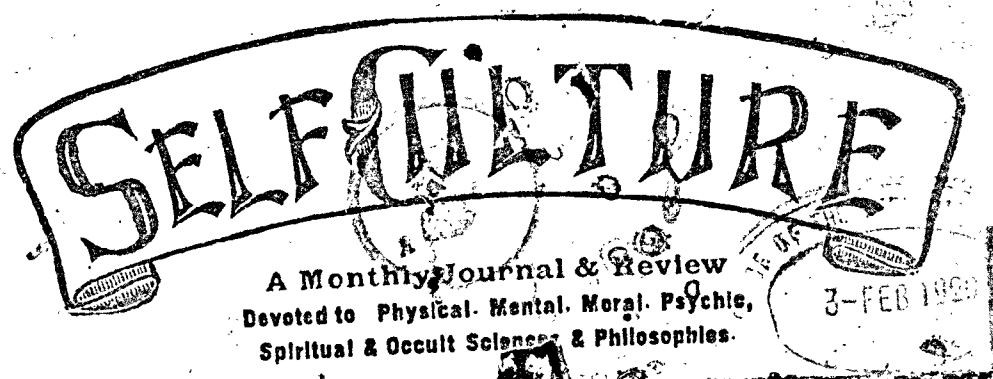
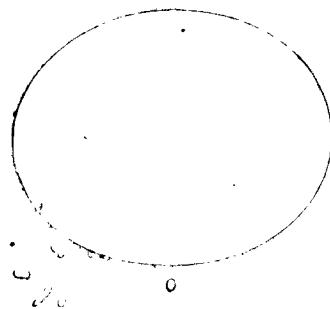




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•Fullness of Joy

By MR. WILTON HACK,
AUSTRALIA.

Joy is flooding all my being;
Merging almost into pain;
Wealth is not its cause or meaning
Nor the hope of earthly gain.

Love of woman has not given
This great ecstasy and bliss;
Never title from a monarch
could at all account for this.

Gratified ambition could not,
Be the cause of what I feel;
Nor the glow of regal beauty
To my heart, my soul, appeal.

'Tis the joy of union with Thee,
Conquest of the gross the vile,
'Tis the glow of God's own sunshine
and the blessing of His smile.

'Tis the wealth of spirit treasures,
Moth and rust cannot destroy;
'Tis the love of the unseen ones,
Bringing peace and perfect joy.

'Tis the crowning of ambition
To be near the master's side;
and to feel the Presence near me,
All I count as drass beside.

Over the barren life remaining,
In this world of grief and care,
I shall be sustained by dwelling
On the love in which I share.

Joy is flooding all my being;
Knighthood has my soul received;
And my knee is bent before Thee
And ambition is achieved.
Birds are singing, nature smiling,
Holds me on her loving breast,
Like a mother lullabying
And my soul is now at rest.

—o—o—o—

Mantras and their Power.

MR. WILTON HACK.



In these days, the world
over, a very great deal
of attention is being
devoted to what is call-
ed DIVINE HEALING;

MENTAL HEALING, FAITH HEALING
and what are called Christian science
methods. I propose to deal with this
subject shortly and as far as possible to
the point.

The new Testament records many
instances of healing, Jesus cured many;
the disciples also cured people of various

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diseases, and history records numerous illustrations of saints who have made marvellous cures, and many of these healers deriving the name of saint from the fact that by laying on of hands, or by speech, disease had been driven away. In modern times however it has been shown that it was not necessary to be a saint to cure; and the fact has been established that the power of healing is a quality inherently possessed by some people. The late Daniel, the religious fanatic, could not be called a saint by any means; yet he did possess great healing powers. Little of Ballarat, still living, has ever since he became of age, cured at various times hundreds of people. He declares that he has no knowledge whatever as to the source of his power. He does not hypnotize; he does not pray and call upon the power of God and yet diseases, even cancer in its earlier stages have been cured. Christian science basing its formula upon the whole Hindu Faith healers, have a fine record of success; mental science, the same. In Christian Science, the central thought is that the Power operating is the Divine in us. In Mental science the assumption is that it is the will that is effective. We have then success following several different lines of treatment: Prayer and outside interference by the Divine; Prayer and the inside action of the Divine. The exercise of the Will

independent of all religious sentiment, and the knowledge that one is able to destroy disease and restore health without any special effort of will or of religious feeling as in the case of Little of Ballarat; and also of the late Col. Olcott; who for some years cured great numbers of people without the use of drugs. Suddenly in his case, the power to cure was discovered; and as suddenly it left him. Where so many different methods produce the same result, it is not logical to say that the cures are produced by any one method; and it is more than likely that the exact cause of this strange power may still be undiscovered. In more than one instance. I have reason for believing that I have been the means of restoring health. But I am not sure, and I do not claim to be a healer. In the East there are definite methods employed by the using of Mantras. A mantra is a sentence (or code-word) arranged to produce certain sound vibrations. One particular sound vibration would be adopted to drive out one form of disease, and another rate of vibration would have the same beneficial effect upon another disease. For instance a mantra that would at once arrest a fever in a patient, would have no effect in a case of obsession. A friend of mine in India was for 15 years a student of Hatha Yoga under a Guru called Sabhapati. He learned from his teacher

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a mantra for the cure of fever, and told me that he had cured many persons of fever, his own wife among the number; he also learned a mantra for driving forth evil spirits and had been successful in this also.

The theory of vibration as related to the cure of diseases &c., seems reasonable; but the vibrations should be accurately caused. My friend carefully pronounced the Mantra concerning obsession, for me, and I took this down in writing phonetically. Many of the words appeared to be Sanscrit. I showed this to a native and a Sanskrit scholar and asked him the meaning or translation and he told me the words were destitute of meaning and that the whole value of the Mantra lay in the sound vibrations produced in the pronunciation of the syllables or code-words. This also I understand and it appears to be logical. Find the vibration that is antagonistic to a certain microbe of disease and on applying the vibration the microbe would perish; which means that health would be restored along that line of thought. It would make no difference as to what language the mantra was written in; or if the individual words were nonsense; provided the correct vibration was there, the results would be the same. Sanskrit has the most complete system of phonetics and it can therefore create all kinds of vibrations

needed for the purpose. If then it be true and I think it is, that disease gives way before certain vibrations of sounds, acting on the nerve centres, we have an interesting clue to the mystery of the healing in many cases, supposing a person uses a certain formula in driving out disease. The combination of the words used might produce the necessary vibration, or the tone of the voice employed might be sufficient. It must not be shelved as an absurdity that disease can be cured by vibration produced by sound; when we know that science has demonstrated it for us, that vibration produced by colour will cure certain diseases or increase them. BLUE pacifies, and can be advantageously used in the case of fever and excitement; whilst RED excites. Put a mad man who is violent in a room where the dominant colour is red; and he will speedily go into a frenzy. Remove him to a room where the prevailing colour is blue; and he will calm down.

Take the recommended formula of Christian science, relating to disease; the repeated affirmation or the reiterated denial; it might well be with the suitable tone of voice used, that a favourable vibration would be started. There are certain tones in music, that have the most extraordinary effect upon me. The tones I refer to occur a good deal in that fine piece, CAVALLIERE RUSTICANA.

Also, once in St. Paul's Cathedral I was present not many years ago at a morning service and the singing and music touched, what I may call my tones, and to such an extent that a cousin who was with me had to take me out and I did not fully recover for 2 hours or more. I felt, that if I had remained any length of time under the influence of those tones that I should have died. Those who would smile at the idea of healing vibrations being produced by sounds, should pause and think of the healing vibrations produced by colour. So, some practitioners of mantras in India when reciting the mantra would either visualize its appropriate colour and form or have that before them to mentally gaze at, in order to increase the power of the vibration. And this idea is by no means a foolish one. The combined vibrations produce a stronger whole than would have been the case had they been singly dealt with. In meditation, those who are practising for powers would have before them, say, a square with an even tone of yellow all over it, then with unwinking eyes gazing upon it they would repeat some word like VAM or RAM, the pronunciation being all important. The student would remain thus and recite this sound hundreds of times. I mention this to show the exercises that some go through, in order to attain the correct

vibrations. Once these are obtained, then the man should be in the position to successfully combat disease. But there are many other factors besides the curing of disease, and added to that there is the fact that notwithstanding advertisements there is not one competent instructor in Australia capable of safely teaching the correct pronunciation of these mantras. So that if you had these before you and memorized them perfectly you could not properly pronounce them and mispronunciation might be very disastrous. Therefore, until the duly accredited teacher appears, you who aspire in this direction had better wait. There is one point upon which the mental scientists are quite correct, and that is that mind has a power over matter. It is the same power exercised the Divine Mind when creation as it is called came into Being. But whilst this is quite true, everything depends upon the strength, purity and directive power of the mind operating. This is surely self evident and needs no argument. What one powerful and trained mind can accomplish, and with ease, another untrained and weak could not hope to do. Many who are interested in these questions, go to some expert, some trained and cultivated mind, watch what is said and done, and forthwith go away and say, "I know all about it; the way it is done is thus. They then repeat

a formula or strike an attitude imitating as closely as they can the manner of the one whom they have observed doing these wonders, and then are astonished that no beneficial results follow upon their efforts. It is like a feeble person, trying to lift the same weight as a powerful athlete; and when he fails charges the athlete with being an imposter. Our race has advanced, and there are many more minds now powerful enough to do great things, where the control of matter is concerned; and in 50 years time this number will be much further increased. But after all, this removal of physical suffering is by no means so important as the removal of mental weaknesses and diseases. In fact, the speedy and certain cure of physical pains, may be a curse and not a blessing. Take for example the debility, weakness, pain and misery which follows on the heels of a debauch. If a man so suffering could go to some expert mental healer, and have all trace of his suffering at once removed; do you think this cure would be to his advantage? Assuredly it would not; he would naturally say: "Why should I trouble about consequence? I can get all of them removed at once. It would certainly be a grand acquisition to be possessed of a mental power that could, when justified, be employed for the benefit of suffering men and women. But in the exercise of this

power there should be justification and discrimination. A blister may be applied in some instances very advantageously; but it would be a mistaken kindness for someone to come along and say "I do not like to see this person suffer like this; I will remove the blister and then it will no longer hurt."

Many of our diseases and the pains we have to pass through, are the blisters nature applies to remedy the deep seated trouble. The unwise mental scientist, would remove these without thought; perhaps because he is paid to do so; the wise one would let nature take its course. This difference between action and inaction requires wisdom to guide the decision. Even mental action as a remedial power, takes its place as a vibratory influence and finds harmonious association with the Mantras about which I have spoken. All powers of the body, to bring them to perfection, require to be cultivated and ceaselessly practiced, if success is to follow the efforts made. And if this be true as far as the muscular construction of the body is concerned, much more is it true as regards all mental attributes—yet with amazing presumption, many suppose that they have only to learn how the thing is done, when hey presto! they would be able to put this knowledge into successful practice. Colour and form are due to vibration, and we know

that light passing through coloured material, and so partaking of that colour or being changed in its vibration, can retard or accelerate the growth of plants, can stimulate or check disease and can greatly add to the rapidity of the growth and development of young animals. These things have been scientifically demonstrated. Is there any wonder then, that a step further can be assumed, and that the mind brought up to a given rate of vibration should be able to produce in matter extraordinary changes? The exercise of these divine qualities which the mental control of matter implies, should be looked upon as a sacred trust; and those who aspire to use their mental strength and being to this end, should see to it that spiritually they are equipped proportionately to their ambition. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." What wise counsel and how little heeded! You who are at present engaged in seeking the kingdom of God; the building up within your personality, an individuality that shall wisely use this Divine Power will understand thee, that mind has almost supreme power over matter. I say almost because this power ranges from the potentiality in all; to the absolute power of the supreme mind. Also you will note that this power proceeds through vibrations.

These, as I have pointed out may be exercised by Mantras or sounds; also by colour and form both sound and colour being definite phases of vibration. An unholy man by using the appropriate mantra could drive away a fever or cure some other disease. If any of you feel impelled to cultivate this healing faculty; and are conscious that your motives are pure; by all means follow the bent of this impulse; but I would have you remember that Jesus spoke of those who had used Mantras in which his name had been employed and had by these successfully cast out devils; and said! "Deprta ye from me, ye cursed, I never knew you." The casting out of evil spirits and the healing of the sick by the employment of occult processes, by no means implies an excess of spirituality; or even an advanced soul condition. Examine all things prove all things and hold fast to that which is true.

Purification of the physical body should be the primary object of man, for physical purity forms a basis for intellectual and spiritual evolution.

Mind is a magnet. The attraction and repulsion of thoughts are going on, ever and anon. So the choosing of good thoughts and the constant dwelling upon them are excellent medicines for securing a healthy mind. (SELECTED.)

An Optimist's Prayer

BY PHILIP O'BRYEN-HOARE, F.I.A.S.C.,
AUSTRALIA.

OH, Unseen Power that controls the FATE, though not the Destiny, of the children of men, teach me to know myself so truly that I may realise the presence of an all-pervading spirit, and in that realisation learn to know and to appreciate the part I am called upon to play in the world of men.

