex organisms, it is difficult to say how many buds should be given out so that a fair sample of them, might be obtained. As animals give away in their lifetime enormous number of sperm cells, if Darwin's theory of Pangenesis is the explanation of heredity, we should have to suppose the giving off of enormous numbers of complete sets of pangenes—which looks rather improbable. Darwin himself realised the difficulty, but he could not explain the 'inheritance of acquired characters' on any other basis. If the acquired characters like changes produced in the parent by use or disuse of certain organs or by disease, were inherited by the offspring, then Darwin's idea was that there existed some intimate connection between the various parts of the body and the reproductive organs. Darwin popularised his theory in his day, but it is held to only by a minority of biologists at the present day.

The theory that is in vogue now is the CONTINUITY OF THE GERM PLASM of that German biologist Weismann.

According to him "part of the germ-plasm contained in the parent egg-cell, is not used up in the construction of the body of the offspring but is reserved unchanged for the formation of the germ cells of the following generation:—"

That is, a certain portion of the GERM PLASM goes UNCHANGED from the parent to the reproductive organs of the offspring, this taking part in the procreation, of successive generations.

The connection between one generation and another becomes indirect in this case, and similarity of characteristics is due to the fact that the generation or generations possess the same germ plasm, from which they have all sprung.

But, it should be remembered that the resemblance is frequent as regards a single characteristic or two. Children do not resemble their parents or grand parents absolutely in all respects. In some they do, but in others they differ. There are no two objects in the universe which are absolutely alike. The aphorism that like begets like needs to be qualified, in applying it to things of daily life, as it indicates only a tendency, but not an absolute certainty.

#### VARIATION.

Whence does it come about that the children differ from the parents? In spite of resemblances why should there be differences between the parents and their offspring?

In all sexual reproduction, the embryo results by the mingling of the male and the female cells. In the course of fertilisation, the male and female germ plasm mingle in different combinations. The resulting embryo partakes of the nature of these different combinations since both

two parents are different in characteristics, the different combinations produce different results. Hence arise variations among the offspring and between the offspring and the parents!

"It seems certain that the great majority of unborn differences between parent and offspring are due simply to new combinations of previously existing characters. It is easy to see that with sexual reproduction, where two parents are involved in the production of the offspring, there is a continual mixing of different germ plasms, and thus almost infinite chances of new combinations."

Since the combinations have chances of great variations, the problems of heredity become very complex, even when the offspring of two parents is considered.

A genius is said to be produced by a happy combination of similar qualities in both the parents just like, in throwing dice by chance, all the heads or tails might turn up. A criminal might be the result of the evil propensities of both parents, combining together in an unfortunate blend! Between the two extremes an infinite variety of combinations is possible giving rise to various temperaments and characteristics in the offspring.

#### VARIATION OF UNBORN QUALITIES.

Suppose two brothers born of the same parents are subject to different environment during the most impressionable part of their lives. The one is educated, well-fed, and well looked after. The other sent to a foreign country, made to live in poverty, clothed in rags and his education altogether neglected. Then the difference between the two brothers would be not unborn, but acquired. They came out of the same stock, but their environment has been very different. Therefore

their acquired characteristics are different. But let us take two boys, belonging to different parents and perhaps to different races. Let them be subjected to the same environment, i. e., the same educational facilities, good food, clothing, society, etc. The differences that may be found between them, would be unborn but not acquired. But in practice it is difficult to distinguish the inborn from the acquired characteristics. Though the latter are the result of the environment, still it should be owned that unless there be some inborn tendencies, the environment would have no effect.

It should be remembered also that appearances of very marked novelties will tend to be recorded in the ordinary course of events. Small changes are left unnoticed or they become indistinguishable. According to the modern view of variation all real changes in the germ plasm are of the same kind i. e., the variation from one kind to another is by sharp and definite steps. Also that actual changes in the nature of germ plasm are comparatively rare. "They are the exception and not the rule in heredity."

But Darwin was of opinion that "inborn variation was the rule; that the characters of a species were in a state of flux, so that new variations in one direction or the other could be produced merely by selecting in those directions. One species was formed from another by the accumulation, of minute indefinite tendencies in one direction."

He was certain that changes occur in nature very slowly and his favourite aphorism was that "Nature does not leap." But it is now believed that changes in nature occur by leaps, but they are not

readily cognisable, for the leaps may be seldom and small. But we do know now, that certain inborn variations do occur, either slowly or rapidly, and they are the result of the changes in the germ plasm, though the changes may occur very slowly.

#### INHERITANCE OF ACQUIRED CHARACTERS.

The inheritance of acquired characters has been a bone of keen contention. Some deny it and others affirm it with vigour.

From acquired characters it is understood that characters should be acquired during the lifetime of the individual as apart from that acquired by the race. For instance, the domestic cat might eat rice, as distinguished from the wild cat which does not. So the domestic kittens might show the same partiality to rice. This partiality to rice, is an acquired character not by the individual, but by the race.

But the question of the acquired characters is most important to the student of Sociology. Suppose there is a drunkard—the habit of drinking having been acquired during his lifetime. Then the question is, does the alcoholic habit tend to be inherited by the offspring? Some biologists say "Yes" and others say "No."

One should be very careful lest facts are misinterpreted. For instance, suppose there is a parent suffering from consumption. A similar tendency might be noticed in one or two of the children. Then this acquirement of consumption by the children might be either due to inheritance, or by the environment i. e. the causes (like overcrowding, overwork, bad food, &c.) which induced consumption in the parent, might induce in the children also. So it would be unscientific to jump to

the conclusion of inheritance, without taking note of other factors. Acquired characters mean also, that modifications are produced in the body, without involving any change in the germ plasm.

Then are these modifications in the body heritable? At the outset, one might say, that acquired characters are not always heritable? If so, we might have colts with clipped tails, since horses have been in the habit of having their tails clipped. The Chinese ladies have been known to mortify their feet with light bandages. Yet their children have not acquired the 'celestial' feet? So, in the vast majority of cases, the acquired characters are not inherited. But, occasionally an instance or two crop up, which makes one waver in his judgment.

Professor Hækel quotes the case of a bull having had its tail caught by the slamming of a byre door and squeezed off. The bull, it seems, produced tailless calves.

Such instances could be multiplied indefinitely. But, taken as a whole, we might say that evidence for the inheritance of mutilations is very meagre. The occurrence of such phenomena is so rare, that one hesitates to build any theory on such a foundation. Even the few cases that are rarely noted might be mere coincidences. Many biologists are of opinion that since mutilations generally produce very little effect on the system, they are not inherited.

But the modifications produced by use or disuse are of a different nature. They seem to dive deep into the system, and produce changes in the germ cell. Hence, such changes are inherited. In fact, such an assumption is necessary to be able

to explain certain phases of the theory of evolution, which are otherwise not explainable.

According to this theory, in the remote past the horse learned to walk on the tips of its toes; the weight being borne on the middle toe, it has developed wonderfully while the others atrophied, so as to become mere rudiments. This has been inherited by succeeding generation of horses and they all walk on their middle toes. Thus changes in characters like swiftness, cunningness, capacity to fight, &c., have been developed through use or deteriorated through disuse and the changes have influenced the germ plasm by influencing the whole system, thus making them possible to be inherited.

However convenient it might be sometimes it is to believe on Lanark's theory that races were developed by the accumulation of the effects of use and disuse, still no proof is forth coming that his explanation is correct. The instances given above might be interpreted on a different basis altogether. Darwin by his theory of Natural Selection that characters are preserved because they are found valuable to their possessors in the struggle for existence. For instance, the giraffe's neck has become long, because the long necked ones were able to reach leaves more easily than their short necked fellows so that while the latter died out, the former lived. Thus in course of several generations only the long necked giraffes lived and the others perished; similarly "the fleet antelope, escapes from the lion while his slightly more slow footed brother is caught and eaten, and the race thereby becomes swifter of foot."

Again environment produces changes in

the body of the organism. The colours of certain insects like butterflies and some plants change according to temperature of the places in which the embryos develop. It is difficult to say in such cases whether they are the result of modifications or that of changes in the germ plasm. But we have not arrived at any definite pronouncement as yet; experiments made have not given any striking results to prove that acquired characters are inherited. In many cases negative results have been obtained, which need not be taken conclusively as negative proof. Still we might say that there is some presumptive evidence in favour of the inheritance of acquired characters. Some biologists of repute take very different views of this question. Professor Arthur Thomson comes to the conclusion that "the question resolves itself into a matter of fact: have we any concrete evidence to warrant us in believing that definite modifications are ever, as such or in any representative degree, transmitted? It appears to us that we have not. But to say dogmatically that such transmission is impossible, is unscientific."

But quite the opposite view is taken by a French writer Delage. He says "It is by no means proved that modifications, acquired under the influence of the conditions of life, are generally hereditary, but it seems fairly certain that they are sometimes so. this depends without doubt on their nature."

Consequently the question is not easy to settle one way or the other. But unless positive proof is forthcoming, there will be a great tendency for the negative aspect to prevail.

### Self-Faith, the best substitute for Genius

By Dr. Orison Swett Marden, F. I. A. Sc.

If we could put a measuring line around a man's faith, it would give a pretty good estimate of his possibilities. No man ever does a great thing with little faith. If his faith is weak, his efforts will be weak.

Faith is the great leader in every achievement. It shows the path which leads the way to our possibilities. Faith is the faculty or instinct which knows, because it sees the possibilities within; it does not hesitate to urge us to undertake great things, because it sees reserves in us capable of accomplishing them.

How common it is for people to think that if they only had this quality or that one greater ability or better opportunity, they would do wonderful things. As a matter of fact, it is not so much more ability or a greater opportunity that is lacking, as faith in ourselves to do what we are perfectly able to do, and what we know we ought to do.

If we believe in ourself, we will be much more likely to do the larger things we are capable of than if we were to hold the self-depreciatory, lack-of-confidence attitude.

Many of us have native ability to enable us to reach a creditable position in life, but we lack the ability to get hold of ourselves. We lack the arousing yeast. Our ability lies deep and dormant within us. It needs expelling. A man must go mining for his ability. He will not find all of his gold upon the surface. Many of us have to drill through the hard strata and do a lot of blasting in

our rocky natures before we bring out the gold nuggets.

Some people may say that they have no special talent, that they are not brilliant; that they were behind most of their classmates at school; and that they do not believe that they have ability to make very much of a success no matter how hard they may work. But scholarship and brilliancy are not the test of the ability to succeed in life. Some of the greatest achievers the world has ever known were dull at school and were anything but brilliant in their youth. It is faith that unlocks our power and enables us to use our ability. It has been the great miracle-worker of the ages. Whatever will increase your confidence in yourself increases your power.

If you believe in yourself and work, if you know how to stick and hang, it does not matter so much about your scholarship or your natural ability, for, after all, whether you succeed or not, is largely a question of self-faith and endurance, of reserve, and downright hard work.

Who can ever estimate the marvelous influence of faith in the great achievements of men, that kind of faith which annihilates obstacles, which removes mountains of difficulties?

See young Disraeli, without opportunity, pushing his way up through the middle classes, up through the upper classes, until he stands self-poised upon the topmost round of political and social power. Scoffed, ridiculed, rebuffed, hissed from the house of Commons, he simply

says, "The time will come when you will hear me." The time did come, and the boy with no chance but with sublime self-faith swayed the scepter of England for a quarter of a century.

We are constantly reminded in the Holy Book that it was through faith that Abraham, Moses, and all the great characters of the Bible were able to perform miracles and do such marvelous things. There is no other one thing that is emphasized so much throughout the Scriptures as the importance of faith. "According to thy faith be it unto thee," is reiterated throughout the Bible.

There is no law by which you can achieve success in anything without expecting it, demanding it, assuming it. There must be a strong firm self-faith first, or the thing will never come. Confidence in oneself has ever been the great foundation stone. It has performed miracles in every line of endeavor.

If you have great confidence in your ability, and put a high estimate upon yourself, you set the life process within you, the current of your thought and your effort, towards the realization of these ideals.

Sublime self-faith was characteristic of Daniel Webster. His father was much chagrined and pained when early in his career, young Daniel refused a fifteen-hundred dollar clerkship in the court of common pleas in New Hampshire, which he had worked hard to secure for him after he left college. "Daniel," he said, "don't you mean to take that office?" "No, indeed, father; I hope I can do much better than that. I mean to use my tongue in the courts, not my pen. I mean to be an actor, not a

register of other men's acts."

Webster was very poor even after he entered Dartmouth College. A friend sent him a recipe for greasing his boots. Webster wrote and thanked him, and added: "But my boots need other doctoring, for they not only admit water but even peas and gravel stones." Yet he became one of the greatest men in the world. Sydney Smith said: "Webster was a living lie, because no man on earth could be as great as he looked." Carlyle said of him: "One would incline at sight to back him against the world." It was this man's marvelous self-faith that enabled him to overcome the many discouragements of poverty and obscurity and to become one of our greatest statesmen.

Faith is that something within us which does not guess, but knows. It knows because it sees what our coarser selves, our animal natures cannot see. It is the prophet within us, the divine messenger appointed to accompany man through life to guide and direct and encourage him. It gives him a glimpse of his possibilities to keep him from losing heart, from quitting his upward life struggle.

Our faith sees resources, powers, potencies which our doubts and fears veil from us. Faith is assured, is never afraid, because it sees the way out; sees the solution of its problem. It has dipped in the realms of our finer life, our higher and diviner kingdom. All things are possible to him who has faith, because faith sees, recognizes the power that means accomplishment.

No matter what other people may think about your ability never allow

yourself to doubt that you can do or become what you long to do or become. Increase your self-confidence in every possible way, and you can do this to a remarkable degree by the power of self-suggestion. There are wonderful possibilities in suggestion for reaching the soul and arousing latent energies.

If you have great faith in yourself, if you believe in yourself, it also helps others to think well of themselves and to believe in themselves. Nothing is as contagious as our mental attitude.

Every youth should be taught that it was intended he should fill a place in the world which no one else can fill; that he should expect to fill it, and train himself for it; taught that he was made in the Creator's image, that in the truth of his being he is divine, perfect, immortal and that the image of God cannot fail. He should be taught to think grandly of himself, to form a sublime estimate of his possibilities and of his future. This will increase his self-respect and self-development in well-proportioned living.

Think of the inestimable value to the race if parents and teachers only knew now, as they shortly will know, the wonderful art of increasing human efficiency by brain-building through right thinking, the art of strengthening weak faculties, and correcting deficiencies.

The time will come when the youth who lacks confidence, initiative, who is shy and timid, will be trained by the building anew of the brain cells which are deficient and lacking, by the stimulating of the thought in that portion of the brain which is weak.

There is everything in knowing how to put yourself in such a mental attitude

that you will get the benefit of other's helpful thoughts of you. If a man has lost all confidence in himself, and no longer tries to help himself, other people force him downward by their discouraging thought instead of giving him an uplift.

We little realize what a depressing, pulling-down, discouraging influence there is in the reputation of being a no-body, a good-for-nothing.

People help us in the way we are going on their thought of us. If we are prosperous they give us a prosperous thought, because they believe in us. On the other hand, if we are going down hill, they accelerate our decline by their depreciatory thought.

There is everything in having a reputation of living a progressive life, of being interested in everything of growing, expanding. If people see we are growing, then everybody helps us with their thoughts and their confidence. But if we are shriveling, shrinking, declining, gradually dying of dry rot, we get the bad effects of their corresponding thoughts and handicapped by their of lack of faith and confidence in us.

Do not be afraid to demand great things of yourself. Powers which you never dreamed you possessed will leap to your assistance. "Trust thyself. Every heart vibrates to that iron string."

The very intensity of our confidence in our ability to do the thing we attempt, is definitely related to the degree of our achievements.

A young man starting out in life, who is anxious to succeed, must not say to himself, "I would like to succeed, but I do not believe I am really fitted for the part I have assumed. My profession or

are very few people who are so sure of their own power as to say, "I will try to conquer these wild animals, but I really do not believe I can do it. It is a pretty serious proposition for a human being to try to conquer a wild tiger from the jungles of Africa. There may be men who can do it, but I doubt very much whether I can."

If the Alps had looked so formidable to Napoleon as they did to his advisers and other people, he would never have crossed them in midwinter. It is the man who persists in seeing his ideal, who ignores obstacles, absolutely refuses to see failure; who clings to his confidence in victory, success, that wins out.

The whole philosophy of efficiency and happiness consists in the vigorous, consistent affirmation of the thing we are trying to be and trying to do.