TEACH me to discriminate between the good and bad by the powers which have been implanted within me, enabling me to understand that we all have parts to play in the great drama of life, no matter what our station.

IN success, crown me with the laurels of a victor, yet make me humble in that success so that I may never forget my fellow-men and women.

IN failure, or apparent failure, make me strong that I may come to a knowledge of the truth, that what one moment may appear a failure, in the next may prove a stepping stone to a higher ideal of success.

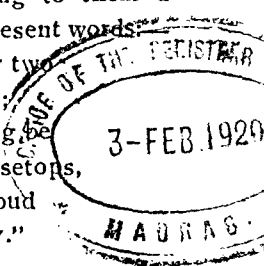
IN my greatest moments may I never lose the knowledge that I am but one unit amongst many, not only on the earth plane, but also upon the planes beyond, all under the jurisdiction of the one great Oversoul.

MAY I never fail to recognise the silver lining to every cloud, with a

knowledge that though to-night the outlook may be dark, the storm may blow, and the wind beat against the windows of my soul, to-morrow, the sun will surely shine again.

MAY I ever be open and receptive to those heavenly messages borne upon the wings of the wind and sea; ever being able to help and uplift my fellows, showing them the true help and comfort of the soul, and bringing to them a knowledge of those ever present words:

"Not for the one or two
But for the CROWD;
Shall all my thinking be
Words from the house-tops,
Durance long and loud
To raise HUMANITY."



Suggestion as a Character Builder

BY HENRY HARRISON BROWN.

The end of all education should be to put within the conscious control of the individual his possessions as a man. "Know thyself" may well be the one admonition to every individual. "The proper study of man-kind is man, there is but one person we can ever know—ourselves. Knowing myself, I know all men, for equal possibilities lie within every soul. But knowing myself I do not know, and can never know, how the possibilities in another will manifest. That is not my affair. "Wish ye not

that I must be about My Father's business?" asked Jesus. That "business" was to do His work, His way, and unfold the possibilities of His Soul. That is each person's business. Education is the awakening of Soul into expression. Therefore much culture is not education. Repetition, memorising, conforming, is not education. Education develops the individual into personal independence. The educated person depends upon himself, believes in himself, asserts himself, and is self-controlled.

Self-control is, therefore, not only the test of character, but is also the test of education, of true culture. Whatever method most satisfactorily brings one into possession of himself—the most satisfactorily develops Self-Control, is the best method of education.

The law we have been studying gives us this method. It is the method man has ever used, though he has heretofore used it instinctively. Suggestion in way of teacher, books, etc., must be employed. The discussions of methods is but a discussion of ways of using Suggestion. Recognising the Law, it is easy to intelligently apply it. Methods all lead to the same end. All discussion of them is futile. Learn the principle of Suggestion and let it make its own method. Truth will find a

channel or make one. No principle was ever understood that it did not make a way for expression through the brain of the one who understood it. Therefore I advise my readers to pay little attention to the various methods advertised or advised by teachers of Suggestion or Hypnotism, but to become familiar with the Law and then make, as occasion requires, the method.

Every teacher who uses Suggestion as a means of awakening the Soul to a knowledge of itself, thus bringing to self-mastery, works upon the perception that within the soul lies all possible intelligence. It is there to be called into expression by contact with the external universe. That expression is made possible by suggestion. Remember, a suggestion is anything that awakens a feeling within the person.

This principle, being comprehended, will lead one instinctively to use it in his intercourse with others. He will wish to awaken certain manifestations in another. He thinks what awakens them in himself, and then uses them in his intercourse with another. Suggestion is merely applying the Golden Rule to life. Suggestion is the 20th century application, under Science and Philosophy, of that which Jesus applied under Faith. It is New Thought only as it is the application, in

a new way, of this Eternal Thought which Jesus uttered. Suggestion and the Golden Rule are one, and in this union, man has wedded the materialistic and the spiritualistic philosophy of the ages; he has welded religion and science into one. There is, in this, a prophecy for race unfoldment such as no other century possessed. The promised Millennium lies in this present perception of Truth, Termed the Law of Suggestion.

Whoever, recognising the power within another soul and drawing it into expression by Suggestion as taught here, comes to recognise that he is himself power, can bring himself into expression the same way. As others are made to feel and to transmute feeling into thought through his Suggestion, so can he be brought into expression. Hitherto he has been the subject to Suggestions from without. He has been the subject, while the universe external to him has been the operator. Why should he be dependent upon any body or any thing to set him to thinking? Why not suggest to himself? When he does thus suggest he becomes both subject and operator, and through this action becomes master of his destiny.

This Self-Suggestion is also termed Auto-Hypnotism, but the best term of all is affirmation. Suggestions awaken

thought, and thought results in a decision; this decision is an affirmation. An Affirmation is the statement of a conviction of Truth. Truth rules the individual. He obeys that and only that which is to him Truth. Affirmations are Truth to the one who affirms. Thus he who is self-controlled is controlled by Truth as stated in Affirmation. As soon as this fact is comprehended by a person he begins to watch his Affirmations. He soon learns that whatever he says is, is. That when he decides that anything has power to bless or harm him it has it simply because he, by this Affirmation of its power, has delegated to it power over him for good or ill. Therefore he soon learns not to affirm that which he does not desire.

He becomes self-controlled through obedience to Truth as he sees it, through his Affirmations. Through Truth, as it is revealed to him. He has learned that Truth is omnipotent and omnipresent, and trusts it. Truth has, in its omnipotence, power to build his life to his desire. He believes this so implicitly that he affirms it. This gives Truth the opportunity it needs, and his body is, by his Affirmation—I am health—built into health. His life is built into happiness by his Affirmation: I am Happiness. His business into success through his Affirmation.

ation: I am Success.

Thus are we, by the practice of the Law of Suggestion in the most simple experiments, put in training for the ultimate of education—self expression, directed by desire. Thus, by the practice of Suggestion as laid down in these essays, is one brought at last to "know himself" as an incarnation of Divinity. Through this Science and art of Suggestion has the Redeemer come, for beyond self-control of one's own life, and the moulding of life to desire, there is no possible heaven.

HENRY HARRISON BROWN.

The Stages of Hypnosis

The following scheme represents the "stages" of hypnosis as they have been seen to occur in the course of experiments. It must be remembered that there is no time of demarcation between one stage and another; and that the easiest way to picture what occurs in the deepening of hypnosis is to think of the gradual distraction of attention from the world at large to some particular point or idea.

PRE-HYPNOTIC STATE

Drowsiness.

Passivity.

Slight tremor of eyelids may occur.

Therapeutic suggestions more efficacious than in ordinary waking state.

EARLY HYPNOSIS

Increased drowsiness.

Noises not so clearly noticed.

Muscular control can be demonstrated; e. g., subject cannot open his eyes against command.

Sensory changes may be effected if subject is susceptible.

Hallucinations possible.

DREAM STATE

In complete consciousness of surroundings.

Therapeutic suggestions very potent.

SOMNAMBULISM

Conscious Mind in complete abeyance.

All suggestions have great potency.

M. V. SASTRIAR, F. I. A. SC.

CHAPTER II.

DR. RABINDRANATH TAGORE

The Aspects of Mysticism

Religion

The master of man and his infinite lover

He is to close our hearts, had we vision to see;

We are blind with our pride and the pomp of our passions

We are bound in our thoughts where we hold ourselves free.

"We come now to the eternal problem of co-existence of the infinite and the finite of the Supreme being and our soul. This is the sublime paradox that lies at the root of existence." It has already been seen in the last

chapter that the principle of unity in diversity is the mystery of the Universe and that its realisation—the fulfilment of our being mysticism. All mystic thought springs from unity as base. 'The existence of a duality at once raises a question in our minds and we seek its solution in the one.' The solution of this problem which arises from the inborn nescience in us, from the feeling of separateness from the universe has three different aspects rather three successive stages in its growth. The realisation of the oneness between (1) the individual and the divine (2) The Universe and the Divine (3) the individual and the Universe. In other words its aspects are religion, philosophy and poetry.

A religious mystic or a devotee has for his goal the realisation of oneness of himself and the divine, and finds his utmost joy and bliss in the deep embrace of the divinity enthroned in the shrine of his heart. The spectacle of the universe, the marvels of his handiwork creates wonder and awe in his mind and it is only the omnipotence of the creator that first appeals to his mind. He creates the God in his own image but with superhuman qualities, because he cannot think of any other form more perfected than in human, and pours out from the depths of his heart praises and prayers at the lotus

feet of the Lord. He thinks of God as his own master whose power and grace it is his duty as his servant to reveal and finds his greatest enjoyment in the service of his Lord. There is a longing in the mind of the "Bhaktha" to have a vision of His Grace, and his prayers to that end know no end. He sees the Lord with his mind's eye and finds the greatest blessing in kissing the feet of his master. He feels nothing unholy or demeaning in His service, and he thinks it enough if he is in the flower garden of his grace. His one purpose is to make his Life Simple and straight, like a flute of reed for Him to fill with music. "To be allowed to hold your little fists," says Tagore, like tender lotus buds and slip flower chains over your wrists, to tinge the souls of your feet with red juice of Ashoka petals and kiss away the speck of dust that may chance to linger there." Oh what else is required except the grant of the above prayer? Such is the longing; such is the pleasure of the devoted servant. Unlike the material pleasures of the senses, the pleasures of divine service does not breed contempt. The devotee gradually finds that his master is not only omnipotent, but he is also all merciful and all loving. He comes to look upon Him as his own friend, just as a devoted servant begins to feel himself as a

member of the household of his master. He forgets in his ecstasy that the almighty is his Lord and calls Him a friend. "When thou commandest me to sing it seems that my heart would break with pride; and I look to thy face and tears come to my eyes.

All that is harsh and dissonant in my life melts into one sweet harmony and my adoration spreads wings like a glad bird on its flight across the sea.

I know thou takest pleasure in my singing. I know that only as a singer I come before thy presence.

I touch by the edge of the far spreading wing of my song thy feet which I could never aspire to reach.

Drunk with the joy of singing I forget myself and call thee friend who art my Lord."

What a rare experience for a devotee! His feeling makes him speechless, tears come to his eyes and choke this voice. Blessed are they that weep such tears of devotion; blessed are they that thus lose their voice; for their hearts are springing with joy and beating in tune with the music of their master.

"I know not how thou singest my master; I ever listen in silent amazement.

The light of thy music illumines the world

The life breath of thy music runs from sky to sky.

The holy stream of thy music breaks through all stony obstacles and rushes on.

My heart longs to join in thy song, but vainly struggles for a voice.

I would speak, but speech breaks not into song and I cry out baffled.

Ah thou hast made my heart captive in the endless meshes of thy music, my master;"

But in spite of all this ecstasy, there is yet lingering in the mind of the devotee an idea of separateness from the divine Lord. As we become familiar to this divine in flow, we begin to dote upon the all loving Lord as our own child. We pour out our words of endearment as a fond mother. We deck his image in all fanciful dress and jewels and find our greatest happiness in hearing in our mind the indistinct utterance of 'MA' or 'PA' by the child or a ready smile and wide opening of the mouth to take its mouthful from the hands of the devoted mother. The child may with a naughty shaking of head refuse to take its food and run away, still the mother with the cup, in one hand and the mouthful in the other greets the child with a thousand expressions of kiss and a thousand promises of sweets.

When I kiss your face to make you smile, my darling, I surely understand what the pleasure is that streams

from the sky in morning light, and what delight that is which the summer breeze brings to my body when I kiss you to make you smile. The sweet soft freshness that blooms on baby's limbs does any body know where it was hidden so long? Yes when the mother was a young girl it lay pervading her heart in tender and silent mystery of love—the sweet soft freshness that has bloomed on baby's limbs."

Oh! the mother's love and devotion to the child. Even the mother's picture is a solace to the child. Her lips smilingly say "Grieve not, my child, chase all thy fears away." All the mother's woes and sorrows, all her cares and curses are forgotten in the face of her darling. She finds her heaven in the guileless laughter of the child that plays a game of hide and seek.

"Here in my Courtyard, where the breeze

Bears odours of champak trees,

And high in blue unclouded calm,

Sways leisurely the fruited palm;

Come! Little one, at cool of day

And on your flute soft music play.

Oh! fresh as music haunted wind,

Come! thou enchanter of my mind.

Lift up thine ageless infant glance,

And in my heart's cool courtyard

dance.

The joy that foots the years along,

Till all my being break in song.

Dance! Holy child, my melody

Shall speak our joy, who see

Heaven's courtyard here on earthly ground

And hears a music past our sound

And know in every joy and woe

God's onward footsteps dancing go.

But after all it is no use in decking the child with fanciful robes as it is still kept separate from the mother; there is yet the feeling of duality and not the realisation of unity. "The child who is decked with prince's robes and who has jewelled chains round his neck loses all pleasure in his play; his dress hampers him at every step. In fear that it may be frayed, or strained with dust, he keeps himself from the world and is afraid even to move. Mother, it is no gain, thy bondage of finery, if it keep one shut off from the healthful dust of the earth, if it rob one of the right of entrance to the great fair of common human life."