It would be as reasonable for Napoleon to have expected to get his army over the Alps by sitting down and declaring that the undertaking was too great for him, as for you to hope to achieve anything significant in life while harbouring grave doubts and fears as to your ability. Confidence is the Napoleon of the mental army. It doubles and trebles the power of all the other faculties. The whole mental army waits until confidence leads the way.

Even a race horse cannot win a prize after it has once lost confidence in itself. Courage, born of self-confidence, is the prod which brings out the last ounce of reserve force.

What would be the probable success of an animal tamer who went into a cage

with ferocious wild beasts for the first time full of fear, doubt, uncertainty? What if he said to himself, "I will TRY to conquer these wild animals, but I really do not believe I can do it. It is a pretty serious proposition for a human being to try to conquer a wild tiger from the jungles of Africa. There may be men who can do it, but I doubt very much whether I can."

If he should face wild beasts with such an attitude of weakness, doubt and fear, he would very soon be torn to pieces. Bold courage is all that would save him. He must conquer with his eye first, and there must be a lot of winning, gritty stuff back of the eye, for the slightest show of fear would probably be fatal, the least indication of cowardice might cost him his life.

In fact, a man cannot try with that determination which achieves unless he actually believes he is going to get what he is working for or approximate to it.

The majority of human failures began to deteriorate by doubting or depreciating themselves, or by losing confidence in their own ability. The moment you harbor doubt, or begin to lose faith in yourself, you capitulate to the enemy. Every time you acknowledge weakness, inefficiency, or lack of ability, you weaken your self-reliance, and that is to undermine the very foundation of all achievements.

Our life is grand or ordinary, large or small, in proportion to the insight and strength of our faith. Faith opens the door of the true source of life, and it is through faith that we touch Infinite Power.

When we have faith in God and ourselves we can remove all mountains of difficulty and our lives will be one triumphal march to the goal of our ambition.

### The Spirit of Blessings is the Spirit of God

BY WALTER DE VOE, F. I. A. SC., 2057, East 69th Str., Cleveland, Ohio, U. S. A.

God perpetually blesses all in his universe with his love and good will. It is the nature of God to love and to bless, and He cannot do otherwise without changing his nature. To condemn and curse is devilish, just the opposite of God-like, hence God does not condemn or curse anything.

Cultivate your God-like nature by learning to express blessings and good will toward everything in your world. Innumerable examples could be given of wonderful changes and transformations in life and affairs, in character and in environment, as a result of changing from an attitude of hatred for and condemnation of things to an attitude of blessing all things with a God-like good will.

Persons have prayed and decreed for a change of environment or the removal of physical and financial limitations, and not until they gained the realization that the change must come in themselves first, in their own feelings and attitude toward things, did they gain the power to make all things new. They then began to bless instead of condemn, to cultivate a feeling of goodness, and good will and love toward the things they formerly hated, and lo and behold, those hateful things, those limiting things, and those depressing personalities were surrounded with a golden glory evolved from the soul of the person. And then as the person continued to express the transforming power of Divine feeling, this power became active, bringing about physical changes and creating an environment which revealed more of the harmony and prosperity of the heavenly

quality radiating from the soul of the person.

Does the daily outlook seem monotonous and the future prospect dreary? Are the people in your world tiresome and depressing, and the possibilities for happiness and prosperity hidden? Then examine your attitude of mind and see what is your habitual state of thought and feeling toward these conditions, persons, and things. Some other persons might find your environment and your friends and your things a source of pleasure, because they would awaken in them a different attitude of mind.

A person walked daily amid certain scenes and environment with depressed spirits, and all seemed dreary and valueless to him. In later years, after having a change of heart and the rebirth of his spirit into the Light of Truth, he walked through those scenes again and they reflected beauty and joy to him. The scenes had not changed, but the attitude of the seer had. Do not mope as a mortal in a state of darkness and wonder why all things reflect your own gloom and discontent. Awaken to your immortality as a creator now, in possession of the Divine creative feelings of Love and Good will, exercising them every hour and on all things, and all things will reflect back to you your Blessings and Good Will.

Feel how good it is to be alive as one of God's individualized Blessings sent into the world to act as his anointed messenger of the Gospel of the Kingdom of Love. Endeavor to cultivate the consciousness that you, as a soul, came from

the Kingdom of Love, sent as Christ came into this world from the Father's Kingdom to do the Will of God. And what is it to do the Will of God? It is to feel and act as God feels toward all things. So in order to be God-like, you must cultivate a God-like quality of feeling, and you can do this by learning to bless all things with your good feelings.

Your supply of money may seem limited but you can bless it with your good will and your creative thoughts of increase, and it will go forth radiant with your quality to attract more money to you. Your affairs, which are so dark and limited, can be filled with the radiance of your personality by affirming: "I bless these affairs with the Light and Power of Divine Love. I am a joyous center of creative Blessings, and all my affairs shall become charged with His vital Spirit which will fill them with recreative and transforming power." Even the things by which you are surrounded, the furniture of which you have become tired, the room which seems a dungeon the hills which bind your horizon and keep you from the great world of experience, will all feel the power of your blessings, and will all reflect differently, if you bless them instead of continuing to hate them; and they will show possibilities of change, transformation, freedom, and prosperity if you endow them with a new spirit—the Spirit of Divine Love, which is the Spirit to the Lord God Almighty. All these things have been obedient to thought in the past, they have reflected your thoughts and the thoughts of others. They are merely blind, obedient objects which can reveal no more of God and his Spirit of freedom and beauty than

they receive through God's individualized agents, of whom you are one. All these limited, inert, and evolving objects of intelligence in your world are waiting for you to act and feel beneficently toward them, waiting for you to endow them with Divine Life by touching them with your wand of Blessing.

Begin now to cultivate the habit of blessing all things and feel that you are walking among things as an angel of God endowed with his power to shed around you the Divine radiance, and thus reveal his good will and his creative thought to all the unawakened intelligences and the lowly objects in your world. Feel that you are ordained to do this work by the Will of God, and you will immediately realize a new dignity, of purpose. You will feel that God needs you in your environment to do an important work as his agent, and as you develop your immortal soul power as a living individualized Blessing, his Love, Light, and Life will glow stronger and stronger within your soul.

#### Meditation Thought.

##### FOR SEPTEMBER.

I resign my body to the ONE SPIRIT in whom I live and move and who finds His self-conscious expression in me.

##### FOR OCTOBER.

My character is formed out of My own Will; for what I will, I am.

##### FOR NOVEMBER.

All that I have seen teaches me to trust the Creator for what I have not seen.

## Spiritual Healing.

BY A SPIRITUAL HEALER.

The true Spiritual healer is born, or if he is not so born, for very few are, he can only become a fitting instrument for the Holy Angels by leading a simple saintly life, sweet, kind and human. Such become great by meekness, humility, purity, stead-fastness, strength, serenity and freedom from self. Their life is free from personal ambition. To him who is born of the Spirit, these virtues come naturally and are preserved by watchfulness, courage and above everything by example so that others may see the beauty of the life spiritual. It is only in those filled with holy faith, simplicity, sincerity, and patience who can forgive seventy times seven, and it is in these that the light of the Spirit can be seen shining through the eyes and illuminating the face, until it shows with transcendent clearness and beauty.

He who is not so born, attains the state of perfection often under affliction upon affliction, tribulation upon tribulation, borne with patience and holy faith. It is when you have learnt to bow the head and can truly say the world can hurt you no more, that your eyes are open and you know eternity is all that matters. The Holy Celestial Healer then visits you to treat you physically if you need it. No amount of dieting will produce sanctity. If you are blessed with and are wearing the immortal crown of divine love, you will be in the pink of health, young, irradiated. The Saints of old who raised the dead and healed the sick by a touch were ever as little children, and only as little children did they approach their Heavenly Father. The so-called

deep learning, diving into mysteries, do not lead to the Eternal, but when once the eyes have been opened you will see clearly, and look on ever afterwards in divine sympathy and understanding.

I have been the instrument for healing many people during the past few years, including cases of dropsy in its last stages; dying people have been restored to convalescence, children unable to walk who had never walked, nervous breakdowns, catarrh of nose, weak sight, rheumatism, diabetes, change of life without illness, etc. True spiritual healing keeps people young: the old grow younger. It is regeneration as well as being physically healed. The influence of spirits of those passed over have nothing to do with spiritual healing. In many cases of being physically healed by an earth-bound spirit through some medium, it would have been better spiritually for the sick one to remain ill. If God through His Holy Angels gave the affliction in His wisdom, He will also send the healer.

An illness is often God's care of you spiritually, and the healer He will send, will, in healing you physically, also do so spiritually.

I have not sought the work—I am not a professional healer. I have no fees, though I have had large cheques given me which have usually been sent long after the patient has been permanently healed. These cures have been in various parts of the country, and the cost of travelling and hotel expenses has been heavy. I am about now to take the matter up professionally and devote my whole time to it.

In spiritual healing it is necessary at times to be swept with celestial light, almost blinding. I have attended cases where on entering the room I have stood against at the patient's state, and felt helpless. I have then seen a beautiful shining Angel (not the spirit of a departed person) stand by the patient and I have realised my own vileness. I have put my hand gently on the patient's head and the healing has been done. The Angel I saw was the guardian angel of the sick one. I had nothing to boast about, but some healers who advertise attribute the power to themselves. Some do not realise that the patient has prayed and been made white by her long affliction, and may be possessed of more virtue in her little finger than the healer in his whole body. A poor fallen outcast has sometimes more virtue and humility than some healers. Healing by magnetism is not spiritual healing.

In the case of a fallen sister, our Lord Himself came and said, "I have need of thee." The cure was instantaneous. The patient heard the words.

All that is beautiful is created by love

## The Advantages of Firmness.

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

Firmness is one of the most important faculties in the whole mental organization; but few faculties are capable of playing such a useful, influential and important part. It constitutes one of the primary elements of success, and is the key-note by which, much of a person's character, and especially his or her capacity for achievement may be gauged. The superior position of its organ being located at the posterior part of the coronal

and sustained by love. There are few who understand what real love means. They may be kind, but they know not love. They have this lesson to learn. He who would love truly, must have humility. Arrogance and pride cannot dwell with Divine Love. That which the world calls happiness is not for the true Spiritual healer. He must not seek happiness. Far away from London in a lovely wood, on the lovely hills, was given by the shining ones, a book on Spiritual healing—a marvellous work—so deep yet so simple. At present, no one will see it, for only a few could comprehend its wisdom. No money will buy it. It came from Heaven. A long course of solitude and silence in the desert, or woods, meditating on the Love of God for his children is necessary to fit one for work. The heart has to be tender and soft unto the woes and sorrows of others, hardened unto one's own. When the heart of man has been refined, purified by suffering, then Divine Love will enter therein and dwell with him.

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region of the head in the midst of the moral and aspiring group, between the organs of Conscientiousness, behind Veneration and above Self-esteem is also an indication of the importance of its function.

Firmness has many distinct phases of manifestation. When large and active, it is usually productive of a very persevering disposition; that is, it perseveres in carrying out the desires of the other faculties, and contributes

to maintain their activity. It constitutes a determined character which carries out the mind's resolves in defiance of difficulties. It is tenacity of mind and feeling, a sense of purpose, stability, determination, in effort, fortitude, perseverance, in the pursuit of an end, and a firmness which increases in proportion to the opposition. It is a marked feature, as a rule, in those who have attained great success. Where one succeeds by their force of genius or of powerful intellect without much Firmness, quite a large number will attain considerable success with but a moderate or even average intellect combined with this faculty. It is surprising how very much may be accomplished with perseverance and steady determination, qualities arising from large Firmness. Those who have charge of men, or the management of important and responsible position and undertakings especially need Firmness.

One of the most desirable qualities in human nature, and one immensely valuable in all business relations, friendships, etc., is reliability—a character to be depended upon. This, Firmness combined with Conscientiousness, produces. We may bear with much in others that may not in every respect be agreeable and pleasant when we know them to be of good principle, honest and reliable. Large Conscientiousness will give persons a desire to do right, but, unless backed up with a good degree of Firmness, there is a liability to yield to persuasive influences, or pressure. Firmness combined with Conscientiousness has enabled martyrs and toilers to endure the most severe hardships and tortures while adhering to their principles.

Some persons can scarcely be said to have a will of their own, they follow the least impulse seemingly without strength to resist it; others are immovable; firm in their resolutions and purposes; constant in their principles. They pay little regard to exhortations or example, their conduct is uniform, seldom or never varying, and their exertions may be depended on.

Will, is an act of volition—of choice, with which the judgment and intellect have to do. There are many things we

may do or not do, according as our intelligence and judgment will. Firmness strengthens our wills and decisions; thus a person with large Firmness usually manifests a very decided character. It may not be that his decisions are better than another's, but what he does decide on, whether good or bad, he holds himself firmly to.

Persons with large Firmness, Approbativeness, and Conscientiousness, will frequently put forth great efforts with a desire to succeed in something; and especially so if Ideality, the desire for perfection, or Acquisitiveness, love of gain, be well-marked. Sense of justice and accountability, perseverance, ambition, and desire to be thought well of, qualities arising from Firmness, Approbativeness, and Conscientiousness greatly assist in carrying out what the other faculties will. Thus we often see persons with these combinations striving beyond their capacities to accomplish what may be, to them, an utter impossibility. Of course, every faculty may, with cultivation, be improved, and persons of average capacity may accomplish much by study perseverance; still, it is a pity when persons, from ignorance of their own capacities, strive to accomplish something for which they have no talent, while perhaps, allowing genuine talents to remain unused and dormant. Here Phrenology is capable of being of immense service in pointing out the kind and amount of talent, or mental capacity, persons may have.

When Firmness is too active, it produces stubbornness, infatuation, unwillingness to give up, a firm unyielding, obstinate nature. Children in whom it predominates are usually difficult to manage, being untractable refractory, disobedient, stubborn; for the training of such children, efforts should be made to lead and persuade them; they cannot be driven.

The want of Firmness is a great defect in character. Persons in whom it is small, lack stability, perseverance, and fixedness of purpose, are vacillating and undecided, yield too readily to momentary impulse, or the dictates of the stronger faculties, and are liable to be over-ruled by everybody and every circumstance.

## Hell—Where Is It?

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

What does the Bible say about hell? Listen:

(1) "I found sorrow and trouble, the pains of hell got hold of me . . . but thou hast redeemed me from hell."—psalms.

(2) Jonah, not being digestible, exclaimed when swallowed, "Thou hearest my voice and out of the belly of hell cried I" . . . and he was thrust from the fish "onto the dry land."—Jonah 2:2.

These Old Testament passages show plainly that people have been redeemed and released from hell while yet in their mortal bodies.

See the New Testament: "If thy foot offend thee, cut it off; for it is better to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched and where the worm dieth not."—Mark 9:43-48.

When visiting Jerusalem a number of years ago, I went over into this hell, this valley of Hinnom, this Gehenna lying just outside the walls of Jerusalem, where in Christ's time, fires were kept burning to destroy the offal; but now this place of hell is finely cultivated, having vineyards loaded with delicious grapes. It was delightful to a vegetarian to be in this hell of St. Mark's gospel; for the worm had died, the fires had been quenched and this hell had been planted and transformed into a vineyard of luscious grapes; and I felt, thinking of others, like singing the last line of the old hymn, "Oh, what would it be, to be there?"

What then is hell? It is not a "lake of fire and brimstone;" not a "bottom; less pit;" not the aftermath to "a great

judgment day" that orthodox preachers used to employ to scare children. Nothing of the kind! Hell is more of a condition than a place. It is within. It is a bitter, biting, gnawing, stinging remorse of conscience—of mental suffering—a telling prelude to repentance and progression.

Milton put these words into the mouth of a wicked spirit: "Which way I flee, am hell; myself am hell." Dante's fiery inferno is only a poetic myth. The conscious spirit of man is not combustible. The immortal spirit cannot be confined in a casket; cannot be shut up in a dungeon nor burned in a biblical hell. It is a conscious fragment, or a potentialized portion of God, defying death and hell and destined to eternal harmony and happiness.

Death is only the gateway to a larger life and mortals enter the spirit world as absolutely substantial bodies as we have here, only more refined and ethereal. There are different degrees of happiness over there. Memory is the undying worm. Conscience, reason and justice are the three judges. There is intense mental suffering as the consequence of wrong doing. God builds no hells; He burns no man's fingers here nor damns a man's soul there. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel or a possible demon. We are moral beings with the power of choice. Punishment follows sin; there is no escape. Your salvation depends upon your own conduct. "Work out your salvation," said Paul. And Jesus preached to the spirits in prison, implying salvation for the lowest of humanity. The angels are continually helping us and calling to us to "come up higher" in the scale of moral unfoldment. The door of mercy is never shut; there is ever the opportunity of progress from darkness to light. God is Love.