[To be continued.]

Substance

The substance of the physical realm, the substance of the mental realm, and the substance of the Divine Realm, are one substance, but different in degrees of manifestation.

Physical substance is a form of electro-magnetic energy with unum.

bered chemical properties.

Mental substance is a form of thought and feeling as diversified as mortal and spiritual thought and feeling can make it.

Divine Substance is the form and activity of the Emotion-Intelligence of Elohim. Its Light-Radiance permeates mental and physical substances and gives order, harmony, and strength to all existence.

Get these distinctions of the three-fold nature of substance impressed on your mind. [WALTER DEVOE, F. I. A. Sc.]

Fruits for Health.

FRUITS contain sugar in the form of levulose (to which is due the sweetness of honey) and dextrose; also organic acids, either citric acid found in lemons, limes, oranges, grape fruit, etc., malic acid (found especially in apples, pears, cherries, and other similar fruits,) or tartaric acid (chiefly present in grapes) A small percentage of albumen is also found, especially in the fig, banana and grape. Fat is almost entirely absent in fruits, except in the olive. The ripe olive contains at least 50 per cent of pure emulsified fat. Fat is also found in a small quantity in the raisin, and a larger proportion in the fig, the latter containing as high as 1½ per cent. Starch is present in large quantity in developing fruit, but

during the process of ripening is wholly converted into sugar, which, together with the acids, gives the fruit its delightful palatability. Another constituent of fruit is water.

Water that is stored away in fruit may be said to have been doubly distilled, first in the process of evaporation before descending in the form of rain, and, second, by the filtering process through the roots and branches of the tree before being deposited in the fruit. This renders it absolutely pure, a fact which may be remembered with advantage in regions where there is reason to suspect that the supply of drinking water is infected, especially in malarious districts. Important among the uses of fruits may be mentioned their diuretic effect, both because of the water and of the presence of the acids above mentioned. By the same means a laxative effect is produced upon the intestines, both glandular and peristaltic activity being markedly increased. There is no article of diet capable of rendering more service for the relief of constipation, be it chronic or otherwise.

Possibly the most important factor in a fruit dietary is the influence which it exerts upon germs which may be present in the alimentary canal. It is absolutely impossible for germs to live in the presence of fruit and fruit

acid. Numerous experiments made to demonstrate the efficiency of fruit and fruit juices in preventing the developments of germs have shown that those patients whose stomach fluids were found to contain several million germs per ounce were rendered absolutely free from these germs by the adoption of an exclusive fruit diet for one or two days. The juice of the lemon will destroy the most deadly germs, including typhoid fever and cholera. It is not alone the fact that the acids of fruits are inimical to the development of germs, but most fruits contain so little albumen, a food substance necessary for the subsistence of germs, that there is nothing upon which they can subsist. As to the nutrient qualities of fruit, they vary considerably with the variety of the fruit. Such fruits as the fig, the date and the banana contain a large percentage of nutrient material. The Arab not only subsists largely upon the date, but also feeds it to his horse and camel. With a little milk and barley, the date is almost his exclusive dietary.

[SELECTED.]

Clairvoyance

[BY FRANK HEPWORTH.]

Clairvoyance is perhaps the commonest form of psychic manifestation known to us. That clairvoyance belongs, or is nearly

related to the category of superphysical powers of mankind, is undeniable, inasmuch as it furnishes complete evidence that the "faculty" functions or operates on a subtle plane altogether hidden from our generally defined sense of sight. This is proven by the fact that persons who are deprived of the ordinary avenues of vision, and are therefore BLIND to physical surroundings, frequently develop the clairvoyant vision, and are able to describe accurately men, women and children, whom they could not possibly have SEEN in the realm of strictly material things.

Such a phenomenon implies the exercise of a faculty apart from, but entirely in sympathy with, the nerve avenues of vision, and the power of that "faculty" to convey to the consciousness impressions received by the nerve avenues from some subtle source.

Certain profound thinkers have concluded after patient investigation and exhaustive experiment, that the sum total of Mind is living force, and is capable of functioning on different grades of matter, as we understand it.

It is argued that Mind survives the physical personality, which terminates at death; and, functioning on a superphysical plane of being, is capable of demonstrating a continuous personality beyond death.

Mind, representing the power of thought, volition, direction, stands for Man; and his ability to function in superphysical

conditions implies individual life beyond the grave.

But, accepting this as true, by what method do we, in a physical environment, arrive at definite conviction concerning continuity. It is generally acknowledged that Man represents more than can be classified by the physical analyst. Experiments in Telepathy afford evidence that THOUGHT can be transmitted from mind to mind, without production of sound, which proves that we are capable of receiving messages without having to employ the common avenues of hearing.

And yet we must adopt some method of receiving such thought.

Psychic students explain the seeming mystery by assuring us that we may be able to generate an etheric substance which may be called NERVÄURA, and which substance may be cultivated to such tenuity as to render it capable of being utilized as a vehicle for communication, by spirits who are in the superphysical state of life. In Clairvoyance, the perceptive faculties become quickened by a generous and ready generation of this nervaura, and the seer is able to indulge in a marvellously extended vision, even to focussing forms of life, which may long have been but a memory to most of us. Thus our spirit friends are seen to be still living, in a realm real enough to the clairvoyant who has been blessed with the extended vision. Some persons appear to be able to generate

nervaura in sufficient quantity for clairvoyant purposes within any especial concentration or development. Such are known as natural clairvoyants. I am not sure that this is a correct word to use, because it suggests an unnatural, or artificial kind of clairvoyance, which is a deduction likely to be misleading.

Many who now rejoice in their ability to see clairvoyantly, have found it necessary to develop the power by the adoption of special methods. The method most commonly adapted is to sit in a harmonious "Circle", quietly concentrating the mind on the object desired, and awaiting the operation of those subtle influences which have produced many wonderful phenomena through mediums.

Such circles should be held at regular intervals, and stated times and conditions should be carefully observed. Sometimes darkness is preferred by the "sitters", who think thereby to expedite development. Personally, I do not recommend this course, or practice, for several reasons, one being, that whenever a person has developed clairvoyance under such conditions there is always a tendency to desire similar conditions for the exercise, and it is a long time before the seer overcomes the activity and vibrations of light.

The most approved plan is that of the "Circle". A number of friends, in psychic harmony, arrange to meet at in-

tervals for the purpose of developing mediumistic power. For the time being all other thoughts that are calculated to have a deterring effect are dismissed from the mind, and only such thoughts as are related to spirit-communion, and the generating of nervaura, are entertained. This plan will help the student to concentrate upon the nerve centres of perception, and thus generate the etheric substance through which spirits may operate and manifest their presence to the consciousness of the clairvoyant.

By repetition of this process the student familiarises himself with prevailing conditions, and soon becomes able to assist in the ready production of phenomena, by intelligent observance of psychic law.

By this process the experimenter may soon find himself exercising the power of extended vision in a wondrous realm whereof the normal sense of sight gave no indication.

Auric emanations, in varying colours, may be seen in the environment of fellow-members of the circle, and by close observation, comparison, and practice, the clairvoyant will be able to determine the character, the health, the moral and spiritual status of the member whose auric emanations are under observation. Nor is this all, for if the supply of nervaura be sufficient to attach the conscious self to the surrounding spirit states,

similar observations may be made in relation to spirit surroundings.

Thus you will see that clairvoyance is a desirable faculty, through which we may become familiar with the occult side of man's nature here, and also be introduced to that more refined realm of spirit activity which we call the spirit world.

Memory Cultivation

BY PROF. J. MILLOTT SEVERN, F. B. P. S.

The whole essence of memory is to impress well upon the mind, matters that it is desirable or necessary to remember.

That is the beginning and the end of the significance of memory. To really remember a thing you must endeavour to understand, to thoroughly comprehend it, and then to impress it upon the mind. By concentrating attention upon the subject, realizing the import of the words rather than the actual words themselves, the idea is impressed upon the mind, and when that is grasped, it will be readily remembered.

Many remarkable feats of memory have become historic, but in most cases they are instances of an extraordinarily developed capacity of imitation and of repetition, rather than understanding. Many reciters, likewise actors, if disturbed in a recitation or speech by some untoward incident, instantly lose the thread of their theme and require the assistance of the prompter before they can resume. The opposite is the

case in what is known as "absent-mindedness," when a deep absorption in one particular subject leads sometimes to the forgetting of the commonplace interests of life.

It must be distinctly understood that there is no single faculty of memory. This is not yet comprehended even by many advanced thinkers and psychologists. Every one of the forty-two mind-faculties has its own individual memory. That is to say, there are forty-two separate memories. The general manifestation of memory is strengthened and enhanced—in fact, one might say it is almost controlled—by the faculty of Eventuality. Whenever Eventuality is small the general memory is usually poor. So it will be seen that Phrenology explains with scientific accuracy how it is that "the memory" may be keen in regard to certain faculties, and yet weak in others. The memory of a faculty is strong or weak in proportion to the degree of development the organ has attained.

Just as Phrenology teaches you in what way to cultivate faculties in which you are deficient, and thus enlarge their scope and power of retention, so it is of invaluable assistance in guiding you to a proper cultivation of the memories. I have said that what is to be remembered must first be thoroughly understood. Unless the meaning is clearly grasped, it cannot be really remembered. It is useless to bother about your memory, it is the subject you want to learn that needs attention, and when that is assimilated in the mind memory will store it up for you of its own accord, so that it can be utilised on all appropriate occasions.

And as the memories develop new things are suggested by the memories of other subjects, and thus the faculty of Eventuality is being constantly refreshed. No elaborate system is necessary for its culti-

vation. Try to recall to your mind whatever you read, see, or hear, and think it well over until fully impressed on the memory. Read history, tell anecdotes, recall incidents in your own life. Keep a diary, putting in all the little details and particulars; recall in the evening what has transpired during the day; commit to memory, and as often as you can, tell to some friend every event of importance. In this and other similar ways you can impress upon your mind and recall when you desire everything you wish to remember.

It may be as well to add that the memories are not generally so good when a person is tired or in poor health, but in the latter case, those faculties which are not impaired sometimes retain their memories in all their keenness.

What Exalted Spirits say of Pre-Existence

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

Conscious communion with spirits while not proving immortality in the sense of endless existence, does prove a conscious existence after death. And then, those long inhabiting the better realms of angelic blessedness—that is to say, ancient spirits almost uniformly teach pre-existence. I cannot this moment call to mind a case to the contrary. It is admitted, however, that spirits of the spirit-world differ upon this subject; and further that testimony of spirits is authoritative only so far as it corresponds with intuition and the highest reason. Truth is the only final authority. Still, the persistence of an idea and the potency of intelligent majorities necessarily influence convictions. And I am certain that the general tenor of the teachings of wise and highly intelligent spirits upon this subject favors a pre-existent state of being.

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CHAPTER II.

[Continued from the last issue.]

Dr. RABINDRANATH TAGORE The Aspects of Mysticism Religion



This brings us to the last stage in the growth of a religious mystic. He establishes for himself a relation of a wife to the husband with the all loving Lord. He loses all the idea of separateness that made him cast a longing lingering look behind and feels that heart to heart can speak when they are in loving wedlock. Nothing can excel may even equal the love of an ideal wife to her husband. Have we not read of how Savithri followed her Lord to the gates of the region of the Dead regardless of the fears and troubles, regardless of the fact that living persons have no place in the abode of the departed, till she wrenched back the life of her husband from the hands of the great Yama? Sita the ideal wife followed Rama to the forest taking upon herself the life of a Vanaprastha together with Rama. Has

she not expressed that even a graveyard, a 'Rudrabhumi' will be a heaven if her Lord was there.

"I am uneasy at heart when I will have to leave my accustomed shelter; I forget that there abides the old in the new and that there also thou abidest.

Through birth and death, in this world or in others, wherever thou leadest me it is thou, the same, the one companion of my endless life who ever linkest my heart with bonds of joy to the unfamiliar."

How many or the ordeals she underwent in the forest of Acokha? How many days, how many nights, she spent there in hopes of meeting her husband and feeding her heart with the valiant name of Rama.

Her cheeks have lost their rosy bloom
Her mind is sunk in thoughts of Ram
The nights are spent never in calm
And all the air does seem a gloom.
A loving sadness holds her eyes
And sticking roughness holds her hair,
He breaks at times in woeful air,
Her voice is lost in deepest sighs.

The highest and the sweetest of love is that of a wife to her husband. It is what is called the "Mahar Bakthi." Away from the sight of the face of the

Lord the heart of a wife knows no rest nor respite "I want thee, only thee," it repeats without end. It further sings "All desires that distract me day and night, are false and empty to the core.

As the night keeps hidden in its gloom the petition for light, even thus in the depth of my consciousness rings the cry—I want thee only thee.

As the storm still seeks its end in peace when it strikes against peace with all its might even thus my rebellion strikes against thy love and still its cry is—I want thee, only thee." It finds its happiness only in the divine embrace only when its notes agree with those of the heart of the divine.