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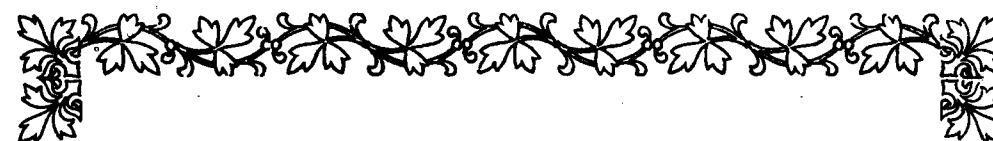
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## The New Birth

BY DR. GEORGE W. CAREY, F. I. A. SC.

According to the opinion of Jesus of Nazareth, it is necessary to be born again in order to see the Kingdom of God. In other words, it is necessary to come into a new consciousness before Being or God can be understood, or before the universe, man included, can be seen in unity of Being.

Souls on earth, viz: sons of God, pass through many births before the birth takes place that ushers them into heaven, or happiness, which is a full and complete understanding that there is but one power, one mind, one source of intelligence. Then a soul clearly recognizes that it is,

and of necessity must be, an expression or Word of universal spirit, therefore, perfect; soul clearly sees that a perfect mind cannot show forth imperfection. It realizes that Infinite Intelligence cannot possibly be ignorant in any of its manifestations or operations. It seems that wisdom, universal life, never commenced to be, it is uncreated being, from everlasting unto everlasting, and that the idea of evolution from a low to a high condition is simply a conception based entirely in the carnal or matter-mind—the consciousness or belief that form creates from, or that form evolves out of form, and

totally ignores the creator of form.

The soul now clearly sees that there is no low or high in Infinite Intelligence and that Infinite Intelligence embraces all we see and all we do not see.

Before the soul comes to this new birth it passes through intellectual births. There is the birth into better ideas of government or the social relation between man and man, the birth into the world of invention, by which the world's work may be carried on with less expenditure of energy; and the birth into the consciousness that the so-called "forces of Nature" may be utilized to do the work necessary to provide food and clothing for man and transport him from place to place. But all these are births from one stage of material belief to another, and not the birth that enables the souls to see the Kingdom of God. This new birth comes from an awakened consciousness—a recognition that all the forces of Nature—light, heat, magnetism, electricity, attraction, or gravitation—are simply the operation or manifestation of eternal wisdom, the Infinite—"the

unbounded whole, whose body is the universe and spirit is the soul."

The new birth does not wait on change of environments or conditions, or climate, or wealth, or friends, or books, or, societies or temple of the magi, or secret doctrines, or development, or circles, or crystal gazing, or magic mirrors, or concentration; it depends wholly upon an understanding that the universe is what its name implies—one verse, and not a diverse; that there is one power supreme over all and in all.

Then the soul loses the sense of personal self and takes on the sense of universal self. It loses the sense of personal hope and takes on the sense of universal satisfaction. It loses personal knowledge and takes on universal knowledge. It exchanges the idea of personal love for the realization of universal love. And thus does the soul pass into the new birth.

Every stone has been rolled from the door of the sepulchre. Every barrier has been removed. Every Pharaoh has been drowned in the Red Sea of Love.

### Lack of Application.

BY J. MILLOTT SEVERN, F. B. P. S., F. I. A. SC.,  
Associate Editor—Self-Culture.

"UNSTABLE AS WATER: THOU SHALT NOT EXCEL."

The want of application, especially amongst young people, is very detrimental to progress, and is the cause of much failure. There are thousands of individuals who possess good heads, splendid mental abilities, and who might even rank as geniuses had they sufficient mental application to work out their minds' powers.

Lack of application arises from a deficiency of Concentrativeness, or Continuity as it is termed by some; and when this is so, strenuous efforts should be made to cultivate this organ, if great achievements, or even solid progress would be attained.

Changeableness, restlessness, impatience, and inattention are the result of a deficiency of this same organ combined with an active mind and temperament.

Where there is one who has this organ large there are at least fifty in whom it is small or only moderately developed. The late Sir Isaac Pitman, and Edison the inventor, are examples of men possessing large Concentrativeness, and in them we may see the result of what men of genius can accomplish by steady application. A story is told of Edison which illustrates how strong this organ is in him. It is said that on the day of his marriage Edison wandered into his laboratory and at once became so absorbed in his experiments that, forgetting all about having been married, hour after hour went by when eventually he was found there by his newly-married wife, who, knowing his disposition, had not disturbed him. What would have been unpardonable neglect in any other person was readily forgiven.

Concentrativeness gives fixedness to the attention, so that when the mind engages in any action it lends its energies to make that action permanent, to continue until its object is attained. The power of concentration is invaluable in all mental pursuits. It is in fact, one of the grand secrets of success.

Persons with small concentration and an active mind are apt to have too many irons in the fire—too many things and matters on the go, more than they can

well see to; such do not economise their mental and physical powers to advantage. Before one thing is finished and complete their attention is turned to other matters. Thus it is that much effort is put forth and many good resolutions entered upon, but little permanent or solid work is accomplished. Continued effort and constant application is required in all great achievements.

A public speaker with concentration small, however well his mind may be stored is very liable to lose the thread of his subject and to wander into channels of thought and expression foreign to his text.

Concentrativeness should not be confounded with Firmness. Many persons may be firm, resolute, even stubborn, who are by no means steady, plodding, and assiduous, while others who are remarkably hesitant and undecided, will pursue one uniform business or object with undeviating regularity.

To cultivate Concentrativeness apply yourself closely and diligently to one thing at a time until completed, make up your mind to finish more important things; bring your mind to bear more attentively upon your plans and never allow your thoughts to wander.

### Shakespeare as an Occultist

Mr. R. W. Day Nankivell ("Robert Calignoc") delivered two scholarly lectures on this subject at the International Club in December, the first of which

Beginning with the statement that an occultist (Latin, *occulere*) was a person who dealt in that which was hidden or concealed, the lecturer asked who was better fitted to undertake such a nebulous

and seemingly impossible task than that great magician, William Shakespeare, who did not regard that which strikes the five senses as being the whole account of the matter, but was rather always endeavoring to draw aside the curtain, arguing from the visible to the invisible, from the known to the unknown, from the obvious and patent to the latent and occult.

Man, as we know him, said Shakespeare, was only an appearance. What we see is only an aspect of him. The fundamental workings of his life are concealed. What he actually thought of the nature of man might be gathered from a passage in Julius Caesar, in which he said the state of man was like a little kingdom. It had its departments, degrees, elements. It was a kind of hierarchy, in fact. And beyond and above all sits the Genius or Demon—the Oversoul, as it has been called in modern times—whose function it is to govern, protect, and even to warn of impending danger or approaching death.

In the case in question, it was endeavoring to restrain Brutus from an act of assassination which was not only immoral in itself but was destined presently to lead to his downfall. Then there is that remarkable scene in Antony and Cleopatra where the soothsayer informs Antony that Octavius Cæsar will finally overcome him, because Antony's demon is afraid to govern him when Octavius is near at hand. And you remember how, on the night before the battle of Actium, Antony's soldiers heard music in the air and under the earth, and they told each other that it was the god Hercules, whom Antony loved, now leaving him.

But when a man is dead, it does not follow that his power on earth is past. Julius Cæsar died comparatively early in the play, but it is just from that point that his greatest power is felt. He rages for revenge, stirs up Antony, goads the people on to cry out for another Cæsar, appears to Brutus twice, and makes both Cassius and Brutus die with his name upon their lips. The post-mortem influences of old Hamlet over earthly affairs, though in some respects a more subtle one, is none the less considerable. This excellent king, possessed of so many fine qualities, seems to have been sentenced to an unusually severe term of purgatory. Judged by the broad standard of the world, he was a fine specimen of human nature but judged according to priestcraft or ecclesiasticism, he was in a bad way. He was an illustrious example of the "splendid pagan"—a positive man, of strong electrical will, of big virtues and big vices, scorching up the apparent obstacles in his path, whether for good or evil. After his death his fine qualities of expansiveness, dignity, and intelligence appear to withdraw into the background, while his martial instincts move to the front and burn with a steady flame. He has still passion, but it is his servant, not his master. He economises it, influences others with it and directs it to a given end. When he speaks it is to inflame his son with desire for revenge, not to seek pity for himself.

Old Hamlet is the dominant figure in the play. He deliberately draws his psychical receptive son into the martial vortex he has created. Baffled, deprived of his physical body, and roaming about in search of a POINT D'APPRI, of some

mortal instrument through which to act on the physical plane, he appears to his son, clad in armor.

Young Hamlet, already depressed and pre-occupied of doom, as soon as he sees his father, falls under his influence, and the course of the play is henceforth a mere tussle between young Hamlet's mercurial and comparatively civilized instincts, backed up by his education at Wittenberg, and the martial dominance of his father, working on another level of existence, and supported by the low moral standard of his day.

At times, young Hamlet's individuality is almost entirely unseated, as Antony's was, and the monstrous suggestions of his father—"the old mole who works in the earth"—coming to the surface, as they do, by way of young Hamlet's own consciousness, appear to him almost under the guise of moral duties to be performed. Under the momentary excitement of the first meeting with his father, he conceives the idea of sweeping to his revenge, but immediately the ghost disappears, he draws back and decides that it will be quite sufficient if he writes things down instead of doing them. He revolts in particular against the "cursed spite" which has hopelessly involved him in the evil fate of others, for the desire of freedom and independence is a strong element in his character. He is fertile in resource and there is hardly any ruse for which he does not resort. He prays, writes things down, feigns madness, bullies Ophelia, assists at a play, goes a journey to England, and so on. In fact, in any

fooling which may serve to create a diversion and stave off his father's influence. But the same instinct which deters him from compromising himself in a useless vendetta causes him invariably to strike and strike hard when his personal safety is threatened.

You see how the functions of the Ego, according to Shakespeare, remain the same after death as before, but the Ego cannot function on the physical plane unless it begs, borrows, or steals a body for its purposes. It is always a tragedy when strong-willed people try to dominate people of strong intelligence, and it was young Hamlet's duty to have carried out his own instincts, and not to have allowed himself to be worked upon by the desires of a person lower in evolution than himself.

After all, one's body is the temple of one's own Oversoul, and it is not a sort of Rowton House, established for the convenience of any wandering disembodied relative who may wish to put up in it. Howbeit, while Shakespeare taught that self-love was not so vile a sin as self-neglecting, he insisted that separateness is an impossibility and that we are influenced alike by the living and the dead. In these days, when we seem to be coming more and more into touch with an occult world, and growing more and more sensitive to its existence, Shakespeare's Hamlet has still a lesson for us.

## Happiness can be cultivated.

DR. O. S. MARDEN, F. I. A. SC.

"The rose is but a cultivated cabbage."

I know a lady who once underwent an operation for the removal of a tumor. Everything in her life dates from that time. She cannot converse on any subject but she drags in her "operation." It is her excuse for her explanation of all her shortcomings in domestic affairs.

How many people are loath to let their troubles go! They have lived with them so long that they have become sort of companions, and they seem to take a morbid pleasure in entertaining them, just as some patients like to dwell upon their symptoms and aches and pains.

Few people realize that happiness may be cultivated to any great extent. They seem to think that the power to enjoy life is largely hereditary, that they cannot do very much to change a crotchety, sour, unhappy disposition.

One of the most difficult lessons of life is to learn that we are largely the product of our thought; that our environment, our education, our habitual thought have very much more to do with the output of our lives than heredity. St. Paul was really scientific when he said to his disciples: "Be ye transformed by the renewing of your mind."

The brain changes to meet the demand made upon it. It is modified by its condition of activity, the motives which actuate, mould, and shape the conditions which the individual has to meet.

The brain is very adaptable, as shown by the effects upon it by the different vocations. Each makes a different call upon it and develops faculties and char-

acteristics peculiar to it.

When the world was young, the human brain was very primitive, because the demand upon it was largely for self-production and the acquisition of food; but gradually a higher call was made upon it, a more varied development demanded, and now it has become exceedingly complex. Every new demand of civilization has made a new call upon the brain, and it has responded to the call and has adapted itself to modern needs.

Many people have an idea that the brain is not susceptible to any great change, but is limited, fixed by heredity. But there are numerous examples of people who have completely revolutionized portions of their brains. Faculties which were weak at birth or deficient from lack of exercise, have been made strong.

For example, take courage. Many successful people were as children so completely devoid of this quality that it threatened to wreck their careers. Their courage was strengthened through the help of intelligent training; this was done by the cultivation of self-confidence, the constant holding in the mind the suggestion of courage, the contemplation of brave deeds.

There are plenty of people doing little things in the world who might become mental giants, if their dormant faculties were aroused, and their general ability improved and enlarged by scientific brain culture.

It is a curious fact that most people

think that while they are obliged to spend many years in preparing for and developing a speciality in their careers, happiness, which means more to them than almost anything else, should be a hazardous development, that it should come with practically no training, no special study, while everything else in life that is worthwhile requires such infinite pains.

It is a great thing so to cultivate the art of happiness that we can get the pleasure out of the common experiences of every day.

The happiness habit is just as necessary to our best welfare as the work habit, or the honesty or square-dealing habit.

What a great thing it is to be able to habitually turn to one's back to every shadow that approaches, to face the light, whatever much or little!

Most unhappy people have gradually become so by forming the habit of unhappiness. The habit of complaining, of criticising, of fault finding or grumbling over trifles, the habit of looking for shadows, is one most unfortunate to contract, especially in early life, for after a while the victim becomes a slave to it. All of the impulses become perverted, until the tendency to pessimism, to cynicism, is chronic.

Nothing contributes more to the highest success than the formation of a habit of seeing the bright side of things. Whatever your calling in life may be, whatever misfortunes or hardships may come to you, make up your mind resolutely that, come what may, you will get the most possible real enjoyment out of every day; that you will increase your capacity for

enjoying life, by trying to find the sunny side of every experience of the day. Resolutely determine that you will see the humorous side of things. No matter how hard or unyielding your environment may seem to be, there is a sunny side if you can only see it. The mirth provoking faculty, even under trying circumstances, is worth more to a young man or woman starting out in life than a fortune without it. Make up your mind that you will be an optimist; that there shall be nothing of the pessimist about you, that you will carry your own sunshine wherever you go.

There is a wonderful medicinal effect in good cheer. Good news and glad tidings have a magic even effect upon invalids.

We often see a whole store or factory or home transformed by one sunny soul.

It is a great thing to go through life with a smiling face. Think how the pleasure of living soul would be increased if we met smiling faces everywhere—faces which radiate hope, sunshine, and cheer! What a joy to travel in a gallery of living pictures, radiating hope, cheer, and courage!

One of the rules of the vocational bureau of Boston is to cultivate a smile as one of the winning graces which enriches life. What would do more to bring sunshine and cheer into the life?

It is pitiable to watch the faces of many of our young people in great cities and to see how sad, serious, and suppressed they are. Why should a young life be weighed down with anxiety, care and worry? What have gray hairs and furrows of care, deep lines in the face, sadness and moroseness, to do with youth?

If we were living perfectly normal and

natural lives, "we should carry youth in to old age. There should be no such thing as premature gray hairs or signs of age upon youthful faces.

"Cheerfulness," says Ruskin, "is as natural to the heart of man in strong health as glow to his cheek, and wherever there is habitual gloom, there must be either bad air, unwholesome food, improperly severe labor, or erring habits of life."

"I am resolved to give no further room in my thoughts to anxiety, fear, and depression," says Florence Morse Kingsley.

We can so educate the will power that it will focus the thoughts upon the bright side of things, and upon objects which elevate the soul, thus forming a habit of happiness and goodness which will enrich the whole life. The habit of making the best of everything and of always looking on the bright side is a fortune in itself.

"Happiness should be sought as a duty to others for the benefit of self, and for self for the benefit of others. Happiness should be a means, a chief end. Without good conscience, good conduct, there is no happiness."

When will men learn that the mere titillation of the nerves, mere excitement and dissipation or any kind of excesses, can bring nothing but a miserable, disappointing reaction and a wounded self-respect? Real happiness depends upon honesty. It is made up of square-dealing, of kindness, helpfulness, fairness.

"Happiness," says an able writer, "is the greatest paradox in nature. It can grow in any soil, live under any conditions. It defies environment. It comes

from within, now leaving mind.

from within; it is the revelation of the depths of the inner life as light and heat proclaim the sun from which they radiate. Happiness consists not of having, but of being; not of possessing, but of enjoying. It is the warm glow of a heart at peace with itself. A martyr at the stake may have happiness that a king on his throne might envy. Man is the creator of his own happiness; it is the crown of a life lived in harmony with high ideals. For what a man has, he may be dependent on others; what he is, rests with himself alone. What he obtains in life is but acquisition; what he attains, is growth. Happiness is the soul's joy in the possession of the intangible."

"We take less pains to be happy than to appear so."

It is the duty of everybody to cultivate a happy joyful nature, a kindly eye, the power of radiating good will toward every one. It will not only brighten the lives of others, but the reflex action of such kindly effort will also help to develop that exquisite personality, that beauty of character and balance of soul, that serenity, which is the greatest wealth we know.

"Be glad! When you have said all there is to say about life's sorrow, disappointment, and pain, about the selfishness and wrong that sweep over the earth like dark shadows, about the shortness of its days and the certainty of its nights, it still remains blessedly true that the universe is thrilling with the song of gladness," says a helpful writer.

"Be glad for the beauty of the spring-time, the blue of the skies, the music of the birds, and the glory of the sunsets. Listen to the laughter of the little children, answer to the hand clasp of

friendship, grow warm in the love light of countless happy homes, and be sure that somewhere over and above all is a great Love that makes all these things possible. Note the noble lives round you, commonplace, it may be, but unselfish, brave, and true. Note the deeds of quite self-sacrifice, the swift rush of human kindness to every place of need, the uprising of stately walls to shelter the weak and helpless, and believe if you can, that the kingdom of Christ is not coming in the hearts of the children of men!

"Oh, put away gloom and grief and complaining! Do His work, trust His promise, and be glad."

One of the best of success helps is to acquire, early in youth, a habit of thinking that the best, not the worst, will happen; that we are not poor, miserable creatures, bounded on every hand by the enemies of our life and happiness, but that we were made to be happy, to be free from harassing cares, anxieties, forebodings; that we were not made to worry or not to project black pictures, but to create bright and cheerful ones.

Do not allow yourself to read, to hear, or to see anything which will produce discord or disturb your peace of mind and harmony.

"Find out, as early as possible, what you can best do, and do it with all your might, and expect to succeed, no matter what obstacles you may encounter," says Ella Wheeler Wilcox. "Cultivate a philosophical vein of thought. If you have not what you like, like what you have until you can change your environment."

"Do not waste your vitality in hating your life; find something in it which is worth living, and enjoy it while you keep

steadily at work to make it what you desire. Be happy over something, every day, for the brain is a thing of habit, and you cannot teach it to be happy in a moment, if you allow it to be miserable for years."

We should no more allow a discordant or a dark picture in the mind, than we would allow a thief in our home. We should remember that such thoughts are worse than thieves, because they steal away our comfort, our happiness, our contentment. These black enemies, these discordant guests, leave their scars and stains and slimes upon the house that is beautiful within. It is almost impossible to exclude them when they once enter, but it is comparatively easy to keep them out when we once learn the secret of excluding them.

We should learn that these enemies have no right to intrude themselves upon our consciousness. Treat them as trespassers, eject them instantly, and do not allow them to paint their black images upon the mind.

"Most sorrows are gold bricks that will not pan out genuine grief in the assay, and not one person in a hundred has a right to indulge in melancholy. Of nothing else in the world is there such a sinful waste as there is of tears, and we should be just as much ashamed of being unhappy as of being unwashed. Both states indicate a slovenly submitting to the grim of life, instead of an energetic ridding ourselves of its unpleasantness."

No matter what his vocation or condition in life may be, every one owes it to himself and to the world to form a habit of being just as happy as he can. Happiness means harmony and harmony

means health to all bodily functions; it means efficiency. Faculties give out their best when they are normal. To keep happy is, therefore, the best personal economy and surest investment; it insures the greatest possible output of brain and body.

Much natural ability is rendered inefficient because men and women do not know that discord, whether in fear, worry, selfishness, hatred or jealousy, is a health and happiness killer; an efficiency blighter. Many men waste more vitality and mental energy in a few minutes of hot temper than would be required in the legitimate running of their business for days.

Have you ever thought of the great magic of happiness as a healer of troubles, trials, and worries? Happiness is a great healer of disease because all disease is discord, and happiness is harmony, truth, beauty.

The time will come when our physicians will prescribe happiness as the great healing remedy, and we shall be taught how to be cheerful and happy, even amidst the most discordant conditions, by neutralizing the causes.

"Health and good humor," said Massillon, "are to the human body like sunshine to vegetation."

The man who is habitually sad or gloomy is so because the corresponding thoughts predominate in his mind. By thinking the opposite thoughts he can produce the opposite results. The state of mind is largely a mental habit which is not very difficult to change.

"Happiness, as proved by ages of human experience, is simply the music of a well-ordered life," says M. J. Savage, "and every time you break a law of body, mind

or soul you detract so much from the very possibility of happiness, just as every time you mar an organ you take away from the possibility of its producing music."

"If you think of it and reflect upon it often, happiness will become habitual and a power in your hands for so much good," says Margaret Stowe. "We can cultivate the habit of always looking on the bright side of things. We all possess the power of exercising the will so as to direct the thoughts upon objects calculated to yield to happiness and improvement rather than their opposites.

If we try always to look happy and pleasant, whether we feel so or not, the effort will gradually become a habit with us."

We may form this habit of happiness by making the most of little pleasures and not waiting for overwhelming joys.

"It is only now and then that a comet flashes into view, but the sunshine is a daily blessing," some one says, "and it would be a silly plant which waited for a comet to appear before putting forth blossoms. There is little likelihood that any extraordinary joy will come to you to-day, but there will be plenty of small pleasures. Make the most of each one. Enjoy the friendly letter which came in the morning's mail, the comfortable room in which you do your work, the pleasant acquaintance you made at dinner, the chance you had to say an encouraging word to the homesick girl in the next office. There is no mystery about happiness, neither is it a matter of chance, as some would have us think. Instead it is one of the most practical things in the world, and one who has learned to make the most of little every-day blessings

has mastered its little secret."

Many people never take time to enjoy the pleasant things in life. They trample down the violets and the beautiful small flowers trying to reach the larger life blossoms. They try too hard to attain the big things while it is the multitude of little things, the little enjoyments as we go along, that makes life happy.

Most people go through life straining their eyes for something so far ahead and so impossible to attain that they trample down all of the lesser joys. It is our straining for big results that incapacitates us from enjoying the every-day little things.

It does not necessarily mean that life is disappointing because it does not measure up to the rosy pictures of your youthful dreams; it means that you have not formed the habit of happiness, and so have not learned to appreciate your life as it is passing. You probably do not get a tithe of the blessings out of the present moment that are awaiting you.

You may think that the routine of your life is extremely common, insipid, flavorless, but right alongside of you there may be others who lead the same kind of a life, who are getting happiness out of it; who think that life is a glory instead of a grind. They may make play of their work while you make it a drudgery. They may find joy in it while you find nothing interesting in it.

You may never have learned to see the uncommon in the common. Others

may see more glory in the grass you tread, under your feet and in the small flowers you never look at, than you could find in the garden of a king. There may be people living near you who get more out of a home with carpetless floors and pictureless walls than you could get out of a palace, for with them love and contentment and sweet sympathy dwell, while perhaps in your home there is only selfishness, greed, and discontent.

Thousands get into a habit of being unhappy, and nothing, it would seem, can make them less so.

"One who is not born a musician needs to toil more assiduously to acquire skill in the art, however strong his desire or great his taste, than the natural genius. So the man not endowed with joyous impulses needs to set himself the task of acquiring the habit of happiness," says a well-known writer. "I believe it can be done. To the sad or restless or discontented being I would say: Begin each morning by resolving to find something in the day to enjoy. Look in each experience which comes to you for some grain of happiness. You will be surprised to find how much that has seemed hopelessly disagreeable possesses either an instructive or an amusing side."

"Cultivate happiness as an art or science."

## Sir Oliver Lodge and Spiritualism

An Analysis and a Review of  
the late address by Sir Oliver Lodge.

BY MR. HORACE LEAF.

Ernst Hæckel, the famous German biologist, in his renowned book, "The Riddle of the Universe," spares a few brief lines for the consideration of Spiritualism. The brevity of his remarks upon the matter is alone sufficient to demonstrate his practical ignorance of the subject, and in consequence he fails entirely to appreciate its nature and importance. He regards Spiritualism as one of the most remarkable forms of superstition which still takes an active part in modern life. He considers it a surprising and lamentable fact that millions of educated people, including even distinguished scientists, are entangled in it.

This statement was apparently written during the last decade of the 19th century, when, although Spiritualism was much less favourably received than at the present time, several of the most eminent scientists of Europe and America had nevertheless boldly asserted their firm belief in it. This fact, however, did not deter the redoubtable German from expressing a caustic and uncomplimentary criticism. In his book he arraigns some of these gentlemen by name. His intention appears to be to reveal the strange fact that in an age of learning "physicists and biologists of such distinction have been led astray by spiritism." So marked is his opposition that he accounts for this in terms which are difficult to regard as other than impolite: they suffer from excessive imaginations and defective critical faculties. Apparently the only proof the

great biologist has for such a statement is that they differ in their beliefs from him. But there is at least one thing to be said in their favour, even by Hæckel, that whilst he is practically ignorant of the subject from personal experience, these eminent men had devoted considerable time and attention to it.

To understand part of the cause of Hæckel's opinion in regard to his matter is not very difficult. He declares himself to be a convinced disciple of the philosopher Spinoza, whose "metaphysical monism" he firmly adheres to. Spinoza was a powerful thinker who evolved from his mind a remarkable conception of the universe, which he traces in all its forms back to a primary infinite substance, which he calls God; but which he deprives of certain qualities commonly conceived to be possessed by Deity. Man is only a temporary expression, or mode, of this substance, who at death loses his individuality; he possesses no immortality, but is part of the infinite context of things. As man he is only as a bubble in water.

To unequivocally accept such a belief respecting man is to disbelieve in the survival of death; hence, Hæckel's unfavourable remarks about Spiritualism. Unfortunately these remarks have done much to hinder inquiry and impede the growth of psychical investigations. Numerous people place their confidence in Hæckel and similar men, as positively as many do in the Scriptures. Many of the

great audience that met in Birmingham to listen to Sir Oliver Lodge give his famous presidential address before the British Association were undoubtedly prejudiced in favour of the views of Hæckel and Professor Schafer. It was probably in recognition of this the writer of an editorial in one of the leading newspapers, referring to the address, said nothing than the fact that Sir Oliver was President of Psychical Research Society is more likely to prejudice him in the minds of some of his hearers. It is deplorable, but it is doubtless true.

Sir Oliver appears to have been aware of this when he said, "Give us a fair field. Let those who prefer the materialistic hypothesis by all means develop their thesis as far as they can; but let us try what we can do in the psychical region, and see which wins."

Even if he had made no momentous statement regarding his faith in Spiritualism, Sir Oliver would have deserved the heartiest thanks of Spiritualists for his cogent arguments against personal and professional bias. No more effective reply to writers such as Hæckel could be given than those put forward by the eminent physicist when he warned against negations, as denial is no more infallible than assertion: "To doubt everything or to believe everything are two equally convenient solutions; both dispense with the necessity of reflection."

That has too long been the attitude of many scientific persons, although, as Sir Oliver Lodge proved, science above all things showed how impossible it is to reasonably dogmatise. She has been compelled to change position constantly, nothing seemingly being able to escape

the general destruction or modification which further inquiry causes to take place. Doctrines most sacred to science have had to give way, not less than those of religion. It has for some time been known that the doctrine of indestructibility of matter and the conservation of energy, as formerly accepted, can no longer be regarded as unassailable; and scientists are so uncertain of the true nature of things that on the most important subjects there are distinct divisions of opinion. "It is the scientific allies now waging a more or less invigorating conflict among themselves." These conflicts affect every field of science, physiology, chemistry, and biology being specially mentioned. Property, land, economics, and politics, everything, "back to the Garden of Eden and the inter-relations of men and women," are under discussion.

If this be true, no person can afford to dogmatise, least of all the materialist who declares "The laws of chemistry and physics are supreme, and they are sufficient to account for everything." Sir Oliver's reply to this kind is much after the words of Shakespeare: "There are more things in heaven and earth than are dreamt of in thy philosophy." Yet we find many do assert arrogantly. One feels inclined to say, in the light of even common experience, that any person who ventures to speak positively on the greater problems of existence is a fool; whilst to do so in favour of the materialistic conception of man can be, in the light of modern psychical research, the result only of ignorance and incapacity.

There probably never was a fairer position laid down than that of the

President of the British Association in his address, all the parts of which led up to the final statement which to Spiritualists is of such interest, and to the world, we hope, of such value. Not that his admission was more impressive or decided on the question of human survival than what has already been said by scientists of equal ability in the past. But the result of thirty years' experience by a highly qualified man must always command great attention, and respect. In regard to the psychic, the value of years of experience is supreme, because it is a study of so elusive a nature. Unlike most scientific studies, it is not amenable to the laboratory. The very instruments which have to be employed are the most complex and unreliable, for it should never be forgotten that mediums are human beings.

Once the powers of ordinary elements are known, they can be utilised at will. Given oxygen and hydrogen in sufficient quantities, and any qualified person is able to produce water; but with a medium, a seance room, music, and whatever else may be deemed necessary, there is no person able to say what the result will be, whether success or failure.

Sir Oliver's generation of study of the psychic, entered upon "with the usual hostile prejudice," hasted him to the conclusion "that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death. The evidence to my mind," he continues, "goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indi-

rectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal, existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent."

This, then, is the statement so anxiously awaited by the general public, and which must be of great assistance to the psychic movement the world over. Spiritualists have every reason to rejoice, in that they have been vindicated by one of the highest scientific authorities of the day. We are proud of the fact, and proud of the man who has so boldly risked his reputation before the narrow minded by making a declaration so unpalatable to those of his fraternity who are materialistic in their views. We do not thank Sir Oliver Lodge, because we consider it is the duty of everyone to speak out what he knows or firmly believes to be true; but we can admire the man who does so on a great occasion and in a great manner.

It is obvious from an article that appeared in daily journal a few days before Sir Oliver's address was delivered that little is known by some people of previous statements to the same effect made by equally eminent men. Both Sir William Crookes and Dr. Alfred Russel Wallace have in unequivocal terms long ago expressed their confidence in the truth of survival as the result of personal experience of Spiritualistic phenomena. Dr. A. Wallace's book, published as far back as 1875, is a splendid confession of faith and explanation of some



of the circumstances which led to his conversion.

It is perhaps not such general knowledge that Sir W. Crookes, the famous chemist and physicist, and President of the British Association in 1898, undertook in 1870 to investigate Spiritualistic phenomena. He openly confessed that at first, like other men who thought little of the matter, and saw little, he believed the whole affair was a superstition, or at least an unexplained trick.

The nature and results of his investigations were published in a series of articles in THE QUARTERLY JOURNAL OF SCIENCE, of which he was the editor. Those interesting accounts, printed with diagrams of his experiments, are a revelation of Scientific accuracy. The consequence was that Sir W. Crookes became a convinced believer in Spiritualism, and remains so to this day.

The statement of Sir Oliver Lodge is sure to do a great deal towards popularising the Cause of Spiritualism. But the world of opinion moves so slowly, and prejudice is so powerful an impediment, that we must be careful not to overestimate the possible effect it will have. Already the enemy has lifted his voice in the form of an editorial in a popular daily paper, and we may be sure it is not a voice crying in the wilderness, for his views are endorsed by many persons equally fearful of investigation. "It would be mentally foolish," says this writer, "to deny the possibility of communication between men and discarnate intelligences, but we are inclined to doubt the wisdom of opening the gates of the world beyond, even if it were possible. To-day is our day, and to-morrow can have no terrors."

if to-day is well spent. If man were actually in touch with personalities released from the hamperings of the flesh, and with necessarily wider and clearer vision, it would unquestionably revolutionise living and dead to the creation of an entirely new series of values." The whole sentence is too instructive for any of it to be omitted. It not only reveals a mediæval type of mind, unaware of the great lesson taught by history, but it shows a smug contentment with things as they are. To talk of doubting the wisdom of opening the gates of the world beyond is but a euphemistic way of crying "halt" because a thing is hidden from us. That would put an end to progress, for Nature has revealed few things to man, whilst she has left him much to discover. Every addition to man's knowledge is due to his probing into the unseen. What is the possession of one generation may have been occult to the previous. Progress can consist only in fresh discoveries and improvement in conduct, and it is the duty of every intelligent being to their utmost to encourage the process.