"Some one spake of moon and sun
But for me in love grown wise,
Through the dark and light made one
Only shown your searching eyes.
What, to those who never knew
Was the midnight sky's expanse
Looked my throbbing spirit through
With your comprehending glance.
And the Long cloud tressed air
That to others moved beyond
Wrapped me in your silken hair
Gemmed with pearl and diamond.
Now along the flowery grove
By the champak's odorous pile
Eyes made visionfull by love
See your deep aluring smile.

Koel's note from tree to tree
Speaks your voice with sweetness smart
And the dark blue rolling sea
Telis the pulsing of your heart.
And for my happy doom
Shines upon your ageless face,
Bride of your eternal bloom
Held in your divine embrace.
Can anything excel this life of love?
I ask you again can anything excel
the love of Sita or Radha? Let not
your lotus heart open out for the
dark bees. Let it blossom forth and
bath in the full morning light of the
Sun. Let it be full of ambrosial
drops of His love, the taste of which
may make the whole world bathe in
His grace. If it is night, yearn for
the light of the sun.

You need not doubt the rising of
the morning sun at all. The night
should necessarily be followed by day.
There is no other alternative. The
night is nearly spent waiting for him
in vain. I fear lest in the morning
he suddenly come to my door when I
have fallen asleep wearied out. O
friends leave the way open to him—
forbid him not.

If the sound of his steps does not
wake me do not try to rouse me, I
pary; I wish not to be called from
my sleep by the clamorous choir of
birds, by the riot of wind at the

festival of morning light. Let me
sleep undisturbed even if my Lord
comes of a sudden to my door.

All my sleep, precious sleep, which
only waits for his touch to vanish.
Ah, my closed eyes that would open
their lids only to the light of his
smile when he stands before me like
a dream emerging from darkness of
sleep. Let him appear before my
sight as the first of all lights and
all forms. The first thrill of joy to
my awakened soul, let it come from
his glance. And let my return to
myself be immediate return to him.
In your adoration of worldly pleasures,
in your adoration of wealth, you may
forget the Lord, think that he has
erred in not having given you the
transient wealth to your heart's desire,
and you may even banish him from
the kingdom of your heart as Lord
Kubera banished the erring Yaksha,
yet he sends out his message of grace
through the streaks of silver clouds
rich with drops of love to rain over
the parched up heart of yours. You
may or may not ask the caged
sweetly singing stralling "Do you
remember dear, Our Lord? You were
his Darling", but yet He yearns for
your love and sends his immortal
message of love laden with drops of
nectar to comfort your heart that's

sore. Open out the gates of your
heart and let the divine grace flood
into it and beat against its walls.
Even Radha, the loveliest of Lord
Krishna's brides had her own complaint.
It is only He that much misunderstood
Lord, that can know the bitterness
of her Love.

'Love, but my words are vain as
air.'

In my sweet joyous youth, a heart
untried,
Thou tookst me in love's sudden
snare.

Thou wouldst not let me in my
home abide.

And now I have nought else to try
But I will make my soul one strong
desire

And into ocean leaping die;
So shall my heart be cooled of all
its fire.

Die and be born to life again
As Nanda's son, the joy of Brijah's
girls,

And I will make thee Radha then,
A laughing child's face set with
lovely curls.

Then I will love thee and then
leave,

Under the Codome's boughs when
thou goest by

Bound to the water morn or eve
Lean on that tree fluting melodiously.

Thou shalt hear me and fall at sight
Under my charm; my voice shall
wholly move
Thy simple girl's heart to delight
Then shalt thou know the bitterness
of love.

Oh, the height of Radha's love You
and I cannot feel it; you and I
cannot enjoy the 'sweetness' of that
bitterness of love unless we are born
again.

May I O Lord a woman be!

For then I know what love can be.
O loving reader, pardon me, my
heart is full and can proceed no
further. I shall return to this in the
next chapter.

By M. K. RAMADASA F. I. A. SC.
TO BE CONTINUED.

—(o)—

Ella Wheeler Wilcox' Spirit Gives Chicago Girl a Poem

Noted Author and Husband Both
Appear to Young Musician and
the Former Dictates Verses,
Promising More Later On.

Chicago's most remarkable claim to
spirit communication is presented by
the daughter of a prominent attorney.
The young woman occupies an unusual
social position. She has expressed the
wish that the name of her parents

and her address be with-held, saying
that she does not wish publicity. She
was prevailed upon to permit the use
of her true name.

She says that the spirit of Ella
Wheeler Wilcox was visualized, and
dictated poems, and that the spirit of
Will J. Davis appeared and composed
music for her.

The Chicago Herald and Examiner
asked her to write the story in her own
way. It is an unusual story, and is given
just as she wrote it, simply as coming
from her and not as Spiritualistic
propaganda. Her story:

By Florence Jones.

One day during the first ten days
of November, while I was lacing my
shoes, a voice said "Ella Wheeler
Wilcox." I was startled.

The voice seemed to come from
behind me. I turned around, and about
fifteen feet back of me stood a woman.
Never having known Mrs. Wilcox, I
did not recognize her, but I got the
impression it was she. I heard no
more, but seemed to get the impressin
she would come again when a better
connection was established.

Sunday, November 16, 1919, I was
reading a magazine in the library
when she appeared again with the
announcement, "Ella Wheeler Wilcox."

Again I saw the same woman, this
time in front of me.

We had a nice visit. She told me
that she did not know me when she
was here, but that after leaving this
life she had learned of me and that I
was recognized on the other side as
possessing a pure golden thread of
connection.

She said she wanted me to do very
little about the house, so as to have
my strength and be passive, because
she wanted to write through me. I
told her that I thought she would have
a very hard time, because I could not
write poems or lyrics, and that if I
could I would have had all my music
finished by this time that I have
composed during the past few months.

She then told me to get in touch
with a certain very brilliant woman
whom I know, and mentioned her by
name. (I have not seen or heard
from this lovely lady for about three
years, and so I told her I did not
know where to find her.)

Mr. Wilcox tried to appear, but his
form was indistinct and wavy.

The following Tuesday she came to
me and told me to phone a certain
woman whom I knew only slightly:
that I would get some information as
to the whereabouts of the one I
wanted to find. I did, and was told

that the lady I wished to talk with
was in New York City and intended
to call on the one I was trying to
locate. If I would phone again next
Sunday she would be home and give
me the address I wanted.

The following day Mrs. Wilcox
came again, and tried to tell me
something. All I could get was
"foam" and "floated." She tried again
the next day, and the results were
the same.

Sunday, November 23, 1919, after
I returned from church, I phoned to
see if the lady returned from New
York, and she herself answered, and
gave me the address I wanted.

About two hours later a friend
called and wanted my sister, mother
and me to go for a walk. I men-
tioned then that I felt so strange,
and wondered what was the matter.
Felt as though I was on the threshold
of a large room, and that there was
a big problem to solve. I never had
a feeling like it before.

We all went out, and the fresh air
took part of it away. I only went a
short distance with them and returned
alone to the house. Nobody was
home.

I started reading a story when
Mrs. Wilcox appeared. She made no
preliminary remarks, but immediately

said: "I floated the foam." Recognizing these words. I dropped the story and ran for a pencil and paper.

Seating myself again, I wrote the words—thinking that she might give me some more the next day to add to these. But as soon as I wrote them she continued as fast as I could scribble:

"I floated the foam with desire to see

The world in all its mystery;
I came in touch with lands unknown
To me; with people strange
Whose every tongue made need of change;
I saw the sorrow depicted there
In yonder land of new warfare.
I roamed the world before that time
To learn of all with the mate of mine.

We traveled far to distant lands,
O'er sea and mountain, vale and plain.
And then to home returned again,
And again with friends we joined hands.

Those happy days forgotten are,
To many whom we met afar,
But with me they shall remain alway
As fragrant memories of that day."

This seemed to be given to me for the sole purpose of identification—as a summary of part of her life on

earth so that those who read it may recognize her.

Then immediately after she finished this she went right on and I had to grab (literally) a piece of scrap paper off the table near me to be able to write it. I feared if I left the room to get another I might break the connection:

"Far happier still the times shall be,
For I have found that you can see;
Two worlds are linked with the psychic's thread,
And over this my thoughts shall tread.

"To you I come to ease thy seeking,
Truth shalt thou know, and, to others speaking,
Shalt thou impart the word.
And let them know that thou hast heard

What shall lighten the road
Along life's way and ease the load
For those that are seeking the wonders here.

For death, in life, they shall loose their fear."

"Now I tell thee, take courage, speak!

Thou knowest the truth and thou shalt give.

That those who follow with fear of death

May know that they awake—to live!"

Mr. Wilcox appeared with her then and seemed much steadier than last Sunday.

"My mate and I are here to call
(Purposely omitted).

To you we give of our love, dear friend,

For we know that to us a hand you lend.

A message clear and sweet and true,
Our friendship and love we send to you."

After a moment:

"In our life there

We knew you not.

In our life here,

Thou some forgot

Or did not care,

We soon learned that you were there
(And well known here)

As a true cord to this great band
As is the wireless to some distant land."

When I finished this it was so dark I could not see what I was writing. She told me it would be all right if I lit the small light and moved over to it to write. I ran to get more paper first.

She told me she would give me more poems and messages. Then she told me to phone Mr. Co.—of the Chicago Herald and Examiner. I could not get the name—only the first two letters. I

phoned the newspaper office to inquire whom to get in touch with in regard to poems by Ella Wheeler Wilcox. The man who answered said, "You had better talk to Mr. Co—."

That was all I needed to prove to me that message was true.

Then, as further proof, she told me to read a certain paper; that there was an article in it about herself. I looked through the paper until I finally came to it. It was about how she communicated, with a friend in the East.

In conclusion I should like it understood that I am not intentionally a psychic. I have never studied the subject only as I myself, by myself have naturally developed.

I have given messages freely to some of my friends, and if heeded, they have been benefitted by them. Others—some of my dearest friends do not know that I have this gift.

I do not seek to become known as a psychic. Not until Mrs. Wilcox asked me to give her messages to the world did I ever give it more than a passing thought or make it known. I never read books on the subject.

Lately there has been so much controversy on the subject by the world's greatest thinkers that I feel this is the reason that Mrs. Wilcox is so anxious to be heard from. She is very

urgent in her plea for me to write a book of my experiences to "serve as data for those intelligent enough to be interested in the subject."

I never hope to be able to explain the why and wherefore of the subject, and I think that anyone who tries it is up against as difficult a subject as he who tries to explain life—where it comes from, what it is, and why we never die. That is understood of God alone.

I will admit that I am skeptical of the messages I receive until they are proven to work out correctly. I take the sender's work and watch disinterestedly for results most of the time. Sometimes I hunt down a clue to cry to prove things which makes me feel like a Sherlock Holmes—always the results are the same.

Mrs. Wilcox knows that I am skeptical, and for this reason she gave me the poems as proof and to give me more faith. If I sat purposely to get communications I would suspect that half of the results were imagination. For that reason I let them come, of their own free will. There are some no doubt, that get wonderful results by sitting purposely for them.

I hoped always to remain in seclusion as far as this work was concerned, for the reason that public opinion would

have it that I was different than any other ordinary girl with normal instincts and ambitions. It was only when Mrs. Wilcox earnestly requested me to give her messages as a favor to her, and was so beautifully sweet, that I consented.

The poems are a marvel, even to me. Even more so than the music I have written under inspiration during the past six months. I have never studied harmony or composition, and know nothing about how to go about composing, although I have studied piano and voice.

I may state here that Will J. Davis has come to me a few times, and is radiantly happy that we can communicate. He is just as interested in the music I have written as he was in my voice when he was here. I was not surprised when Mr. Davis came, because he was such a good friend when he was here.

I am getting down these facts as they come to me. I am no writer.

Physical body is the result of the evolution of matter through spirit for ages and is being builded by materials relating to physico-elemental substance. It is purity that should be insisted upon in selecting materials for a sound healthy physical body.

"Mind and its Faculties."

by

Mr. B. V. Chandha.

It is purposed, in this small article, to delineate some of the observed and observable characteristics of the "mind and its faculties" in the light shed by the siddhas of southern India not so much to stimulate the thoughtful few as to stir up a strife in those circles of Religion where prevails a promiscuous and violent inclination to Thought somersaults. It may be unpalatable; but it cannot be helped. Truth must be dinned and drilled even into unwilling ears.

The philosophy of the siddhas does not savour of Rant or cant; fear or fanaticism; fiction or faction. But on the contrary it is characterized by a perfect sang-froid spirit which only an intimate acquaintance with Truth can give birth to. That is why the work of the super-man is poetic and dynamic in its effects.

No preamble of apology seems necessary to my humble essay, reversing, so to say, the general current of metaphysical notion as regards Mind and its mysterious manifestations into one of stern physical reality, as expounded by the Immortal siddhas, in that an important place is assigned to

the physical body and the three-fold mental organism of cognition, relating Man to material worlds of varying densities—all of which are truly visible, but only to sense-organs composed of material analogous to the nature of those three worlds—the physical, astral and mental—in preference, as it were, to the soul, which may to some appear as putting the Cart before the horse.

"What wall is to the Art, Body is to the soul" is a favourite simile of the siddhas. Just as the wall is an indispensable pre-requisite for the full manifestation of Art, in beautiful frescoes, so for the full revelation of the glory of Atman, human physical body, with all its auxiliaries, is an immediate necessity. It is the Temple of the Soul.

"Wherever there is Prana vibrating, the presence of Manas, its concomitant, is synchronously felt" is a grand Psychic Axiom propounded by the siddhas. It is certainly a great dynamic power with which one can demolish or raze down all the imposing and cumbersome structures of superstitions, that hold man to be exclusively of Divine Origin and of special creation in God's own Image, and that the other lower creations are soulless and are for Man's sport and enjoyment; or even blow to pieces the shibboleth of Modern

science that holds Intellect, and other mental complex faculties to be the prerogatives of Man and other higher vertebrates. Because wheresoever you perceive unmistakable signs of "Nutrition, reproduction, sensation and movement" know them to have sprung from Life, and this life is same throughout—"from Moneron to Man", differing only in degrees of development and never in kind. It is for this reason (that is, that all over, from the Unicellular organism to Man, life is uniform, one & universal) that our siddhas have most vehemently admonished us to have world-wide sympathy, enormous fellow-feeling and all-embracing Bhuta-daya. If you really love your own life, you cannot help loving all creations and through them the Creator God, whose relation to His creations is something like that of the waves to the Ocean. But nevertheless Science is religion's best friend. It has of course made clear and that too in emphatic language this Unity of Life. The evolutionary theory of Darwin and Haeckel has done much to the unravelment of good many vital but cryptic traits of life. Heredity and Adaptation explains many otherwise incomprehensible things. Science has traced "The Descent of Man" or rather his Ascent and established an unbroken connection between Man and lower creations by marshalling out a formidable array of facts in support of that theory. Thus you see that in the Amoebae resides as in a seed all the promise and the True Manhood of a Buddha or a Christ. What is involved in the one has become evolved in the other in the course of many millions of evolutionary progress. So far we may take, with gratitude, the facts which Science has given us, but we cannot take its conclusions to be wholly true. Because our siddhas unlike the scientists, who feel demure to credit the protoplasm with the same faculties, of course in an embryonic form, as are perceptible in man, on the score of it being entirely devoid of a vertebral column, a Medulla, a Brain and other nerve Ganglia declare that even the minutest Mollusc is imbued with the instincts of an embryonal mind-stuff inasmuch as LIFE pervades its stage of being in entirety, and also because according to the theory of the siddhas wherever there is Prana there must be Intelligence or Manas as will! Atman is the real man—the Miniature God. It is the mainspring to all the multifarious activities of man on all planes of existence. It is Immanent and not Inherent in his bodies. This is a statement of Vedas, and none has any

right to denounce it unless he has proof to the contrary. This Atman has several sheaths and by virtue of its own Nature, which is Life, Light and Love, it illumines its four Translucent and one dense replicas and credits them all with Pseudo-individualities and corresponding minds.

- The mind that is operative in the physical is called the Objective mind, and that in the astral-leaving for the present other vestures of the Soul out of consideration; is known as Subjective Mind. The former, that is, the waking consciousness of ordinary physical life, controls through Brain and other nerve Ganglia connected therewith, the voluntary muscles and functions of the physical organism. In a word, it deals with physical realities. Its media of cognition are the five gross senses. It is adapted only to cope with the exigencies of a physical environment. Its highest faculty and function is Intellect and Induction. It is the sum-total of all the physiological functions of the brain, which is the production-like other physical weapons of offence and defence of organic evolution through "Use and Disuse." Science is dealing with this Mind which is inherent in the Brain, being purely its function. It is seen that the Thought of the Physical Mind grows, decays, varies or dies with such corresponding changes in the Brain; and its consciousness also is likewise affected by changes in the different cortical compartments of the Brain. So then, the Scientists cannot but hold to ridicule the Notion that Thought and Consciousness of another order could rise triumphantly from the breach and ruins of a Brain shattered to shreds by the hand of Death.

All sentient creatures are endowed with Intelligence, which manifests as INSTINCT in the lowest of animal life—unicellular organism—and as INTUITION in Man according to the development of each and in perfect harmony with its environment. The subjective mind of Man may be called the sleeping consciousness or intensely waking consciousness, dealing with psychical realities. Its media of cognition are the Anthakarna. It generally functions along emotional lines, embracing Telepathy, Clairvoyance, Clairaudience, Psychometry, or Telekinesis. Its domain of activity is greater than the objective mind and it extends from the Centre to circumference, from heart-action to Metabolism of each and every cell composing the physical body. It controls the whole of physical body even without any reference to its specialized organ—the Brain—as may be seen in spontaneous Somnolence, or Trance; or induced somnambulism or hypnosis. Whereas the objective is limited in its activity and depends

upon the Brain. The highest faculty and function of this subjective Mind is Intuition and the immediate perception of Truth with unerring prescience, being the seat of all emotions. A writer remarks that "the seat of emotions is located in the subjective mind aeons before a Brain was developed" in the course of organic evolution.

Some animals-whose mental organism may be taken as the embryonal archetype of the subjective mind of Man-are seen to possess and exhibit some of these faculties. Kites wheel and fly in utter buoyancy even against adverse winds without the slightest motion of their wings. This is the levitation of the Yogi. Thus we are led to think that Instinct and Intuition differ only in degrees of cultivated development. This view clearly vindicates the uniformity of Life and Intelligence. But this need not make us oblivious to the fact that this Mind has a material substratum of a different kind, which when compared to the physical may appear to be spiritual. The function of the Mind on whatever plane it is, is always to think, to know, to reason or to feel. These are transitive verbs and must always take objects. Mind can have no existence if it does not relate itself to matter of some sort. And that is why the siddhas have classed Mind as a sort of very fine matter. Even

thoughts are nothing but refined matter-having shape and shade, form and function.

It would not be quite the right way to meet agnostic challenges such as Haeckel's "Riddle of the Universe" by merely inviting attention to the wonderful mental phenomena of this Astral-in somnambulist and Mediumistic states-which take place independent of, and only when, the Brain, i.e., the cerebral Organ is relegated to the domain of unconscious sleep. But we must first own the truth of the Scientist's statement that the Mind is annihilated by the death of the physical; and then to site the other mind, which is both subtler and stronger and works on the mundane sphere without the material substratum of a physical Brain. By reason of its being nearer to, intimate with, and fully pervasive in, the physical on the one side and the Mental on the other, it is a very useful communication-bridge between. This is the Primary as well as to some extent, the ultimate Intelligence that survives the death of the Physical. With this Potent Intelligence you can build and rebuild your system to any length of time.

By Law of suggestion the objective and the subjective minds re-act one upon the other. The former tries to to educate the latter, whilst the latter,

whenever opportunity occurs, tries to overthrow the former, inhibit the activity of the physical brain and dominate the whole of physical life. This is evident in cases of imminent or deadly perils where this astral mind elbows and inhibits the physical mind and seizes upon the whole of voluntary nervous and muscular systems, impelling men to perform feats of almost superhuman strength, banishing at the same time all pain and fear, till the crisis is over. So you see this mind generates a force that could sway the physical as well as astral and achieve success that is phenomenal. This is evidently the Mind that permeates all life vibrating with Prana. When this is brought under control, one may be said to be in control over Nature to some extent. The recipe for bringing under control this potent intelligence, which is not of the physical, is Prana-Yama, which one ought to learn and earn all the bliss accruing therefrom from a Proper Spiritual Preceptor.

Om Tat Sat.

The Saint breathes his spirit into thousands and thousands of creatures and thousands and thousands of creatures live in his spirit, for the saint lives for other's welfare and happiness.

Creative Thought.

BY

Mr. Wilton Hack, Australia.

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Besides the powers of thought which I have described in the pervious paper a few more words may be added to show the creative power attached to Thought. As all men possess the power of Thought some more and some less so this creative element varies in quality and extent in all humanity from the ragamuffin in the street to the Divine Man. It holds true that "ex nihilo", out of nothing nothing is made, so thought separated from the Akasa would be of no avail as far as form and substance were concerned, for how could that which has form emerge out of that which is formless? The Akasa therefore is the reservoir of all substance upon which Thought acts. In the creation of the world as described in Genesis in esoteric language, God spake-i.e., projected a thought and at once, that thought objectified and the thing required became a reality, a fact. God said "Let there be Light" and there was Light. We who are in the image of God likewise have this power and if we are trained to its use we also can create.

It is all a question of the power or strength of the thought which we

project. The true artist always creates mentally the picture which he desires, and his hands carry out what already exists, and has been mentally formed by the power of his thought. The same may be said of the sculptor and architect.

We have in Christian Science instances where the mental-power of the operator has been sufficient to remove a disease and restore an organ to a healthy state. The operator fixes his mind on the diseased part, and mentally pictures it in health and throwing a healthy magnetism into the afflicted one's body, exercises his will and determines that the organ that has been disarranged should become right again.

Particularly where the patient is negative, receptive and submissive the power from the positive operator is sufficient to produce the desired effect. Thus Thought can create a healthy condition of things. Practical occultism simply means, that by its use, a man may so produce effects upon the Akasa surrounding him as to create objectively that which before was subjective. Naturally to do this with certainty requires definite training so no one can be an occultist without going through a severe course of preparation. And also unless a man possessed what might be called the said material upon which to work

no amount of training would be of any service. We are all possessed with this power of thought, consequently of creative thought, and though it may be true that we cannot advance a very great way, still quite apart from any visible teacher we may be able to advance a considerable distance along this great pathway of power and usefulness. As I have many times pointed out to you this power of thought may be exercised purely and unselfishly and also exactly in the opposite direction. In the United States at present there are a number of societies that have been started by men who are offering for certain fees to be given, to teach their clients how to use this power of thought in order to bring about the most selfish and earth-bound results. They proclaim that they can assure to their clients success in all their undertakings and I remember reading of one instance where a man brought all these powers to bear and willed that he should have come to him 4000 dollars. He put all his strength of will and mind into this and pictured the 4000 dollars coming to him and at last his methods proved successful and he did get the 4000 which came to him in a very mysterious way. All such tampering with the power of creative Thought is wrong and I cannot but

believe that in the end nothing but disaster would eventuate. Does not this put you in mind of the allegory of Jesus and Satan in the desert: "All these things shall be thine if thou wilt bow down and worship me." And the answer "Get thee behind me Satan."

All this is not a question of money being a good or bad thing. It is the way in which it is obtained and the object for which it is sought. We see then how it is that as far as the sages are concerned this power of creative thought is the last power that is conferred, it is the crowning gift in the school of the White Lodge, and only those are so endowed, who by self-abnegation and true selflessness have proved their right to manipulate this power.

Let us not then be unduly eager to acquire this enormous power. In due time when we have otherwise conquered our Lower nature we shall then be fit subjects for the power of creative thought. For the present let our efforts be expended in purifying all our thought centres so that as one by one they are used, we may exercise them to the best advantage particularly as our actions shall effect others. We have the right to demand our daily bread, but we have no right to demand wealth, the object of which

will be to spread ourselves in luxurious living. We have the right to practice such powers as we possess in thought in sending comfort and help to others; but as soon as our examination we find there is selfishness as a motive within, let us cast the effort we are making on one side and refrain from using it. Acting in this way we are safe. Otherwise in danger.

Advice to Parents.

By George W. Smallwood, M. D.
President of the Aquarian Movement Astrological Society,
Boston. From "Boston Ideas,"
October 18, 1919.

This lecture will deal with the vital importance of guiding and instructing children at the critical age, between twelve and twenty-one, known as the period of adolescence.

The first seven years of a child's life is particularly governed by the Moon. During that time the brain is in the process of formation and the child responds more to the hidden or spiritual side of life than to the physical. The Moon governs the astral plane, and the child can at that time see visions and spirits, which more mature

eyes are incapable of beholding. Children often prattle of wonderful sights and beings, and their parents think it all imagination, but as a matter of fact they are still in touch with the inner worlds.

At the age of seven, the brain is separated from the astral connection and for the first time the child begins to realize that he is an individual. Then follows the Mercury period, during which the development of the brain is most rapid. Between the ages of seven and fourteen the average normal child is able to learn in minutes lessons which would require hours to master later in life.

At about the age of twelve, the Mercury period of life merges into the Venus. Then takes place the budding of the life forces, through the development of the lymphatic glands and secretions, and the sexual instincts are awakened with all the attending fears, jealousies, passions and hatred. This is the critical time most neglected by parents. It is a feared and much obscured subject, yet it is of vital interest and every child on the threshold of life's most important change should receive information of the laws that govern sex and procreation.

The medical profession take up the subject in many ways, yet they fail to

find a way to interpret the moral law and impart knowledge to the young mind.

Since the war ended, physicians everywhere are put under strict laws of observance and precaution in regard to infectious and contagious diseases, especially those relating to sex. All this is approaching the menace from the wrong end. There is only one way to prevent the spread of sex contagion, and that is to put the subject fearlessly before the public. Our children must be taught the laws and how they operate, if we expect them to escape the pitfalls and fearful penalties of unbridled sex gratification.