The question of changing values need worry none if it improves them, and a wider and clearer vision is sure to do that. No rational man or woman can be content with present values, which only too clearly hold an inferior conception of human life and happiness. War and rumours of wars, international, national, and industrial, are one of the appalling features of to-day and in many respects the contests are fiercer and more cruel than perhaps ever before. If communication with the world of spirits can improve all that, nothing more need be said

in its favour.

Whilst we should be careful not to over-estimate the probable effect of Sir Oliver Lodge's declaration, it is equally important we should not under-estimate its effect. It is a golden opportunity for Spiritualists to propagate the movement, and efforts should be immediately made. Whilst the interest of the public is high,

strenuous endeavours should be put forth to organise large meetings with good platforms of capable speakers and demonstrators. To fail to do this is to miss a splendid opportunity, the like of which may not soon occur. To do this, however, will be to take a step towards the "One far off divine event  
To which the whole creation moves."

### Hope from the Phrenological Point of View.

BY PROF. J. MILLORT SEVERN, F. B. P. S., F. I. A. S.

There is scarcely a faculty of the mind the deficiency of which brings about more bodily and mental suffering than that of Hope, hence the desirability of its cultivation. We may desire ardently, and yet be without hope of success. The organ of Hope, in its normal state, makes individuals cheerful, joyous, contented, bright, happy, buoyant and enthusiastic. It induces belief in the possibility of whatever the other faculties desire, and makes one look forward with expectation, and anticipate a brighter and better future. Not confining itself to the affairs of this life alone, it inspires individuals with faith in a happier future state and belief in the immortality of the soul.

When the organ is very large, it gives an undue love of speculation, great expectations, a glowing exuberance of animal spirits and feelings. It sees everything through pink spectacles, builds castles in the air, disposes individuals to risk too much on promises, to think that everything will turn to their advantage, and thus to spend their lives in a world of brilliant illusions.

They, in whom Hope is large, console themselves when disappointed and rise

above present troubles. Constant hope sustains them in the midst of difficulties. They live in the enjoyment of brilliant anticipations, which may never be realised, but which affords them as much pleasure, consolation and happiness as if they were. We are often infinitely more happy while hoping for a thing than we are on realising it.

Individuals in whom Hope is small, easily despond, so that when they undertake anything, they seldom expect to succeed. They are always doubtful of good results, and even should success be fully assured or actually attained, they do not enjoy their possessions to the extent that others would who have Hope large. Small Hope is always in doubt; it never feels safe.

As an illustration of the two extremes: During one of my visits to a town in the Midlands, two gentlemen, apparently friends, came for examinations. One, a young man, highly intellectual and thoughtful, but whose countenance wore a rather sad and anxious look; the other, an elderly gentleman, with white hair and a beaming, genial, good-natured face; comfortable, friendly, sociable, warm-hearted,

reminding one some what of the illustrations of Father Christmas. The young man having very small Hope, I impressed on him the desirability of cultivating this organ. After his examination he said: "It is all very well to tell one to cultivate Hope, but if you were in my place you would see that there was very little to hope for. I am now twenty-nine years of age; I wish to marry a young lady. I love her and she cares for me, but I see no prospect whatever, not even in years to come, of being able to do it. You say I have good mental abilities. Well, I have qualified as a higher-grade teacher and school-master; I have acquired, with honours, nearly every certificate that can be obtained in my particular branch of study, and some outside it, but in my present position my income is less than two pounds per week. Socially, the young lady is in a higher position than myself, and I could not possibly think of asking her to marry me on so small an income."

The old gentleman, whom I found to possess very large Hope and only moderate Acquisitiveness, broke in: "Lor'! Why, young man," says he, "I think you have everything to hope for. Certificates of qualifications, proficiency and merit that would nearly paper a room; no extravagant habits, a regular income, fairly large; a young lady, educated, refined and of good social position, and who would probably marry you tomorrow if you would only ask her. Why, man, I should say you had everything—everything." Continuing, the old man said: "I have been married twice. I loved both my wives passionately; have nursed them in illness, participated

in their joys and not a few sorrows. I have seen the time when, through failures and misfortunes, we have not had a crust in the house; but we had hope, so we did not make much trouble of it. In fact, excessive hope, with business speculations and failures, have been my bane, but I was never unhappy."

Hope is necessary to man in nearly every situation; without it he could neither have energy of body nor mind. While we have something to look forward to, some aim to be realised, life, though attended with many difficulties, may be cheerfully passed through. But when, through lack of hope, man's prospects appear blighted, he develops into a listless, despondent being.

Hope will enable a man to undergo much suffering and privation when there is the prospect of obtaining the object in view. It is Hope and the expectation of seeing one's friends again that reconciles our departure from them. It is the hope of realising an independence in after years that reconciles many to a life of toil. It is the hope of distinction which oftentimes reconciles the soldier to the dangers of his profession. It is Hope which gives courage to the mariner on the stormy sea when his barque is well nigh crushed beneath the raging billows. Hope animates the weary traveller who is endeavouring to reach his home and friends after years of absegee. It animates the lovers, long separated by adverse circumstances, and the friends of the sick while life remains.

Patience is in many cases the result of Hope, for while Hope lasts much may be endured, which without Hope could not be borne.

Persons in whom Hope is very small, and especially in whom Cautiousness is large, are constantly troubled with doubts and fears. They see no brightness in the future, but are always low-spirited, gloomy, despondent and sad, and may easily sink into fits of depression and despair.

Some may have Hope too large, and thus require restraint, but the majority

need to develop it. To cultivate Hope, look more on the bright and successful side of everything; never harbour desponding thoughts, look aloft, banish care, associate with young and lively society, and venture more in business. You may generally be certain that circumstances will turn out better than you expect. "Every cloud has a silver lining."

### Perfect Life

BY MR. HENRY PROCTOR, M. R. A. S., F. I. A. Sc., etc.

The best definition of life is that given by Professor Henry Drummond: "Life," he says, "is correspondence with environment."

The tree is alive, but only to a small portion of its environment. The bird is alive to more of its environment, but dead to much to which man is alive.

In this manner it is seen how the natural man is dead: he has nothing WITHIN to correspond to the spiritual environment WITHOUT. Every spiritual man has a measure of correspondence to his spiritual environment, and that correspondence is the measure of his spiritual life. The degree of life, on any plane, varies with the degree of correspondence. Perfect life, therefore, would be found in perfect correspondence to a perfect environment.

The spiritual environment is God "IN whom we all live and move and have our being." The environment therefore is perfect, and perfect correspondence therewith would be perfect life. Of such a life we have but one example. He, however, is said to be the FIRSTBORN

of a new entire (new) creation, and the first-born among many brethren, who are predestined to be conformed to the same image and to the same perfect likeness—the express image of the Father. He is the Head of the body, and we are to grow up in all things into Him, until we all advance into the oneness of the faith and of the full knowledge of the Son of God, into a man of full growth, into a measure of the stature of the fullness of the Christ."

It is for the manifestation of this, that the whole creation waits, and that for which the whole creation waits must be a matter of transcendent importance. For what then does the whole creation wait?—The eager outlook of Creation is ardently waiting for the revealing of the sons of God, and even they within themselves are sighing, ardently waiting for the adoption—the redemption of the body. This last is therefore the crown and top-stone of all, for it is the means whereby not only we who have the firstfruits of the Spirit, which is the earnest of the inheritance but also the Creation itself shall be delivered from the servitude of

corruption into the freedom of the glory of the children of God. Then shall come that Perfect Life of the New Creation of which our Jesus is the Firstborn.

The old creation has been carried on by carnal generation; the New Creation shall be perpetuated by Spiritual generation. For there is nothing on earth that is not an image of the heavenlies. If, therefore, there is an earthly generation, there must also be a heavenly generation. But herein lies the great distinction: Earthly generation is of earthly bodies, corruptible, full of imperfection, subject to death. But the divine plan of the Creator is to make a perfect humanity, the perfect image and likeness of Himself. This, the object of God in creating man, as declared from the beginning, is now nearer consummation than it has ever been. For all things have been working and tending and advancing to this great end, by means of what we now call evolution, which is carried on by carnal generation. But first that which is earthly, is afterward that which is heavenly. If, therefore, there is an earthly evolution, by means of carnal generation, there must also be a spiritual evolution by means of spiritual generation. For the earthly things are but copies of the heavenly: "as above, so below; as below, so above." This is true because the natural world is but a working model of the spiritual world. "All things evolve after the same mode and manner. The worlds in the infinite abyss of heaven are in all respects similar to the cells in the vegetable or the animal tissue."

By the study of natural science, therefore, we may learn the truth regarding

\* The Perfect Way.

spiritual science, for the facts of the one are mirrored in the other. For matter and spirit are ONE SUBSTANCE. Matter is spirit made visible and knowable by the force of the Divine Word. Matter is caused by the incessant, intense movement of spirit.\* There is but one Life and one Law throughout the Universe. Protoplasm, says Huxley, simple or nucleated, is the basis of all life. Beast and fowl, reptile and fish, mollusk, worm and polyp, are all composed of structural units of the same character: viz., masses of protoplasm with a nucleus. There is no difference in this protoplasm or clay of the potter, as the point at which all life begins is called. The first embryonic abodes of moss and fern and pine; of shark and crab and coral polyp; of lizard, leopard, monkey and man, are exactly similar that the highest powers of mind and microscope fail to trace the smallest distinction between them.

The life is the same life in every organism from the lowest to the highest: from the amoeba to man. It is differentiated only by the organism that contains it. The higher and more complex the organism, the higher the degree of the manifestation of the ONE life. As therefore a human body is needed for the manifestation of human life, so a spiritual body is needed for the manifestation of spiritual life. And just as the bird-life within the egg builds up a body, which is the image of itself, so does the Christ-life build up for itself within the inward nature of the regenerate man, not only a spirit, but a BODY which is the image of itself, as it is said: If any man be in Christ there is a new creation

\* The Perfect Way.

...the creation of which He is firstborn. Our blessed Lord is our Exemplar in all things, because "As He is, so are we in this world." He was made in the likeness of His brethren, and as He is manifested we shall be like Him. In order therefore to understand what we MAY be, and how we may live by means of Him, as He lived by means of Him, as He lived by means of the Father, and "walk even as He walked," we must consider His earthly life, and note that as we are joint heirs with Him, and indeed possessors of the self-same life, we should be able by an all-conquering faith, to do through His energy or inward working, the same or even greater works than He did while on earth. Of the life in His mortal body He could

say: "I have authority to lay it down, and I have authority to take it up again." And on the Mount of Transfiguration the chosen Apostles saw the outshining of the glory which the Father had given Him of a spiritual body, which had been hidden within the house of clay. Even so we may carry in the grave of that mortal body, which has been begotten out of the flesh ( \* \* \* ), a spiritual body begotten out of God—of the Divine Substance; though at present it may mystically lie hid, as it did in the body of Jesus, invisible as in a sepulchre, but which the trumpet sound of an omnipotent faith can bring forth into visibility; and to some it may be given to see the breaking through of the likeness of the glorified figure of Him who is the first-born from the dead.

### ZEAL.

BY MR. WALTER DE VOE:—"EDITOR"-VITALITY,  
2057, East 69th Street, Cleaveland, Ohio. U. S. A.

Our great difficulty is to get the minds of patients aflame with zeal and devotion. Healing is a matter more of feeling than cold thought. Devotion and love for the living, healing ALMIGHTY SPIRIT, the personal helper of souls in need, does more to bring the mind to the right state and open the doors of health than volumes of lessons on the philosophy of the subconscious, because in Him is life and transforming Power—the Power of the Spirit of Truth—which is greater than mental impressions or vague philosophy.

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You can gain more fire of zeal by earnest prayer followed by receptive periods for realization than can be gained by much reading, although study is necessary to stimulate the faith and love which prays aright.

### Literary Reviews by the Editor, The Evolution of Culture:

BY MR. HENRY PROCTOR, F. R. S. L., M. R. A. S., F. I. A. Sc., etc.,  
pp. 124: Price 2 sh. 6d: Messrs. L. N. Fowler & Co., London.

Our learned friend and contributor Mr. Proctor, has, in this volume discussed ably well the History and Evolution of Mankind, giving two rational accounts of Creation based upon the close study of the Bible and the science of natural Psychology.

Mr. Proctor besides describing various

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### The Return of Frank R. Stockton.

pp. 314: Written automatically through the hand of Miss Etta De Camp:  
Published by Macoy Pub. & Masonic Supply Co.,  
45, 47, 49, John Street, New York, U. S. A. Price Rs. 4—12—0.

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We would advise every one of our adherents to peruse this volume.

You can order a copy of this from The Indian Academy of Science, Kizhannattam, Tinnevely Dist, S. India.

### ALL HEALTH.

BY JULIA SETION SEARS, M.D.

(Founder of the New Thought Church and School, London and America.)

What is health? There are many definitions of health, but, when plainly told, health is simply union, or "AT-

ONE-MENT." To have health is to be whole, complete, perfected, and to have the personal expression of each individual

There are many others who are not under this natural law, and who are burning their candle at both ends, and unless they can be taught the truth about themselves, they must, by natural

Our higher concept centres (the everyday mind) accept conditions as they appear to us, and left to the influence

The most important step towards health is to know that when we have filled our field of consciousness with the image of health, we have no place in it for the negative images of disease. Disease is death, and is a function of the physical body, presided over by a death centre, the physical brain. Health is a function of the higher developed man, and belongs to the laws of universal union, and is governed by our life centre, the solar plexus of the physical body, or the abdominal brain.

If we look for it, knowing of a certainty that it is there, we shall find it, and once having found it we will readily recognise its quick response to the stimulation of our conscious thought, and in a short time we will pass from the personal response to the positive proof of our union with the Infinite ALL HEALTH around us.

FOR OCTOBER.

FOR NOVEMBER.

All that I have seen teaches me to trust  
the Creator for what I have not seen.

FOR DECEMBER.

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## SELF-CULTURE

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### The role of Spiritualism in the Religious Evolution of Humanity.

MR. ALFRED KITSON F. I. A. SC Editor, Lycetum Bauner, England.

The religious ideas and sentiments of a people, or a nation, are the bed-rock on which its social, intellectual, and moral life is based. If this be granted, then the role of Spiritualism in the religious evolution of humanity is one of primary importance.

This leads us to the consideration of Spiritualism, and its claims to be heard on such a momentous issue.

Spiritualism may be defined as that system which affirms communion between human beings in this life and exanimate beings who formerly had a life similar to our own. The proof of this claim is

to be found in the many phases of phenomena by which communication is effected.

Certain students who have been attracted by its phenomena have been led to pronounce Spiritualism as a science dealing with man's psychic nature and the psychic realm to which it is said to be related. While admitting the importance of this branch of our subject, we question if sufficient data has been obtained to warrant the psychic student to claim for Spiritualism a place among the sciences. Can the psychic student group and classify the component

parts of the seance—the media and sitters—and predict the result?

The electrician, in studying one of the subtlest forces in nature, has to consider the ohm, the ampere and the volt, and ascertain their respective effects on the action of the electric power, or force. Can the psychic student determine the power that is operating in the seance, its pressure, speed, and resistance of the media through which it operates to produce the phenomena? He finds that psychic power is more subtle and elusive than the electric, as the operations of the latter are not affected by the mental conditions of those making researches into its nature and laws of operation, while those of the psychic are. A world of anger, a mental depression, a strong feeling of distrust are as barriers of resistance to the effective operation of the psychic power.

So while the psychic student may tabulate the phenomena which is a mere outline of the results obtained, the power producing them, the part played by the medium's mentality, and the mental attitude of the sitters are so many unknown quantities helping or retarding the phenomena which defy tabulation.

Leaving the psychic student to the study of those subtle forces by which the phenomena are effected, let us turn our attention to the religious aspects of the question.

The great religions of the world are the Hindoo, the Buddhist, the Christian, and the Mohammedan. Each of these is divided into many sects, and these are again sub-divided, producing such a medley of claims for credence that the lay mind is confused, mystified, and bewildered to determine which is right.

The difficulty of evolving from this mass of professions and faiths a religion that the whole of humanity may accept and understand, finding it suited and adapted to their varying modes of life and environments is a task worthy of the noblest and best efforts of all lovers of humanity.

It seems to me that Spiritualism is pre-eminently fitted to render valuable aid in this direction, seeing that the door of communion is open to all nations, all people, and all professions of faiths. All sections of the Hindoos, Buddhists, Christians and Mohammedans may enter and give their respective testimony as to the value of their particular faiths in procuring for them the desired happiness in the world beyond the tomb.

The consensus of opinion of their testimony may be briefly summarised in one sentence, viz., If we wish to be right, we must do right. This affirmation is so simple, yet so profound in its effect on life in all lands and people, that the illiterate mind can understand it. The little child can readily assimilate its meaning and apply it in every day life. The truth of the affirmation is substantiated in every realm of Nature, which universally proclaims, "As ye sow, so shall ye reap." The childmind is quick to understand and feel its naturalness, and justice, and mould its daily actions in accordance therewith, if left a free choice, and in morally healthy surroundings.

Granting the above affirmation to be correct, we may now say that all true religion has relation to life, and the life of religion is to do good. If this be true, then it does not matter about the particular profession of faith or nationality

of the devotee, as long as his profession insists on his actions being right and just.

The religion of humanity must have for one of its basic principles the affirmation of the brotherhood of man, or there can be no universal application of the moral law. The brotherhood of man presupposes a father and motherhood of the source of life we call God. The religion of humanity must recognise the naturalness and justice of a chance being given to all on the spirit-side of life of correcting the mistakes and errors of this life, and thereby earning for themselves the right to dwell in the higher realms of the life beyond the grave. The religion of humanity, then, will embrace the affirmations of the father-motherhood of God, the brother-sisterhood of mankind, the moral law of reaping as we sow, and a life of progression after the change called death.

How shall this religion be applied? This is an important consideration, for its effectiveness in bringing joy and happiness and spiritual contentment to the denizens of the world depends on its application.

I believe it is a universal axiom that the human mind is most receptive in its infancy. If this be granted, then it should be a first effort to instruct the child-mind in these basic principles, and all other lessons bearing on religion and morality should tend to support and substantiate these principles, and never be allowed to subvert or belittle them.

As all reformation is of slow growth and never universally effected at one and the same time, it behoves those who embrace and endorse this religion of humanity to institute schools for its inculcation; day schools where possible,

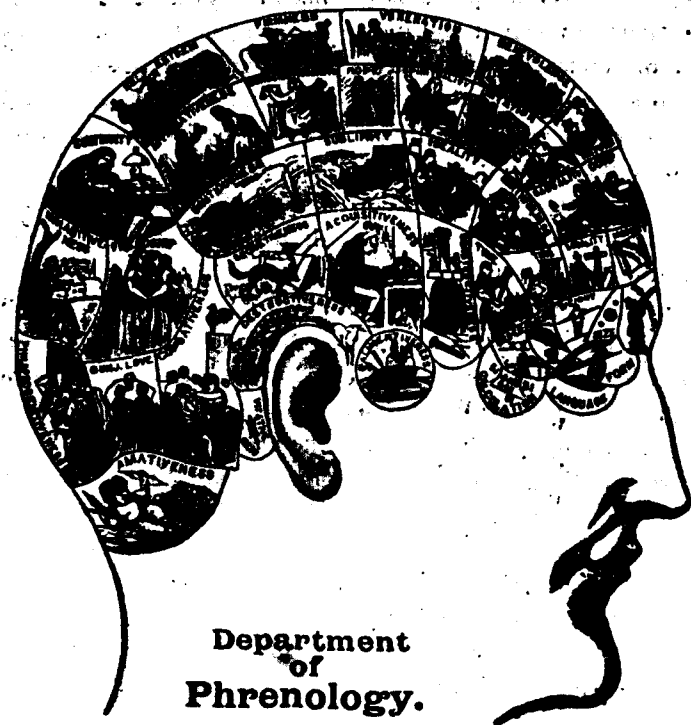
but everywhere Sunday schools attached to their institutes, societies, or churches.

Let me here recommend the system as enunciated by Dr. Andrew Jackson Davis, as seen by him in operation on the spirit-side of life, and generally known throughout the Spiritualistic world as the Children's Progressive Lyceum. Its method is four-fold—physical, mental, moral, and spiritual.

Now, as the religious evolution of humanity is based on the consensus of testimony of communications received from the arisen souls of all nations, it seems appropriate that a similar help or aid should be received from the realm of emancipated souls who have instituted systems of tuition in accordance with the higher revelations they have received.

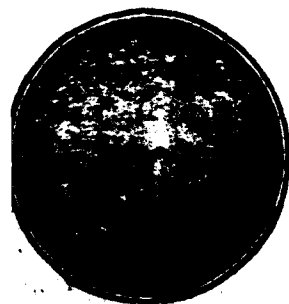
I may add, in conclusion, that the above method has been adopted by the majority of the Spiritualist Societies in England. Books of instruction on the lines indicated have been specially compiled and published. These schools are grouped in a national union or federal organisation. So in a small way a start has been made towards the application of what we hope will be found to become the Religion of Humanity.

There are joys which long to be ours. God sends ten thousand truths, which come about us like birds seeking inlet; but we are shut up to them, and so they bring us nothing, but sit and sing a while upon the roof and then fly away." (Selected).



Department  
of  
Phrenology.

**Excessive Cautiousness, and How to Overcome Fear.**  
BY PROF. J. MILLOTT SEVERN, F. B. P. S., F. L. A. SC., Brighton, England,  
Associate Editor, Self-Culture.



Cautiousness is a very essential element in man's character. A proper development of the organ of Caution gives prudence, carefulness, discretion, watchfulness, and circumspection, qualities of inestimable worth and constant practical utility. Cautiousness is absolutely necessary to success in all important undertakings and in the proper management of affairs. It is the sentinel of the mind which keeps guard over all the other organs. Its office is to exercise vigilance,

to watch for danger, and to exhort every faculty to prudence consideration, and close circumspection.

Persons in whom Cautiousness is small never think of consequences; they are rash and impulsive, run all sorts of risks, are apt, not only to bring themselves to ruin by reckless exposure to physical dangers, but to ruin their minds by an indulgent gratification of all the mental desires; they live too much in the present; results in futurity never trouble them.

It will thus be seen how needful and important Cautiousness is when normally developed in regulating and keeping in check the whole of the mental faculties.

A tolerably good development of Cautiousness is a valuable acquisition to persons of poorly developed intellect, and is essential to those employed amongst dangerous machinery, or in dangerous occupations and businesses, and it is frequently needed to guard our conversations and our thoughts; but it is the **BUGBEAR** of many intelligent persons. It puts too much rein on those who have in it excess and retards their progress. There are, unfortunately, a great number of individuals who, to their detriment in many ways, possess this organ in an abnormal or excessive degree, and when this is so they should make every effort to restrain it. Intellect and reason are superior to Cautiousness.

Cautiousness, when possessed in an excessive degree, is a great hindrance to the success and prospects, and often interferes greatly with health and happiness. It is certainly well to keep on the safe side, and such axioms as "Look before you leap" are excellent when applied to small Cautiousness with the idea of stimulating its activity and development.

Persons with excessive Cautiousness are apt to go against their own interests; they are too careful to keep on the safe and sure side; they lose many favourable and good opportunities and advantages through fear to take a little risk. "There are as good fish in the sea as have ever been caught," and "a bird in the hand is worth two in the bush," say they, forgetting that "Nothing venture, nothing win," that "Delays are dangerous," and that "Procrastination is the thief of time." They acquire the habit of continually putting off, thinking that another time will do, and thus often have occasion to feel vexed with themselves

when they see others doing the very thing which they had had in their mind to do. Procrastination is one of the worst features of excessive Cautiousness.

Excessive Cautiousness keeps a person in a constant state of fear, anxiety, and wavering hesitancy, and with small Firmness, indecision. It entertains strong forebodings of the future, magnifies dangers, apprehends coming evils, and worries about trifles. It is always on the alert for some unforeseen disaster; and with small Hope it disposes to a too gloomy view of everything, and has a very detrimental effect upon the actions, mentality, and the spirits of its possessors.

Excessive Cautiousness does much towards under-mining the health, often-times bringing about indigestion, and a chronic state of nervousness, irritability, despondency, dissatisfaction, sadness, hypochondria, and melancholy. The too Cautious man is ever in fear and danger of some sort. He is constantly conceiving obstacles, drawbacks and hindrances, and urges his Causality to discover reasons for hesitancy and procrastination, and so he fears, hesitates, puts off and does little beyond what is absolutely necessary.

Fear results chiefly from excess of Cautiousness, combined with a lack of Hope and of self-confidence, and its manifestation is enhanced by ignorance. As a man develops his understanding, his acquired knowledge and insight has an influence in dispelling fear. Fear and ignorance are largely associated with each other. It is appalling to think of the prevalence of ignorance and fear that existed in the dark ages, and how much

These gifts are the heritage of the Church of the Firstborn and belong to us in just as much as they did to the saints at the beginning of this dispensation; and we are told to covet earnestly the greater gifts, but especially that of prophecy. Let us try, therefore, to ascertain (a) what these gifts are, and (b) how to obtain them.

(a) There are nine gifts mentioned in I COR. XII. 7-10:

(1) The word of wisdom (LOGOS SOPHIA). (2) The word of knowledge (LOGOS GNOSIS). (3) Faith. (4) Gifts of healings. (5) Inworking of powers (ENERGEMATA DUNAMEON). (6) Prophecy. (7) Discerning of spirits. (8) Divers kinds of tongues (speaking in foreign languages). (9) Interpretation of languages.

(1) We learn the meaning of the word of wisdom from I COR. II. 7: "Howbeit we speak wisdom among the teleioi or perfect ones." It is:

THE HIDDEN WISDOM OF GOD fore-ordained before the worlds unto our glory. It is the manifold wisdom of God, or which the principalities and powers in the heavenly places, and learning through the Church:—

"Things which I saw not  
and ear heard not,  
And which entered not  
into the heart of man."  
"Things which angels desire  
to look into."

This word of wisdom was given to the Apostle Paul in eminent degree (COL. I, 28) and through it was made known unto him the mystery which had been hid from all former ages and generations, and which enabled him to proclaim among the Gentiles the unsearchable

RICHES OF CHRIST.

In Eph. III. 17 it is called "a spirit of wisdom and revelation in the knowledge of Him," which he prayed, originally, that the Ephesian Church, and "the faithful in Christ Jesus," might have, and we may be certain that the spirit of God has just as great a longing that the saints may have it now, and thus be quite as much need for its exercise in this age of unbelief.

(2) The word of knowledge is that inspiration by which spiritual men are able to discover the deceptions contained in the words of the Old Testament, and to explain the

#### MEANING OF ALL REVELATION.

(3) Faith as a spiritual gift is explained in I Cor. 13. 2 as: "All faith, as it is to remove mountains." It is distinct from the common faith of which a measure has been dealt to every man. It is the faith of God (Matt. 17. 20; Mark. 11. 23.) It enabled the early disciples to stand unshaken and without fear and to preach the Gospel, not only in the presence of kings and rulers but before the most enraged enemies, as in the case of Peter and John (Acts 4. 13, 29) and Stephen and Paul. The whole life of Paul was a mountain-moving life (see 2 Cor. 11. 23-33.)

This is the kind of faith which we need to TURN THE WORLD UPSIDEDOWN as he did. Let us seek it as a special gift from God, as men seek for hidden treasure.

(4) The gifts of healing. This gift is expressed in the plural number to denote the variety of diseases healed. Many of the first Christians possessed it and by exercising it, not only confirmed the Gospel, but obtained the

good will of whole cities and communities (Acts 8. 7, 9). The apostles possessed the gift in a supernatural degree.

#### THE SHADOW OF PETER,

and handkerchiefs and aprons which had touched Paul's body were the means of healing many. All who visit the sick, should earnestly covet this gift of laying hands on the sick that they might recover.

(5) The inworking of powers. This is commonly translated "working of miracles," but the word *energein* does not signify to work, simply, but to work in another, and when the working of a miracle is expressed, the word used is not *energein* but *poiein*. It is the power of

#### CONFERRING SPIRITUAL GIFTS.

on others, and of being the instruments of baptising others, with the Holy Spirit, as Peter and John (Acts 8. 14) and Ananias (Acts 9 17). Paul had the power of imparting spiritual gifts, by the laying on of hands (2 Tim. 1. 6; Rom. 1. 11), and so had others [Tim. 4. 15].

(6) Prophecy. The most useful, and therefore the most desirable of all the gifts. It was intended to be the most general: "Your sons and your daughters shall prophesy," is the promise to those upon whom the Spirit is outpoured, and Paul desired that all the Corinthian Church might prophesy [1 Cor. 14. 5]. It means to speak by inspiration in revelation, in exhortation, and in Psalms and hymns and spiritual songs to the

#### UP-BUILDING OF THE BODY:

edifying of the Church. There were special meetings at which this gift was exercised, as the Apostle says, "Ye can all prophesy one by one," and if there come in an unbeliever or an unlearned man, he will be convicted by all; the

secrets of his heart will be made manifest, and so he will fall down on his face and worship God, declaring that God is in you indeed [Greek "en humin entes"]. So that prophecy is useful both to the Church and to the world, being fitted to build up the saint and save the sinner. By it also some were enabled

#### TO PREDICT FUTURE EVENTS,

as Agabus, who foretold a famine, so that they were able to send relief to the saints in Judea [Acts. 11. 28]. See also Acts 21. 11. Peter in his Epistles, John in the Apocalypse and Paul also foretell the future.

(7) Discerning of spirits. This very necessary gift is to enable spiritual men to know what is really spoken by inspiration of the Spirit, and consequently to distinguish with certainty true doctrine from false. For there are in every age, and very largely in this pretenders to inspiration, and evil spirits and demons are flooding the world with

#### FALSE DOCTRINES,

and there are false Christs and false prophets, so that this gift is more than ever necessary (I JOHN IV, 1).

(8) Divers kinds of tongues. This gift was one of the primary causes of the rapid growth of Christianity in the first century, for by it the preachers were able to proclaim the Gospel in foreign lands without losing years in acquiring the language. The Apostle Paul was greatly gifted in this way (I COR. XIV, 18.), and God is still able to bestow this gift wherever it may be found necessary.

(9) The interpretation of tongues, by means of which gifts the Gospel might

of organising and managing extensive business concerns. She is more serious than humorous, though she has a keen conception of incongruities, and her large language should give her considerable facility of expression, particularly as a writer.

In conclusion, Mrs. Cadwallader pos-

sesses a capable mentality, a far-seeing, intuitive nature, a remarkable combination of psychic, literary and business abilities, and in using her mental endowments to the fullest she is capable of exerting a wide-spread influence for good among her fellows.

## Phrenology and Spiritualism

By William E. Youngquist, F. I. A. Sc., Stockholm,

"THE PIONEER PHRENOLOGIST OF SWEDEN."

I consider Phrenology and Spiritualism go hand in hand, and provide two of the best basic principles by which we are enabled to get a rational, practical and scientific explanation of the facts concerning psychic forces and the workings of the brain. The thoughtful student of human nature should, as far as possible, know these facts. It is, perhaps, more easy for the majority of people to grasp the significant meanings of Phrenology than those of Spiritualism. A competent phrenologist can readily prove to the spiritualist, by the shape of his head, why he is a believer in Spiritualism, and every Spiritualist ought to have the phrenological principle firmly rooted in his mind that the soul is the receiver of all the thoughts which emanate from the brain, and that the brain itself is not the creator, but simply the transmitter of thoughts and feelings. Materialistic persons are prone to give to the physical brain credit for the thoughts which the brain transmits. A spiritualistically inclined phrenologist will, however, go further and say that the spirits who inspire a public speaker or writer are the actual sources of thought. Still, we may ask whence did they gather

these thoughts? The following points are important to consider in this connection:

1. The mind of each individual is the central power which forms the brain as to its volume and quality. This is proved by the alteration in shape, size and organic quality of heads and faces of children and adults.
2. "As a man thinks, so is he." He attracts to his side, spirit forces from the other world in harmony with his own thoughts, just as many persons are infected by the enthusiasm or anger and thought that inspire a speaker.
3. The face and head alter their shape, and the quality of the brain is modified, according as the intelligence of the individual is increased, or the brain's activity is intensified.
4. A person's general trend of thought determines what sort of spirit forces he attracts, and this power can be changed by a man's reading, education and training.
5. An act of charity may be the result of inspiration, and may also be the impulsive act of the criminal, and may however, only be that a different class of spirits are working upon him. A

## Character-Reading from Photos

BY PROF. JOHN WILLIAM TAYLER, F. I. A. Sc., Moorecambe, England.