In this new era of age there must be a rude awakening and recognition of conditions, no matter how reluctant parents may be to discuss this subject. There is no prudery in either sex between the ages of twelve and twenty-one, when the fires of Venus are aflame. If the parents, through delicacy, hesitate to instruct, the information is received through other more dangerous channels.

Two qualities enter into this important period of life. Under Venus takes place the budding forth of the rose, which if propagated in proper soil, becomes a beautiful flower. So the change into manhood and womanhood is a beautiful function, if attended by pure thoughts and actions. The opposite pole is Mars, planet of lust and desire, who becomes

the ravisher of Venus. If knowledge is not implanted, Mars, a serpent in cunning disguise, becomes the tempter, and after the first yielding to temptation, the descent is only too easy.

As we have so often stated, Harmony is Health—Discord is Disease. Impure thoughts and acts, under the dominant rule of fiery Mars, pollute the temple and create a destructive force. Venus is negative, Mars is positive. If weakness is shown in a girl's natal chart, she easily falls into temptation. If certain affliction or evidence is present in the male chart, he early in life becomes the tempter. The consequences of broken laws are soon apparent, for the least worry or improper conduct effaces certain cells and produces minor discordant conditions which are reflected in the countenance.

When the sex function, which has to do with the very life force, is perverted, and evil conditions produced, the most virulent diseases are generated. Scorpio, which rules the sex organs, is one of the blood-poisoning divisions of the Zodiac, and is symbolized by scorpions, snakes and reptiles, in which may be found the very quintessence of deadly poisons.

The dreaded disease called syphilis, known and feared from ocean to ocean, pole to pole, is generated through impure sex relations, and imparted in many

other ways. It is so intense, there is not a tissue it will not deform and destroy. Hair falls from the head and eyebrows, bones are eaten away, and there is no organ it will not attack. The mentality is obscured until there is no distinction of morals, and the afflicted body in the worst stages becomes helpless, and lower than the animals in expression. These wrecks are to be found in hospitals and insane asylums, their brain power destroyed, till they have returned to a period far back down the scale of evolution, and may scarcely be recognized as human. The God-consciousness in there, but locked away, wholly apart from the temple it inhabits. The connecting link between body and soul has been severed, and when this deadly smirch defaces the evolving man it will take man, many incarnations to cleanse him of the stain.

Such afflictions pass not only to the third and fourth generations, but to the hundredth. All cancers, tumors, fibroids, tubercular diseases, scrofula and numerous others are all off spring of the one parent disease due to perversion of the sex law. Through generation after generation the poisons become diluted and express in less malignant forms. Physicians give various names to these so-called "chronic" diseases, but the cause may be traced a long way back.

Astrology has not the limitations possessed by any other means of analysis. If by use of an X-ray we could minutely penetrate every organ, cell and tissue of the body, we could only observe conditions existing at the moment. The horoscope shows the pre-natal condition of the soul. By the use of this divine science the astrologer can tell what quality a body will bring into expression. The weaknesses and tendency to disease may all be determined at birth, as well as the mental, moral and spiritual characteristics.

"Fore-warned is fore-armed." Parents who see in their children's charts the weakness that may lead them on to destruction may so influence the young lives in the early impressionable years that the character will become stronger and more able to resist temptation.

When the trying period of adolescence arrives, and the newly awakened sex force must be reckoned with, parents should impress upon that child's mind the fatal consequences of broken sex laws. The weak spot in the character should be plainly pointed out, and constantly guarded lest a deadly harvest of sorrow and suffering be reaped in later life.

When the captain of a ship sees the signals of impending storm, he prepares his vessel to meet the shock. Hatches

are nailed down, sails furled, and the decks made clear. But when a hurricane strikes with lightning speed, without warning, it is too late. Masts fall, waves batter the decks and the ship sinks. So it is with a soul who has not the knowledge which warns him of coming disaster. Not alone to the young at the sex period, but to each individual soul is this knowledge available.

Astrology points out the time when all inimical forces are due to act and keeps up the courage with the knowledge of a specific time of recovery. If a person knows there are six months of weakened vitality and sluggish conditions ahead, and at the end of that time there will be a change for the better, courage is given to fight and endure. It is the uncertainty, the "sword of Damocles," ever hanging, never knowing when it may strike, that creates a state of despondency and despair, which retards recovery and sometimes leads to suicide. When a physician is able to definitely instill a hope and faith in returning health, he has already laid the foundation of a cure.

No one physician can heal all diseases. There must be certain compatibility between doctor and patient. The moment a chart is erected, the physician who understands astrological law sees what harmony of vibration exists between

himself and the one he wishes to help. Thus he knows exactly where to exert his forces to produce hope and sunshine and remove all doubt and darkness. When this harmony exists, brought over from friendships formed in past lives, it often requires but one message of cheer and encouragement to produce a positive state of mind, which instantly sets in motion vibrations that readily effect a cure.—Louise Rolfe, Secretary

Some Thoughts about Soul and Spirit.

• By J. M. Peebles, M.D.
• Los Angeles, U.S.A.

Looking meditatively upon the matchless realm of nature—the ocean and the mountains, the seashore sand and the blazing stars that glorify the heavens—I ask, Who or what made this wonderful universe? Was the maker personal or impersonal? Was this mighty work finished at once or is it now in the progressive stage? Effects demand adequate causes. "Nothing" cannot produce something, or substance of any sort, and yet regularity abounds through all nature. The sun is systematic in its rising, comets are counted, and the exact time of forthcoming eclipses are foretold,

all of which implies order, direct order; and this indicates an Intelligence and Orderer, whom we call God.

Now arises the inquiry. Who, What, is this Infinite Presence, this Infinite Cause, generally believed in by mankind and worshipped? Is it a unity or a duality? Is it a personality? Is God changeless? Does He govern molecules and brain-cells by immutable law? To what extent are mortals free actors? Certainly they are not irresponsible machines. We know that men are finite, and the finite cannot measure the Infinite. In these sunset years of mine, I feel more deeply and earnestly that God is both personal and impersonal, positive and negative, wisdom and love. That feeling is the cradle of my rest. Call it mystery if you so choose; but it is little more of a mystery to me than my watch. Its wheels are puzzles; they whirl in different directions and yet, because of their order, and the correct time, I have in it an abiding faith.

It is reported that when an illustrious Platonian philosopher was asked by a student to define God, meditating a few moments, he said, "Causation, nothing more." That brilliant Unitarian in Boston, Theodore Parker, usually closed his prayers thus—"And now to our Father, and our Mother too, wisdom

and love, we ascribe all honour and glory." A. J. Davis termed God "the Great Positive Mind of the Universe." Spencer said "God is that Eternal Energy from which all things proceed." Sir Oliver Lodge said "God, the Supreme Being, the most essential element in Christianity, is not God apart from the Universe, but immanent and actively incarnate in it, as Life and Will." These are the opinions of illustrious persons. They are valuable, because educational and uplifting, but spiritually, above them all, in my humble mind, were those words of the heaven-illuminated Christ of Nazareth. Listen, "Pneuma to Theos"—God is Spirit—and we, being made or evolved in His image, are necessarily spiritual beings, or as the prophets said "the sons of God."

Standing upon the foundation of Spirit, pure and infinite, inquiries still arise as to the origin of Spirit, and the origin of the human soul, its how and when, and its purpose in the economy of life. Every scholar knows that the two words, Spirit and Soul, are not synonyms, though often used interchangeably. The ancient philosophers, with few exceptions, considered man a dual being constituted of soul and physical matter. But the Apostle Paul, said, "I pray God that your whole spirit, soul, and body, be preserved." This

implies a trinity in man, as a thinking, reasoning, and spiritually-organised being. Recently conversing with an exalted intelligence in the Unseen, he said "Man is a four-fold being—material body, soul body, ether body, and the Divine Spirit, God incarnate."

We know that the physical body is composed of cells, molecules, atoms, ions, and electrons, and it is natural to ask of what is the soul composed? Who can solve the problem? Influencing spirits themselves do not agree. They often differ, showing conclusively that they still occupy different grades of unfoldment. It must be remembered that the fleshly body and the soul-body constitute the temple for the Immortal Spirit, and this temple should be suitably maintained by healthy atmospheres, fine associations, excellent food and drink, while the inner soul-body should be built-up from the sweetest essences and be kept scrupulously pure. Human beings, whether they know it or not, build their own bodies terrestrial and celestial, and the latter they take with them across the crystal river of Death. Every substance has its own rate of vibration, and when animal food is taken into the human body it acts from its own plane and builds not the finer ethereal body, but a coarser one. That scholarly Spiritualist, Miss Lilian Whiting, states definitely that food that

is pure, light and wholesome, fits the body to respond, like a finely tuned instrument, to the higher vibrations of spiritual energy. Food that is heavy and coarse unfits it to respond to this range, and thus logs the indwelling Spirit. Once realising this principle, man can determine for himself the foods that best fit him to express the higher life.

The human soul, in the dim and dust-buried past, was considered when released from the body to be an apparition, a sort of wandering graveyard ghost. Clairvoyants saw these forms by what was called the "gift of second sight." These forms were not shadows, but real souls, composed of the most refined essences, and yet really substantial. The seer, A. J. Davis, pronounced by some the compeer of Emanuel Swedenborg, states in one of his volumes that the human soul is not only particled, but has actual weight. This he mentioned in connection with the law of gravity. Often we hear of earth-bound souls. "In my Father's House," said the Master, "there are many mansions," a vast variety of zones. It is most deplorable that the orthodox sectarists in this period of enlightenment still believe and teach the resurrection of the dead material body. The ripened wheat wants no more of the chaff, the corn no more of the husks. The Greek word ANASTASIS does not mean the

raising of any decayed mortal flesh. The spiritual or soul body "awakens in its wholeness out of its dead physical counterpart, and the dust returns to its dust."

In the Christ of Nazareth's time there were only two classes acknowledged, Jews and Gentiles, and now there are but two classes, Spiritualists and Materialists. Spiritualists, through earnest investigation and phenomenal demonstrations, have added to a tremulous faith and hope a positive knowledge and a firm trust in God. They think very little about death, with the casket, the weeping willow, and the dark-hued cypress and mourning garments popular among Pagans. But they think of life and how really to live, think of moral progress and Spiritual unfoldment, think of universal Brotherhood and how to benefit the world, and think of a continuous and beautiful life in the world beyond where friend meets friend, where there is Glory unspeakable and joy indescribable, and where they know that God reigns and all is well.

YOGA—Samadhi

BY A HINDU MYSTIC.

Patanjali in his yoga Aphorisms defines Samadhi as the total suppression of the functions of mind. Like a steady flame undisturbed, the mind shines by its own

light in the state of samadhi. How can this stage be attained? It is very difficult to attain this state by a mere exercise of the will. It is very difficult to forego all the pleasures of the world without tasting the rapture of ecstasy. In the beginning Gnana Yoga is very dry and everyone is not endowed with sufficient Bhakti to carry him through the ordeal. Yoga is the golden mean between Gnana and Bhakti. The latter are the wings by which the Yoga soars to the region of Brahma. Still Yoga (whether Raja or Hata,) is mainly concerned with the suppression of the Breath which is made to pass through the Sushumna nadi. The Raja yogi brings about this result by intense concentration; the Hata Yogi by the constant practise of Kumbhaka in Pranayama. The goal is the same in both. The mind cannot remain without wavering unless it enters the Sushumna nadi. The Sushumna nadi is the royal road which leads the mind to the Infinite All. But, how can the mind enter Sushumna? The process is very simple. As soon as the breath enters Sushumna the mind quietly follows it. Such is the strange sympathy between it and the breath. The great Yogis say that Breath is the vehicle of the Mind. Mind is the rider and its moving horse is the Breath.

Here is a case of Yogi-Samadhi. There lived in ancient days a monk Sajiva by name near a village of herdsmen, who one day found him in abstract meditation

at the foot of a tree. Supposing him dead, the herdsmen prepared a funeral pile, wrapped the body in his robe, covered it over with dry grass and then set it on fire in two places. But though the pile and the grass were consumed by fire, no harm happened to the monk and not even a thread of his robe was burnt.

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Swami Bhanda of South India, and of world wide fame, has kindly consented to co-operate in our Healing work. He has travelled around the world; he is an ardent worker for the Ramakrishna Paramahansa Spiritual mission. He has a successful and brilliant career as a great Mystic and a spiritual Seer, gifted besides with many superhuman powers of the Spirit. He has undertaken the noble task of Healing the Sick. We have witnessed his miraculous healing powers in many acute and obstinate chronic cases as Rheumatism, Paralysis, Hysteria, and even Leprosy, Syphilis, etc. He accepts free will offerings for the erection of a spiritual Healing Temple, for which he is working at present. The public are welcome to profit by his help; call in person or consult by mail.

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Evils of Polson as Medicine, based on Naturopathy.

BY

OGVIDYA MAHARNAB DR. P. S. BOMIAH,
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Health and happiness constitute man's right and in the natural order of things must be the inevitable outcome of nature. What is a diseased condition, if not the result of a broken law? And how is law broken except through ignorance or abuse? The treatment of disease is one that destroys effects by removing causes and this by natural means only. The body is made up of cells. Different kinds of cells build up the different tissues of the body. The difference in the cells is largely due to the different mineral salts that enter into their composition. If a tissue of the human body is burnt we get the ashes, these are the mineral or inorganic constituents of the body, the salts of iron lime, magnesium, etc. They are the tissue builders and both the structure and vitality of the body depend upon their proper quantity and distribution in every cell. Now it must be admitted that health or disease in the

final analysis is resident in the cell. Though a minute microscopic organism the cell is an independent living being which is born, grows, eats, drinks, throws off waste matters, multiplies, ages, and dies just like a man, the large cell. If the individual cell is well, man, the complex cell is also well and vice versa. From this it is apparent that in all our considerations of the processes of health, disease and cure, we have to deal with the individual cell. Diseases cannot be cured when deficiency exists by introducing a poison into the system. The systems may be changed, to those that manifest differently, but the patient is not cured. Calomel does not cure, it simply sets up Diarrhoea in place of constipation. Opium does not cure, it sets up Paralysis of nerve centres in place of Neuralgia. An opiate never removes the cause of any physical trouble but merely blunts the pain due to it and it does it by tying the functions of the body. The man who takes an opiate and receives from it a soothing, stimulating or pleasant effect, turns to it again in case of same need. The time soon arrives when in order to get the soothing or stimulating effect the dose must be increased as intolerance increases. Dr. Charles B. Towns in his thesis remarks

whether a man has acquired the habit knowingly or unknowingly its action is almost the same. No matter how conscientiously he wishes to discharge his affairs the drug at once begins to loosen his sense of moral obligation. In the end it brings irresponsibility, avoidance and neglect of customary duties, evasion of new ones, extraordinary resourcefulness of the discovery on the line of least resistance and finally amazing cunning and treachery; this is the inevitable history. In these days of perverse civilisation it has become the habituated fashion of the public to take night pills which contain Calomel, Colocynth and such other remedies when they get constipated. It must be noted that while the first effect of cathartic drugs is to relieve the constipation, the second and permanent effect is to increase the same. Dr. George W. Garey in his book on 'Chemistry of Cosmos' says that Calomel, Aconite, Belladonna, Salicylic Acid, Opium, etc., are not constituent parts of blood, are not found in human organism and naturally when taken into the system set up their own rate of vibration or action in place of the condition naturally produced by a deficiency in the component parts of the body and are worse than the diseases for which they are given. When a twig is broken from a branch we know a new one will grow again to the same size if water is poured to the soil and conditions favourable

to its growth are furnished; we do not expect to supply a new growth by legerdemain or some short cut, say by putting an active poison about the roots of the tree or injecting beneath its bark a nameless lymph wherein sport the festive bacilli and all pervading microbes. We realise the branch must be restored in a natural manner by the constituent parts of the tree operating or circulating through the physiological action of the tree and thus carry on the process of growth. The law that governs the plant life is the law that governs the animal life. The great scientist Sir, J. C. Bose says that the nervous impulse in plants and in men is found exalted or inhibited under identical conditions. There can be one law of chemical operation in vegetable or animal organism. When man understands and co-operates with that life-chemistry, he will have solved the problem of physical existence. At the outset of nineteenth century Typhoid was treated with remedies of the most extreme violence such as bleeding, blistering, vomiting, purging and administration of Carbolic Acid, Antimony, Mercury, Arsenic and many other heroic remedies with the result of high mortality. After experimenting into the action of these drugs which have shaken the stoutest faith of eminent doctors like Osler, Schwenninger, Treves the Allopaths now treat the Typhoid cases with bathing and careful nursing. Dr. Lindlaher of

U. S. A. remarks that through drugless treatment of Typhoid fever the mortality of the disease has been reduced from over 50 per cent. under the old drug system to less than 5 per cent. But the average medical practitioners have not yet learnt that the same simple methods will just as surely cure other forms of acute diseases, such as Pneumonia, Pertussis, Diphtheria, Small-pox, Cerebro spinal meningitis, Appendicitis, Tuberculosis and that there is no necessity for employment of poisons, serums and anti toxins. Man must realise that he is the creator or builder of his own body and that he is responsible for every moment of its building and every hour of its existence. He alone can select and put together the materials provided by the universe for construction. The beautiful words of immortal Siddhartha is pregnant with the above secret.

Ho ye who suffer I know ye suffer
for yourselves. None else compels
No other holds ye that ye live or die.

Do not think of your faults; still
less of others' faults; look for what is
good and strong and try to imitate it;
your faults will drop off, like dead leaves,
when their times come.—Ruskin.

"A Spirit Guide."

By Mr. K. T. RAVAL.

One old relative of mine was once requested by one of his neighbours to take a letter to the village Malaniad and accompany from there his son's wife. The old man agreed and started at about nine in the morning. The hot summer sun was reaching the zenith when this old man was in the middle of his journey. He was quite a stranger to that country, and was the lone human traveller in the whole visible piece of land. For it was dinner time and all the farmers and workmen in the fields retired to their rest houses. At a place where 2 or 3 roads branched out, he was puzzled and he waited for quarter of an hour in the hope of meeting a person that may chance to come up, but none appeared to guide his way. He sat down in despair; after 5 minutes pause he resolved to take up the right hand path, and he began his course in that direction. A few minutes passed, and he was startled by a sweet female voice calling him up. He turned his head and saw a young woman on the left hand road. She was a few yards ahead of him, therefore he could not clearly see her face. She asked him about his destination and he replied that he was going to Malaviad. She said that her destination was also the same and he would be a good companion to her, who was a

solitary traveller. She was dressed in fine black Kathi suit, and through the upper loose garment her large black braid of hair, ornaments that decked her long neck, gold and silver embroidery on her bodice and apron and five anklets, were seen quite clearly. The outlines of her person showed that she was fair and handsome. By her appearance, the old man judged her to be about 20 years of age. He thought it unwise and improper to accompany such a young woman who was also stranger to him, and so he refused her offer. But when she persisted in entreating him to go with her, and he saw that there was no other human being there to guide her, he consented to accompany her.

Her grace was beautiful and both of them kept a good pace nearly for two hours, she keeping her back towards him and maintaining the same distance between them. At the expiry of two hours of their journey, two persons were seen coming towards him, from the opposite direction. He was somewhat puzzled when he saw that none of them showed not a movement of eye, mouth or any limb, nor a change in the face, as if they did not at all see the female form, going ahead of him. When they came closer the old man asked them whether they knew anything about the female that was going ahead of him and was serving him as his guide. Both of them artlessly replied that they saw

nothing like that. The only man, they met from the beginning of the journey was he and nobody else. He further asked whether the way went to Malaviad, to which they replied in the affirmative and being in hurry, on their own errands, the visitors resumed their journey.

Not a word was exchanged between the guide and the guided, from the beginning of their journey and the old man was now left to think out his own thoughts about the stranger guide he had chanced to meet. A dim suspicion now began to dawn upon his mind, and it now came to his recollection that her feet made not the slightest sound with the ground while walking. He now knew for certain that she was something other than flesh and blood, and did not wish to show herself to any other man than himself. Though laden with a trace of fear and suspicion, he continued his journey upto the vicinity of a village where she stopped short and addressed him, still with her back towards him and pointing towards the village told him See! this is the village Malaviad, you can now enter it, and attend to your business there, I have some little business at another place, and I therefore cannot accompany you into the heart of the village, but before parting let me ask you whether you want anything if so I can give you that. The old man, fear stricken, thanked her for her courtesy so far, and replied in

the negative. The woman guide, repeated her question twice but when he gave the same negative reply, she vanished instantaneously at the very spot where she stood.

The old man stood amazed, and mystified, gazing at the spot and thought over, calmly about the mysterious vanishing of the lady. When the first paroxysm of his fear had subsided, he concluded that she was a Nature-Spirit, about which he had heard of in his younger days, and through sheer kindness, the she-spirit understanding his difficulty, appeared before him as a guide and co-traveller, so far. Now the old man very much regretted that he did let go the chance of asking the favours of the spirit, which came in his way.

With low spirits, and heavy steps, the old man entered the village of Malaviad and stayed there for a couple of days. On the evening previous to his return, all the preparations were made for the female's departure for which he had come to escort. He and the family members took their supper and retired to bed earlier, in order that they can rise up early in the morning and commence their journey even before dawn. It was the third quarter of the month and the night became moon-lit very shortly after all went to rest. In those days, watches and clocks were rare and the time was guessed by the movements of the moon and the constellations. The sky

began to be cloudy and after a little nap the hostess rose up and looked at the sky. She could not properly make out the hour. She felt that it was 4 o'clock in the morning and it was time, she presumed, when the travellers should start. She accordingly woke up her daughter and the old man and told them that it was time for them to start. They all bid adieu and the old man and the girl, took their departure from the village.

Both of them walked for nearly 2 or 3 hours but there was no sign of the dawn. The old man was sorry, that they were misled by the hostess and had started too early.

Presently a flame broke out some 20 yards in front of them and died away instantaneously. They kept up their walk and no sooner had they reached the spot where the flame was seen, another flame was seen at the same distance ahead of them. On reaching this spot, they saw a similar third flame and this time the old man knew for certain, that it was a Nature-Spirit but without suggesting this to his companion, who was given already to her own ways of fear about this, to have no fear about anything seen; for in that country, it was a custom that the shepherds and farmers often made such flames to keep off wild animals from nearing their flocks of sheep or protect their crops. Thus with a disturbed mind the two travellers continued their walk.

These flames appeared and disappeared for half an hour. The last flame was seen dying away in a road-side well near a hamlet. They reached this place but saw there nothing worthy of notice. They halted for rest at a little inn that lay quite near the well. Four or five men were seen coming at a rapid rate from the opposite direction of their road. They too halted here, they wanted some rest; and entered the inn just after the old man and the girl had entered it. The old man at once recognised them to be his neighbours. When they sat down the old man asked them what the hour might be. They explained that they took their supper at 11 hours and started from D at 1 A.M., the journey which was a hurried one, took approximately an hour and a half, therefore it might have been nearly 3 A.M. He told them that he came from Malaviad and his hostess miscalculated the hour when they took their departure which he thought would have been nearly 11 hours.

All the travellers stopped there for an hour and both the groups resumed their journeys at four hours but in opposite directions. The girl was alarmed to have travelled at such an unwelcome hour but was much relieved at the meeting of more friendly travellers and that the hour for resuming her journey was not inadequate.

The Painter (sun) unobserved began to paint the East first with red and then

with yellow colour and then rose up gradually, mocking at the opponent (the moon) who began to flee before His wrath, for making fools of our poor travellers who at this hour were entering the precincts of the town D— and reached their homes quite happily.

The very night of his arrival the old man was attacked by a high fever and showed signs of mild pneumonia. The sickness increased with the lapse of time. On the third night the case grew serious and his wife, the old dame, who was uneasy during his illness could not now prevent her crying very loudly.

She was accidentally stopped in the middle of her crying, by a mild thrilling female voice. She looked upwards and recognised in the new comer the girl whom her husband had lately fetched from Malaviad. The girl asked her the cause of her weeping. The heart of the dame was very heavy and could not speak, she only pointed towards a bed nearby. The girl neared it and asked the old man why he fell ill. The old man opened his eyes and stared at the girl and joined his hands in benediction. The girl asked for a cup of water which was without delay brought to her. She turned the cup thrice over the whole body of the sick and swallowed the contents.

After a few minute's chit-chat she took her departure. The old man felt much relief and slept soundly. When he

awoke he explained to his wife, all that took place on his journey to Malaviad and added that he saw near his sick bed the same beautiful female who had guided him to Malaviad and he was much indebted to her for her kindness and godly help on both the occasions. The old couple lived happily for a long time even after this occurrence.

Phrenological Character Delineation of

Dr. Russell Wakefield.

Lord Bishop of Birmingham.

By J. MILLOTT SEVERN, F. B. P. S.,

BRIGHTON, ENGLAND.

[ASSOCIATE EDITOR]

The index of character is distinctly shown in the formation of the head and volume and quality of the brain; in no other way can the intricacies of a person's character be so fully revealed. The phrenological developments of the Lord Bishop of Birmingham are no exception to the rule. His lordship possesses a very large head, being fully 23½ inches in circumference, his mental organs are favourably developed, and are indicative of a powerful mentality combined with a personality which impresses others with the feeling that he is the man he is, that there is no assumption or make belief in his disposition, no manifestation of meanness of any

kind, the whole of his mentality is ample, almost unbounded, hence his truly liberal nature, which, while conforming to whatever is conducive to the welfare of mankind, dislikes shackles and binding conditions. His is a character which is out for greater expansion of thought and realisation, and the attainment of a higher and greater development of brotherhood and truly christian teaching and observance, and he is capable of adorning and advancing to great heights whatever cause he espouses. Mentally he is amply endowed with every quality required for his calling, though it is only one profession in many in which he could have excelled.