Character-reading from photos, though taken about the same time of life, is possible without saying. This is so because the general facts usually associated with particular configurations in nature, then the human mind are so numerous, varied and complicated, that whoever seeks to describe them in detail, and therefore indicate human character and capacity, should bear in mind one important fact, namely, that it is impossible to achieve real success in that direction from the mere study of shadowgraphs, generally called photos. The eyes, the nose, the mouth, the chin, and the cheeks, are all interesting features for comparison by the character student. But how insignificant the relative size of those features are, in comparison with the relative size and culture of the various brain-centres. In the first place, a photo may be misleading from various causes:—

- 1.—The pose may be defective, that is to say, a person in front of the camera may have his head raised too high, or otherwise, as the case may be. The resulting picture will be defective, or otherwise, accordingly. Hence, we sometimes find a great contrast in dif-

ferent portraits of the same person, even though taken about the same time of life. The tendency of retouching and getting up a portrait all round to mislead the examiner who endeavours to describe the character and capacity therefrom. Although, from personal experience, I have proved that it is possible to make splendid hits and satisfy one's clients with readings of character from photos or shadowgraphs, still the fact remains that mistakes are frequent; this alone shows that a certain amount of risk and uncertainty always accompanies this class of work. Personally, I consider the risks and errors from shadow-graphic delineation of human capacity, ten to one against those made from the living head. If facts, from professional practice, were necessary to prove my case, I could give them in abundance, and may be so the discernment of many persons who make a boast of their skill in this particular art. Hence, although I have received remarkable testimonials for successful readings of character from photos in many cases, I am fully conscious of the risks involved in that kind of work, as compared with a personal study of the living creature. So much so, in fact, that during the last few years, I have frequently refused work, and money, rather than be told of the risk of making a mistake respecting a person's calling in life. In proof of my contention relative to the risk and uncertainty of photographic descriptions of character,

I will quote only one example, out of many similar cases. In a brief photographic description of my character, by the late Professor L. N. Fowler, which appeared in the PHRENOLOGICAL MAGAZINE several years ago, the examiner made a few very good hits. On one point in particular, respecting the gift for literary and scientific work, he scored very well, and yet, the description in question contained a curious error, owing mainly, of course, to a defect in the photo which made a certain centre of the brain look much larger than it really was. Afterwards, in a personal examination (without knowing it at the time), Mr. Fowler gave an opposite opinion upon the point in question. When, however, I called his attention to the fact that the personal description of my head did not correspond with his description of the photo on a certain point, he was greatly astonished, and rightly so, at his previous error. Hence, I am doubtful as to the reliability of shadowgraphic delineations of character and ability which are given from photos alone. I mean, of course, when and where the examiner attempts to go beyond that which is indicated in the general configuration of the body.

Suppose, for any special reason, I was desirous to ascertain the actual character of any particular person, and for some reason, I was unable to make an examination of the individual's head. In that case, I should consider GRAPHOLOGY the next best aid to that end, because, as I understand it, graphology indicates very forcibly the present state or condition of the mind, with its degree of culture, and so forth. Several years ago

I sent my handwriting to Mr. Eugene Gorrie, of Melrose, Mass., a famous expert graphologist, and, to my astonishment, he revealed with remarkable accuracy my actual character therefrom. It is only bare justice to say that the graphologist scored better, on several points, than did the physiognomist. I am of the opinion that a graphologist who is also, like Mr. Gorrie, well versed in phrenology, is more likely to succeed as a character reader, than one without a knowledge of phrenology.

Phrenology and Graphology are not antagonistic, but complementary to each other. Each supplies something the other lacks. They could be combined with advantage to both. For indicating what a person is best adapted for, phrenology is unrivalled. Graphology is of little use here. But for ascertaining his private life, the motives and well springs of his nature, graphology takes the palm. To put the issue in a nutshell, we must give the palm to phrenology for detecting capability, and to graphology for reading the inner character.

That almost every expert phrenologist is a physiognomist also, goes without saying. But many physiognomists possess little or no knowledge of phrenology. Hence the physiognomist frequently fails where the phrenologist succeeds.

Recently I received a photo with a request for a written delineation of the person's character, etc., therefrom. After having carefully considered the PROS and CONS, as far as possible, I declined to give an opinion of the person's character from the photograph. Shortly afterwards I received the opinions of five other persons respecting the character I had

already declined to delineate from a mere shadowgraph. I was, of course, asked to give an opinion upon the relative merits of the various conflicting opinions. Suffice it to say, I felt a sense of relief to think that I had not been drawn into the same net.

In conclusion, I venture to think that the phrenological analysis of the relative degrees of the various faculties of the mind, is unique, and greatly outshines every other science and art in explaining and describing the varied operations of the human mind.

### Obsessions by Evil Spirits and How to overcome them.

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

Associate-Editor—Self-Culture, Vice-President, I. A. Sc.

Strange as it may seem, I commence this article by a quotation from that great Agnostic and Scientist, Thomas Huxley.

"Now it is certain that the existence of demons can be distinctly conceived. In fact, from the earliest times of

which we have any record, to the present day, the great majority of mankind have had extremely distinct conceptions of them, and their practical life has been more or less shaped by those conceptions. Further, the notion of the existence of such beings implies no contradiction. No doubt in our experience, intelligence and volition are always found in connection with a certain material organization, and never disconnected with it."

It will be remembered that several years ago, when the lamented J. R. Francis owned and edited "The Progressive Thinker," that there was a controversy both stirring and lasting for more than a year concerning the influences of demonical or evil-disposed spirits upon mortals. The discussion was spicy, instructive and withal it increased the cir-

ulation of his paper. Americans are gritty enough to demand a full and fair hearing of all sides of the great questions of this day and age.

This matter of obsession is measurably to the front again, in some of our Spiritual Journals. A recent writer says, "I have been long identified with Spiritualism, witnessing hundreds of forms of materializations; but have never, in all these sixty years or more, witnessed a case that could be accredited to evil spirits." What this writer had not seen, is of no more value than a last year's wind-torn bird's nest. No number of ciphers prefixed to the left of the unit, amount to anything more than a useless show.

On the contrary I have been connected with Spiritualism as an investigator, lecturer, author and traveler for sixty-five years, knowing the Fox sisters, and I have seen in this and in foreign lands, hundreds of cases of clear and well-defined obsessions by either ignorant, selfish or evil-disposed spirits.

#### Is there really any evil?

Evidently, in our opinion, there is not any absolute and eternal evil in the universe. There is no use for it, in a realm of existence where God exists and reigns.

him—his real, sound-headed self, a solid, brilliant man.

(5) Professor Miller, I omit his real name because he is a professor of Anatomy and Physiology in a prominent medical college, and what is more, the author of several books. His case belongs to the category of the wonderful. I must abbreviate.

When directing a class in a dissecting room, he was seized by a strange nervous sensation. This occurred again and again, when he heard a voice condemning him for dissecting or rather directing the dissection of a certain dead body. The complaining spirit objected because she did not want a gashed and cut-up body to be raised on the morning of the resurrection—raised to receive the judgment-day sentence. Soon the college professor became not only clearly clairaudient, but clairvoyant. He felt, heard and saw varied grades of spirits, some of which haunted and cursed him.

These obsessions became unbearable. He argued with them to let him alone. They only jeered. Some of these earth-bound spirits seemed absolutely destitute of any moral qualities. Asking for a year's absence, he went direct to Paris, becoming the member of a class connected with hypnotism and mesmerism, here he obtained relief; the doors of the unseen were closed and he returned to his professorship.

The history of this case, so we are informed, will appear in due time, in a book to be issued by this physician and college professor, under the title, "A Physician's Experiences."

The reader will notice that the witnesses I have put upon the stand, were

distinguished persons, the purpose being to counteract the erroneous idea that only negative, weak-minded people become obsessed by wandering diables of the lower spirit world.

Now the question comes to the front in the minds of some, "Is not Spiritualism dangerous?"

Yes—dangerous as is almost everything worth having—dangerous as is fire that burns houses and cities every year—dangerous as is water that yearly drowns thousands. Everything unwisely used, whether relating to curiosity, selfish fame, or the disobedience of natural law, may open the door to hypnotic or obsessional influences from both mortals and immortals. Positive-minded souls in the flesh, may obsess others yet clothed in mortality. Mind, thought, will-power are mighty forces; and wrongly used, come under the category of obsessions, which word must never be used synonymously with the word, Possessions. This is explained in our book, "The Demonism of the Ages and Spirit Obsessions." We effectively treat scores of persons thus unfortunately afflicted every year.

But how are these influences to be avoided? By studying the matter carefully and standing up in the glory of your personage. At all hazards, be yourself—think for yourself—reason for yourself—judge for yourself and decide for yourself. Realize that you are all sons and daughters of God—that you are immortal spirits now and that you have a right to be healthy and happy and free from all outside intruding psychological influences.

Never forget that Spiritualism underlies, overarches and includes all that is good

and true and preliminary in their unfolding. The unripe fruit of springtime does not contradict the golden fruit of autumn. Obsessions, though not necessary, may be comparable to the shadings and shadows of pictures. They are many-phased; some are subjective, shadowy and subtle, and others partially self-induced Nervo-exhaustion and social imbalances open the gateway to the objective forces of low graded intelligences. Every Force, objective and subjective, affect to some extent human beings. If over-sensitive, they are like tremulous aspens and are sometimes the victims of their own imaginations—a sort of self-induced obsession. This unbalanced nerve condition, invites those undeveloped, unprincipled spirits that range

the lower spheres of conscious existence. As none are perfect, so none are absolutely immune from unseen occult influences. As social and finite beings, these things must needs be. On the most placid streams, there are floating particles of mist. The universe is a unit. God is infinitely good. The heavens tower high above the hills and considered from every possible point, Spiritualism, rightly understood and religiously used, is the most blessed truth that ever graced our world.

My final words upon this subject, are, investigate, study, accept and practically live it—sincerely and conscientiously live its divine teachings and you will be obsessed with and possessed of heaven now. A heaven of peace and love and harmony.

## What is the Spiritual Life?

By MR. JAMES L. MACBETH BAIN, F. L. A. SC., West Kirby, Cheshire, England,

The spiritual life is in the fulness and enjoyment of Life in all the degrees and parts of our present active nature.

Nothing is more wide of the truth than to imagine that the spiritual life consists in anything abnormal, either in our modes of life or in our attitude towards the life of this earth and of this body.

It is indeed the truly normal, this sweet and sane ideal of pure life in God. And this means nothing less than an entering into the very soul of life in all her moods.

You are, or you became, a very child of nature, and all the beauties of God in nature are always to you fresh, fragrant, and pregnant with the suggestion and possibility of new joy.

No child can love life in all her moods more than does the mature man or woman who is in the spiritual life.

Every breath that breathes on his body, every note that strikes his ear, every contact of the forces of nature in all her modes of manifestation, awaken

in him the response of joy. He feels in all these ways of Life the touch of God's hand.

Truly this is the enjoyment of God. For God is Life, and Life is good, good, good! Who so enjoys the song of the bird, the hymn of the wind among the trees, the ageless chant of the ocean, the taste of the good fruits of the earth, and of all the virtues of her body, the touch of the hand or the sound of the voice of the fellow, the gentle communion of the human soul, ay, and even and as truly the voices of God in nature that are not so gentle and so sweet to the human soul? Who so enjoys it all as the child of God—the soul whose life is God?

We have taught that there is no mode of life higher than the service of others. Now we find that there is a higher state of life than this, and it is simply to live the sweet pure natural spiritual life of the child in the joy and the enjoyment of God. And this is what we see to be the spiritual Life. And we shall all live it yet.

## The Self-Culture Union

OBJECT: To promote the Mental, Moral, Physical, Occult, and Spiritual development of Human beings.  
No Fees or Subscription. Membership open only to the readers of SELF-CULTURE Journal.

Conducted by the Editors

Fellows, Associates and Members of the Indian Academy of Science, as well as those of the Eclectic Medical Guild, are cordially welcomed to participate in this philanthropic movement intended to help promote **UNITY in THOUGHT, WORD, and DEED** in the daily life of every reader of the SELF-CULTURE Journal.

The Members should make a formal request to us for their enrolment and their names will then be registered. The members of the union shall silently commune in their residence at 6 o'clock in the morning for 30 minutes at the most, for the **REALISATION of DIVINE PRESENCE**. To do so, Love the Lord thy GOD with all thy mind, heart and strength. Do all things heartily unto HIM. Keep your faculties united. A few moments of passivity followed by Soul communion with the Omnipresence, makes you all powerful. Rejoice in the law of God and give Him hearty thanks for all the Blessings you have received hitherto from Him. Pray that through His Divine Inspiration, the hosts of unnumbered illumined beings on earth and higher planes of Life will be pleased to help you materially along the path of Spirit unfoldment. Believe always in the Omnipresence and Omnipotence of God and He will reveal Himself to you as such, and you will see, hear or understand intuitively and Inspirationally—yes, receive all He has in the bounty of His rich kingdom for you, only waiting for your willingness and openness of mind to receive same. God the great Architect of this grand Universe has one purpose and plan, namely, that everything and everybody of Creation, irrespective of size, shape, color or creed shall co-operate at every point along cosmic evolution towards attaining

Universal Spiritual Goals. We rightly believe in the unity of Humanity at large.

During such communion, every earnest aspirant should receive Divine Inspiration from the Lord and Conscience, believing that the Almighty God, the giver of every good and perfect Gift cannot fall short of manifesting His Glory to and through YOU. Understand that all things that are possible to God are as well possible in a limited way to the soul that believes in God. The Great Jesus said, "the doctrines, the words, the works, the good are not mine but His that sent me." Similar ideas you can see expressed by Lord Krishna, Mohammad and other world-saviors who graced this earth plane at different periods of Man's evolution.

Blessed is he who is rich in that FAITH in Himself and in God; for he can safely march along the path of SELF-CULTURE leading mankind—**GODWARD—HO!**

### Instructions to Members.

Go into a calm room. Keep yourself in a passive condition of Peace, Ease and Rest. Close your eyes and meditate on the line of ideas suggested above. If you are earnest enough in your Meditation, sure you will have Revelations from the Divine Source of Life and Energy in the shape of Success, Health, Spiritual Power and Soul-Bliss.

Members will report once in a month as to their experiences in this line, direct to the EDITOR and PUBLISHER, SELF-CULTURE JOURNAL, KIZHA NATTAM, TINNEVELLY DIST., S. INDIA. The interesting portions of such reports will be published in these pages.

NOV.—DEC. 1913

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## The Transition of Dr. Alfred Russel Wallace.

1823—1913.

BY MR. J. J. MORSE, F. I. A. SC., Editor, "Two Worlds," Manchester.

The earthly record of a noble man's life is closed, its eternal prospects have just opened. The scientist, the naturalist, the reformer, the biologist, the ethnologist, the vegetarian, and last, but not least, the Spiritualist, has laid down the burden of the flesh, and now rejoices in that larger liberty that the White Angel confers upon all who answer his summons. As time is reckoned, Dr. Alfred Russel Wallace would have achieved the ripe age of 91 years had he remained in the body until January 8th next year.

The secular press has done honour to his memory in relation to material matters; recorded the heroic struggles of his youth and early manhood; his natural history researches, how he worked out his thesis regarding Natural Selection, and the splendid honourableness he manifested in regard to Charles Darwin, for they were really co-discoverers, but Wallace gave way, and Darwin retains the credit. The press has also paid its meed of praise to the anti-vaccinationist, the land nationaliser, and the rest of his interests. They have told it well, and recognise that the last of the pioneers of evolution has now passed on; and, as one said, "the last link has been broken with an era which produced Darwin, Spencer, Huxley, Romanes, and Lyell."

The foregoing points may be left, to the secular papers, but, ere they are left, once again let it be noted that the man who was so firm and stalwart a Spiritualist received but grudging praise (if praise it can be called) for advocating our Cause. The various London papers touch lightly upon the point, while the provincial papers follow suit. One Journal, THE DAILY MIRROR, to its credit, remarked that in Dr. Wallace was represented the unusual combination of scientist and Spiritualist, and this saying of his bears on his belief in the existence of consciousness apart from material organism, for, adds the same paper, "his researches and theories will go down to posterity as the most serious and important of all

attempts to raise the veil that enshrouds the vast abstract thing which men call the 'Universe.'"

His investigations into Spiritualism commenced some forty-six years ago. They were conducted in the private circles of personal friends, and were remarkably successful in results. He became a convinced Spiritualist, asserting the survival of death and the communication between this world and the next as demonstrated and continuously demonstrable. His book, "Miracles and Modern Spiritualism," is the finest presentation of the phenomenal facts and the philosophy based thereon that our Movement has ever received from any writer. In this book he declared that "Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy, a pure religion." It also contains the celebrated "Answer to Hume and Lecky," and deserves the foremost place in the literature of our subject.

In 1905 he published "My Life," wherein is a full account of his inquiries into Spiritualism, and most interesting it all is. Undoubtedly the conclusions profoundly affected his life and thought, for in one place he has said, "I am not able to believe that the mental and moral nature of man has been developed out of the lower animals wholly and solely by the same natural processes that developed his physical structure. That arises from the fact that I am a Spiritualist, believing that there is something in man differing in nature, as well as in degree from the lower animals. At a certain epoch when the body was sufficiently developed to receive it there was a spiritual influx." While in another page he bears this splendid testimony to the influence of the teachings of Spiritualism upon his character in these remarkable words. He says: "I feel myself that my character has continuously improved, and that this is owing chiefly to the teaching of Spiritualism; that we are in every act and thought of our lives here building up a character which will largely

Dr Alfred Russel Wallace has not finished his work for his fellows. He will remain amongst us, he will still inspire us, he has still other and greater messages for the world. Our Cause honours him, testifies its gratefulness to him.

All things work together to bring about my success in what I desire.

**When answering advertisements, say you saw it in "Self-Culture."**

3-2-0 பட்டம்.

3. ம. "குதும்பிவாத்தனி" எனிய தமிழ் நூல் எழுதப்பட்டுள்ளது. தமிழ் அறிமுகங்கள் ஒவ்வொருவரும், மனோவிய சாஸ்திரங்களில் சிறுத்தமுள்ள பாவ் நூல் இப்பத்திரிகை அலுவலகம் வாங்கிப்படிக்கவேண்டும். பத்திரிகையைப்பெறும் அபிப்பவர்கள் தங்கள் பெயரும் முழு கிலாசமும் லெட்டரில் தெளிவாய் விரைந்தனுப்பி, பத்திராதிபருக்கு கார்பான்டென்ஸ் செய்யவும்.

3. ம. மருத்துவ மருகித் தெரிந்துகொள்ளவும்.

வினாப்பர விதங்களுக்கு பத்திராதிபருக்கு எழுதித் தெரிவிக்கொள்ளவும்.

**இந்தியா சாஸ்திர கல்விச்சாலை,**  
**ஓரத்தம் டோண்டி, திருகெல்வேலி ஜில்லா, தென் இந்தியா.**

இந்தியா சாஸ்திர கல்விச்சாலை 1908-ம் ஆண்டு மேற்கத்தம் என்னும் ஊரில்  
 ஸ்தாபிக்கப்பட்டு நடந்து வருகிறது. இதை ஸ்தாபித்திருப்பவராவே டாக்டர்  
 ராமஸாமி யென்பவர் ஸர்வசாஸ்திர பண்டிதரும், சாஸ்திர ஆராய்ச்சியில் தேர்ந்த  
 வரும், நாலாசைமகளிலும் புத்தம்பெற்றும், அமெரிக்கா, இங்கிலாந்து, ஐரோப்பா  
 முதலான தேசங்களிலுள்ள கல்விச்சாலைகளிலிருந்தும் சாஸ்திர ஆராய்ச்சி சபை  
 களிலிருந்தும் கௌரவப்பட்டங்களும் பெற்றிருக்கிறார். டாக்டர் அவர்கள் ஆத்ம  
 யோக மனோவசிய சாஸ்திரங்களில் சித்திபெற்று ஆங்கில பாஷையில் அநேக கிர  
 தங்கள் எழுதியிருக்கிறார். இவ்வற்புதகிர்த்தகளைப்படித்து தேர்ச்சியடைந்திருப்  
 பவர்களை இந்தியாவிலும், கொழும்பு, பிளவுக்கு, மலாக்கா, சிங்கப்பூர், பிலிப்பைன்  
 தீவுகளிலும், ஆஸ்திரேலியா, அமெரிக்கா, இங்கிலாந்து, ஐரோப்பா, ஆப்பிரிக  
 கா முதலான இடங்களிலும் காணலாம். நம் கல்விச்சாலையில் தினந்தோறும்  
 மேலேசண்ட சீமைகளிலிருந்து புதிய மாணாக்கர்கள் நம் காஸ்பாண்டென்ஸ்  
 புத்தகங்களை ஆடர் செய்து படித்துக்கொண்டே வருகிறார்கள்.

**ஆத்ம யோக மனோவசிய சாஸ்திரங்கள்.**

ஆங்கில பாஷையில் ஹிப்னாடிசம், மெஸ்மெரிசம் மென்று வழங்குவரும்  
 அதிக அற்புத சாஸ்திரங்களை தமிழ் காட்டிலுள்ள நம்மாணாக்கர்கள் அநேக  
 களின் லேண்டுதலின் பேரில், டாக்டர் ராமஸாமி அவர்கள் தமிழ் பாஷையில்  
 மொழி பெயர்த்திருக்கிறார். இத்தமிழ் நூல் "ஆத்மயோக மனோவசிய சாஸ்தி  
 ரம்" என்று வழங்கி வருகிறது. இது ஒரு அரிய தமிழ் கிரந்தம். இக்கிரந்தம்  
 தமிழ் பாஷையில் எளிதானதாயில் மொழி பெயர்க்கப்பட்டது தமிழ் தெரிந்தவர்  
 கள் செய்த பாக்கியம்.

ஆத்மயோக மனோவசிய சாஸ்திரத்திலுடங்கிய சர்வசமய சன்மார்க்க  
 சமரண ஞானத்தைப் படித்து அபிரியாசிக்கதால் யெவருக்கும் தெகவலிமை, மனோ  
 வலிமை, தேஜசுவிருத்தி, மனோவசியம், ஞானதிருஷ்டி, தூரிரவணம், தூங்கா  
 மல் தூங்கச்செய்யும் யோகங்களாகிய ஹிப்னாடிசம், மெஸ்மெரிசம் என்னும் ஆத்ம  
 யோக மனோவசிய சக்திகள் சித்திக்கும்.

தேழகாணும் ஆத்மயோக மனோவசிய சாஸ்திரங்கள் மிக்க அருமையான  
 தும் நீங்கள் இருக்குமிடத்திலேயேயிருந்து நமது கல்விச்சாலையில் காஸ்பாண்டென்ஸ்  
 முலபாகப்படித்து எளிதில் அபிரியாசிக்கக்கூடியதுமானதால் அதற்கு  
 சாதகங்களாக அப்பாடங்களை எளிதில் தமிழ்கடையில் அழகான புத்தகருபமா  
 யமைத்து அச்சிட்டிருக்கின்றன.

ஓம் தத்ஸத்

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**Self-Culture**

என்னும்

**\* ஆத்மாபிவர் த்தனி.\***

பத்திராதிபர்:—டாக்டர் K. T. ராமஸாமி, D. Sc., Ph. D.

பிரசிடென்டு, இந்தியா சாஸ்திர கல்விச்சாலை,

மேற்கத்தம், திருகெல்வேலி ஜில்லா, தென் இந்தியா.

வதந்தொயம் சித்யமேவாந்மனம்சத்ம

வாத: ப்ரமயேநிதயம் நலிகுசித் (உபநிஷத்)

எப்பொழுதும் ஆத்மாவிலிருந்தே ப்ரமாத்மாவே அறியப்படத்தக்கது

அதன் பின்னர் அறியப்படத்தக்கது செறிதம் இஃது

He is to be known Who dwelleth ever in himself.

There is nothing else which is to be known in preference to Him.

மேற்கத்தம்:

நவம்பர்—டிசம்பர் 1913

நிர். 3—4

**Charity.**

**த ர் ம ம்.**

ஒரு மகாவிஷயமான மெனற்கல்வ ரென்பவர் சாஸ்திரங்களின் அனவையும்த  
 தவநெறியின் முடிவையும் தானங்களின் நெருகையும் சம்பூர்ணமாகத் தெரிந்து  
 கொண்டு தானங்களிற் சிறந்தது அன்னதான மென்றுணர்ந்து அந்தத் தானஞ்  
 செய்வதும் ஒருவரிடத்தில் பரிசுத்தாவது, உத்தியோக வியாபாரமுதலியவைகள்  
 செய்து சம்பாதித்தாவது ஒருவர் மனம் நோக பொருளைச் சேர்த்தாவது, செய்  
 செய்து சம்பாதித்தாவது ஒருவர் மனம் நோக பொருளைச் சேர்த்தாவது, செய்  
 வது மகா பாவங்களை உறுத்தி மனங்களிலும் வளங்கொண்ட கழனிகளிலும்  
 உதிர்ந்து விடக்கும் நெற்களைப் பொறுக்கிச்சேர்த்து, அமாவாசியை யன்று அனாத  
 அரிசியாக்கி அன்னஞ்செய்து காட்டிலிருக்கும் இஃது கறிகளையும் பாகஞ்செய்து  
 கூட்டி, நானூபாகமாய்ப் பிரித்து, ஒரு பாகம் ஓளபாசன அக்கினிக்கும், ஒரு  
 பங்கு பிரித்தேவதைக்கும், ஒரு கூறு அதிதிகளுக்கும், ஒரு பிரிவு தனக்குமாகத்  
 கொண்டு, மறநான் தொடங்கி உதிர்ந்த நெற்களைப் பொறுக்கிச் சேர்த்துப்

பெளரணியினன் றுமதைத்தன்லொமாகச்செய்து, நாலுபங்கிட்டு மேற்கூறிய வன் னம் கொடுத்து தானும் புசித்து வரானின்றதைக் கண்டு தூர்வாஸ மகாரிஷி அவ றிடம் சென்று, தான் பசித்துவத்தேனெனவுங் கேட்டுப் பெளரணியினன் று பங் கிட்டுவைத்த பாகத்தில் அதிதியிற் று கொடுத்தது கொடுக்கவும் வாங்கி புசித் துவிட்டு வயிறு நிறம்பவில்லையே பென்று சொல்லவும் தன்னுடைய பாகத்தையும் விசவாசத்துடன் கொடுக்க வாங்கிபுசித்துப்போயினார். மறுதரம் அமரணாதி பையினன் றும் வந்து, அன்னம் வேண்டுமென்று கேட்ட, உடனே பாதபூஜைசெய் து, அந்தப் பங்கில் அதிகஞக்கு வைத்திருந்ததை இவனையு மதிதியாகக் கருதி, அளிக்க, வாங்கிபுசித்துவிட்டு, வயற்றுக்குப் பற்றுகென்று சொல்லி தூர்வாஸ மகாரிஷிக்குச் சரணஞ்செய்து, தன்னுடைய பங்கையுங் கொடுத்துவிட்டு, தான் தன்னார் புசித்திருந்தார். அப்படியிருக்க மறுதடவையும் தூர்வாஸர் வந்து கேட்க அப்படியே கொடுக்க நோக்கி, மூன்று பங்குமாக எனக்கு உம்முடைய பங்கையுங்கொடுத்து விட்டேனே. உமக்கு புசிப்பு எவ்விதமென்று வினவ, தேவரீர் பரிபூரணமாகக்கொண்டதே எனக்கு திர்ப்பதி பென்று சொல்லிய தேவனுக்கொப் பாவனைத் தரிசித்துச் சிந்தை மகிழ்ந்து, தேவானாமம் பெறக்கடவிரென்று செப் பிப்போனார் தூர்வாஸ மகாரிஷியானவர். மறுபடியும் மெளந்தகல்ய மகாரிஷியா னவர் தன் நியமப்படி யிருந்து வருங்காலையில் தேவலோகத்திலிருந்து தேவலி மாணம் வந்திருங்கினது. அதிலிருந்து சிலநாட்கள் வந்து ஐயா இவ்விமானத்தி லாரோகணித்துக் கொள்ளும். உம்மை அழைத்துவரும்படி தேவீவந்திரன் அ னுப்பி வைத்தாரென்று சொன்னதைக் கேட்டு, இவ்விடத்திற் கவ்விடமிருக்கு மியல்பைச் சொல்லுங்கென்றார். அவர்கள் சொல்லுகின்றார்கள்.

இவ்விடத்தில் தானதருமம், பரோபகாரம், சேவகாருண்னியம், அவ்ன தான முதலிய தருமங்களைச் செய்தபேர்கள், எப்படி மகிழ்ந்து தருமம் செய்தா களோ அப்படியே அநேக நாள்கள் வரையிலும் அவ்விடத்தில் செனக்கியம டைந்திருக்கலாம்; அந்தப் புண்ணியாவசம் நீங்கிப் போய்விட்டால் மறுபடியும் பூமியில் வந்து பிறந்து மேலாகிய சம்பத்தைப் பெற்று தானங்களைச் செய்து தேவதீவ்விய தேகத்தைப் பெறலாமென்றார்கள். அதைக்கேட்டு இந்த மகாரிஷி யானவர் அப்பா உங்களுக்கும் உங்களை யனுப்பினவர்களுக்கும் ஒருகுமாரிடு போ டுகிறேன், நீங்கள் வந்தவழி பார்த்துக்கொண்டு போய்விடுங்கள் என்றார். ஆனால் அவர்கள் அடிக்கடி வந்தார்கள். நானிங்ஙனமே யிருக்கிறென்று அவர்கள் யனுப்பிவிட்டு சிலநாள் வரையிலும் மேற்சொல்லிய வண்ணம் நடத்தியரும் உ லையில் பக்த பராதினன், பரவாகதேவன், பரமபுருஷாத்மன், பாஞ்சாஸன், பஞ்சாயுதன், பரமதயானு, பக்தவதஸலன், பங்கஜலோசனன், பாகதாமன், பரபனி மோசனகாரணன், பாண்டவர்கள் சகாயன், பரமபதாதன், அந்த மெளந்தகல்

மகாரிஷியினிடத்திற்கு வந்து தோஷினார் அந்த மகாரிஷியானவர் வணங்கி மலையன் பொறி தலையுருமல் வரமனிததல்வேண்டும் மாதவனே என்றார். வணங் கிய மாதவத்தோனை விமானத்திலேற்றி வைகுந்த மனழத்து வாழ்வுறச்செய்தார்.

( M. அய்யாஸாமி. )

## பிரசுத்தேத்திரங்கள்.

(பிரசனம்) ஒருவன் ஜனமெடுத்தால் எவ்விதமான கர்மாக்களைச்செய் யவேண்டும்? (உத்திரம்) நல்லகர்மாக்களையே செய்யவேண்டும். அவைகள் அவனுக் கும் பிறர்களுக்கும் நன்மையையும், கெட்ட செய்கைகள் அவனுக்கும் அவனரு பினுக்கும் புரவதும் தீயமையையும் விளைவிக்கின்றன.

(பிரசனம்) நல்லகர்மாக்களைஎன்றால் நல்ல செய்கைகளை என்று அர்த்தம். அவை கள் மனோவாக்கு காயங்கள் முதலியவைகளால் செய்யப்படுகின்றன. அக்கர்மாக்க ளால் பிறர்களுக்கு சுகத்தையுண்டுபண்ண வேண்டும். மனதை நல்லவிர்த்தியில் செலுத்துவதும், குருமற்றிருத்தலும் கடவுளையே தியானஞ்செய்து கொண்டி ருப்பதும் மனதை விஷயாதிகளில்விடாது திருப்பதும் கபடவேஷம்தரிக்காமலி ருப்பதும் மனதினால் செய்யக்கூடிய நல்லகர்மாக்கள். பிறர்கள் மனம் வருந்தா மதும், உண்மையானவும், பிரயோஜனகரமான வார்த்தைகளும் வேதசாஸ்திரங் களுடைய அப்பரியாசமும் வாக்கினால் செய்யக்கூடிய நல்லகர்மாக்கள். அவ்வா ருக்கேவ தெவதைகள், பிராமணர்கள், குருக்கள், ஞானிகள், முதலியவர்களைப் பூஜிப்பதும், சரீரகத்தமாயிருப்பதும் சன்மார்க்கத்திலேயே பிரவர்த்தித்து நடத் தலும் பிறர்களுக்குத் துன்பஞ்செய்யாதிருத்தலும் சரீரத்தினால் செய்யக்கூடிய நல்லகர்மாக்கள் ஆகவே ஷ்டி திருகர்ணங்கனால் செய்யப்பட்ட யாவற்று கர் மாக்களும் தனக்கும் பிறர்களுக்கும் நன்மையேயுண்டுபண்ணவேண்டும்.

(பிரசனம்) எத்தனை வகைப்படும்? (உ) பாவசத்தியென்றும் பாஷியசத்தியென்றும் இருவகைப்படும். (பிர) பாவசத்தி யென்றால் என்ன? (உ) மனதை எப்பொழுதும் பரிசுத்தமாய் வைத்துக்கொண்டு மனதை கடவுளுடன் ஒன்றுபடுத்தி நிறுத்துவதற்கு அனுகுணமாய்வைத்துக்கொள்ளல். (பிர) பாஷியசத்தியென்றால் என்ன? (உ) மண்ணினாலும் ஜலத்தினாலும் வீழ்திரிபினாலும் சரீரத்தை சுத்திசெய் துகொள்ளல்.

( பிரம்மஞான பத்திரிகை. )