Strength of character is indicated in every fibre of Dr. Wakefield's mentality. There are no weak faculties; his tendencies are to excess rather than weakness. He is a great thinker and reasoner, academical and scholarly, earnest in the acquisition of knowledge and eager to usefully apply it. He takes broad and comprehensive views, thinks philosophically, is quick to analyse and compare, critical in his judgment, logical in his conclusions, and very intuitional, hence a keen penetrative reader of character and motives, and his large faculty of Human Nature will give him an intense interest in all that relates to humanity. His comprehensive mind enables him to deal with big subjects needing a powerful intellectuality and practical judgment.

He is keenly observant, appreciative of detail knowledge and facts, likewise of order and system, though not in any way fastidious.

His aspiring faculties being large endow him with considerable ambition, a very aspiring and truly progressive nature; he would not be happy unless making progress and headway, he has considerable love of independence, is a self-respecting man, and he will inspire others with manliness and dignity; he hates meanness or belittling cramped conditions of any kind, particularly those petty meannesses which cause people to cringe and subordinate themselves to seeming superiority.

His affections have a strong place in his character, giving intensity to the social side of his nature and a truly human disposition; he is very warm-hearted and affectionate, and can thus enter into the feelings and sympathies with others, he cannot bear to show the cold shoulder, is very friendly, sociable and adaptable, and he will influence others for good, and his advice and counsel as a social teacher will generally be much appreciated.

Having the Perceptive faculties and Locality large, giving a great desire to acquire first hand practical knowledge and experience, he would like travelling for useful purposes of this kind, yet he is a home-loving man and capable of manifesting much affection and interest in all that

pertains to home and domestic associations, as well as public affairs.

He can adapt himself reasonably to change and variety and is naturally very resourceful. Firmness being large, he can be very persistent, persevering, determined, and thorough in whatever he sets himself to do, he is capable of getting through a great amount of useful work without confusion or exhaustion. Work to him is a stimulus and prompts him to greater achievements; it may even be necessary for him to restrain his immensely executive nature. Whatever he achieves, he never feels that he has done enough; he is still eager and enthusiastic to accomplish more and more, and he enjoys hard work and a busy life.

He is an absolute optimist. Hope being one of his largest faculties. He will invariably look to the bright and successful side of life, rarely if ever gets depressed, and he has a wonderfully heartening effect upon others. He is remarkably magnetic, has a distinctly healing influence which people usually realise directly they come into his presence, and in this way he does people good. Optimism is the keynote of his character, and while hopeful himself, he inspires others with hopeful feelings.

He has a high moral character and is distinctly practical, has high ideals of all that is good and great; he possesses a

strong sense of honour, and of justice and right, much sympathy and consideration for others, and he has almost a contempt for moral weakness; he sets a high standard of conduct, is spiritually minded and has a profound reverence for all things of a moral or spiritual nature.

- He has creative capacity and imagination, love of refinement and perfection, and a keen appreciation of all that is sublimely beautiful in nature and art; he hates to be associated with mean and belittling conditions.

While he has good imitative ability and an exceedingly adaptable disposition and readily ingratiates himself with friends, company and surroundings, a marked sense of humour and incongruity, and is appreciative of all that is conducive to good cheer, he is broad minded and serious.

He is very appreciative of music, in fact, so well endowed with this faculty as would have enabled him to have become an accomplished musician if time could be given to its development.

- One of the largest faculties he possesses is Language, giving him fluency of expression. He is rarely at a loss for appropriate words to illustrate his meaning. He should be accounted a good linguist and conversationalist, as well as possessing marked abilities for public speaking, lecturing and literary writing.

The great width of his head indicates

several significant qualities, including extraordinary executiveness of purpose, force of character, endurance, courage and energy, and he has a wonderfully strong hold on life and capacity to ward off disease, which he must have inherited from a long lived ancestry.

While eminently adapted for his profession, he could have attained to great eminence in the medical profession, literature, law, statesmanship, or science.

The Breath of God.

Breathe on me; breath of God;
Thou precious Christ within;
Giving encouragement for good
Reproaching when I sin.

Breathe on me; breath of God;
And guide me on the Way;
The sun-light of Thy precious Love
Shall drive the night away.

Breathe on me; breath of God;
In truth I feel Thee near;
and all my soul responds in love
Uplifts itself in Prayer.

Breathe on me; breath of God
My heart is opened wide;
Enter Oh Breath; & make Thy home
Within my heart abide.

MR. WILTON HACK.

The power of Mantras.

(A Suggestion)

BY MR. WILTON HACK, AUSTRALIA.

I think, that in my article in the January Issue of this paper, I have fairly proved my point that sound vibrations; or more correctly, vibrations produced by sound, are capable of so affecting a diseased organism, that the injurious combinations, could be disintegrated, and when this happens, the natural resources of the body in its total aspect are quite capable of building up the impaired tissue.

I have also shown, that in this effort it is absolutely essential that the correct pronunciation, emphasis and expression should be reproduced for if this be not attended to, although the exact words may be used, quite different vibrations would be the result and we can easily understand that such a change might be disastrous in the extreme.

Say, that you are travelling in India, and you hear of a marvellous healer who by the use of mantras effects wonderful cures. For the love of truth and humanity, the custodian of this knowledge may be willing to teach you this mantra, so useful shall we say in curing fever, or he may charge a sum of money for the information. You are willing to learn; you write down the words, and memorize them and try and imitate his accent, expression, tone of voice and every sound he makes; but no

matter how willing and painstaking you may be; how can you be sure your voice and recitation of the mantra is just what is needed? Take 10 Western people and get a sanscrit scholar, a Hindu, to repeat for them a not too complicated sanscrit term; and how many of those 10 will be able to get the exact tone and pronunciation of the word? And when not one word by itself is concerned but 20 or 30 you can judge what chance there is that the student learning would be able to create the same vibrations as his Hindu Brother. The Healing of the sick, the elimination of diseased conditions by other means than that of drugs; is not only produced by vibrations of sound; but also by vibrations produced by colour; and also by vibrations caused by an effort of Will. In this suggestion that I am about to make, I am only dealing with the vibrations produced by sound.

I would, had I the means to test this point, and at any rate reduce the question to a certainly one way or the other. Find out a Mantra Yogi, or practitioner of the Healing art who uses the means of Mantras recited over the patient. Get him to recite his Mantram into the recording apparatus of a phonograph. The instrument should be the best that could be obtained.

When the record is made, find a person suffering from fever shall we say; or

any disease that this particular mantra was supposed to deal with, and let the Phonograph speak to the sick man instead of the Mantrik, if it be true, that the vibrations created by sound are in themselves efficacious; certainly the Mantram recited by the Phonograph would have the same effect as if recited by the Mantrik. If this were not the case, it would show that the vibrations produced by sound were not alone responsible for the cure. It, on the other hand, my suspicion is correct, then the mantra recited from the phonograph could be carried from place to place and for that matter indefinitely multiplied and used for the curing of Fever everywhere.

In attending to this matter for instance, extreme care should be taken, that the Healer who recited the Mantra was a capable and successful man. Fair play should be given, all along the line. Personally I am convinced that there are many Mantras, known in India and practiced for the curing of disease, and in making such an enquiry as many Mantras as possible should be fixed on the records; and if there be any rites or ceremonies, besides the Mantras being treated, these should be observed as closely as possible, the only alteration being the Phonograph and its voice instead of the Healer and his voice. As the phonographic record, must be a perfect replica of the Healer's voice, if the cure be dependent solely on the

Mantra, it should be as effective by the use of the phonograph, as by the Healer in person. I would give a good deal to try this experiment. There is but one impossibility in this matter as far as I can see. The Healer's mind cannot be in the plate. The mind makes all the difference. Again an experiment could be made with Colour as an agent to heal diseases. For example, when a person is in a fever, let him use blue coloured glasses. In fact it is open for someone to try the effect of different coloured glasses with or for different diseases, or indeed the same. I think it was General Plasanton of the U. States, who for years carried on exhaustive experiments in connection with the effect of coloured light upon animals and plants. He wrote an interesting book on the subject which I have seen and read in the Library at Adyar. I think it not at all improbable that suitable coloured glasses would be very beneficial in the case of headache. It would not be very costly if one could only secure the right shades of colour and that again would be a question of experiment. It would be easier in the case of those who do not need aids to sight, and I should like the experiment to be made. The colour Red I judge would be required to counteract morbid melancholy and one would look somewhat strange, walking about with Red spectacles! Reader, try these experiments,

Atmananda Bhodhini.

BY SRI KAGHAVA SARMA.

Double prisms produce the real white image of the sun; similarly SATVIC YOGA and the knowledge of JIVA bring about the real image of God. The work in the former case can be done with a single ray, and in a similar manner one Divine ray finishes the work in the latter. Just as the image of the sun never differs from the real sun, so the image of God obtained by JIVA with the help of YOGA, never contrasts itself with the original Infinite Soul. Hence man can identify the finite soul, the very image of the Infinite with the Infinite Soul.

The spectrum can be got only so long as the prism is held to the sun; and the finite soul can be observed only so long as the yogin is in his full concentration of mind. Jiva falls again into its ordinary state—the energy of motion—when the Yogin's mind falls down from its full pitch. Jiva can easily attain its spectral colours, if it is freed from the hands of the pirates—anger, lust and similar evil passions who waylay the roads of the noble passions and carry off the spoils of good actions, whenever the finite soul embarks on the pilgrimage of the Infinite Soul. Hence the yogin should perform yoga to retain the purity of mind. Jiva obtains it through knowledge.

YOGA is nothing but the strict discipline of mind. There are different ways of YOGA, but of all the ways, yoga by Faith is the easiest and the best, and is therefore within the reach of the wise and the ignorant alike. Its observance by the ignorant is entirely different from that of the wise, and still the final result to the former becomes the starting point of the latter. Therefore it is incumbent on man to pass the two stages Faith—the desire for an action and the duty of an action—before he reaches the state of perfection. In spite of the calamities he has to encounter in his way, he ought not to desist from his attempt but should go on and on, till he obtains the fortitude of mind, to withstand their rigour. Such a progress of faith is sure to confer, on the aspirant, patience and perseverance; and those two boons never disuade him from his object, PERFECT WISDOM, amidst the frownings of ignorance and the acclamations of wisdom.

The Skin Needs Air.

Air is a wonderful tonic. The skin needs it as well as the lungs. Exposure to its bracing properties for a few moments every day has a wonderfully invigorating and hardening effect.

When you rise up in the morning, strip nude in a reasonably warm room. Do not sit around and give yourself a chance

to become chilled and perhaps contract a cold. Begin and rub yourself, first the lower extremities, then the abdomen, back, upper extremities, and finish with a few gentle movements over neck and face. The hands are better than any artificial appliance in most cases. If the skin is very thick and lifeless, a flesh brush is useful.

This will occupy about 20 minutes, during which time the heart has quickened its action; the lungs have been freely opened up; the whole skin surface has been flushed with fresh blood and bathed with air. You become mentally alert.

Some people are benefited by a cold plunge or sponge bath before dressing. Others are limited by their constitutional states. The matter should be decided for each individual, according to the requirements of his case. The doctor should have no hobbies to which his patients are bound to conform; to their own hurt in some cases, but should govern himself by common sense demands.

The air bath, however, is suited to all. The skin thrives, the torpor engendered by sleep is dissipated without shock, every organ is aroused and prepared for work. It is a valuable means for hardening the constitution without danger to the individual. Follow up its good effects by stepping to the window and inhaling and exhaling deeply at least 20 times.

Have your patients try the air bath, following this method. Try it yourself. You will find it the nicest kind of preparation for the day's work.

MEDICAL BRIEF.**Fasting as a Cure.**

In certain maladies, fasting is a necessity; as, for example, in cases of ulceration of the stomach; in cholera infantum, cholera modus, Asiatic cholera, appendicitis; in fact, in most acute bowel disorders all food should be withheld until the symptoms of the onset have subsided. Acute gastritis often necessitates the withholding of food for a few days, as do also severe cases of gastralgia and vomiting. Many chronic disorders are greatly benefited by temporary withholding of food.

In ordinary cases, however, total abstinence from food is seldom necessary. It is only essential that certain foods should be withheld, especially fats and proteids, or nitrogenous foods, such as eggs, meats, milk, and other foods rich in proteids. Fats prevent the formation of hydrochloric acid, which is the natural disinfectant of the stomach. Proteids encourage the growth of germs. Hence both these food elements are injurious in cases in which the stomach is foul, as indicated by a foul tongue and foul-smelling fecal discharges.

Cereal foods are less objectionable,

because of the small amount of proteids which they contain, but fruits are especially adapted to these cases, for the reason that the organic acids they contain are very effective germ destroyers. Thus fruit has a most important disinfectant action upon the stomach and bowels. A fruit diet, or a diet consisting of fruits, with a small allowance of dry bread, thoroughly toasted bread, or zwieback, is the most effective means of purifying the alimentary canal. This is accordingly an essential measure in nearly all cases of chronic disease. A fruit diet thus affords all the advantages of fasting, with some additional advantages, and is decidedly more comfortable. Except in the cases previously mentioned, abstinence from food is seldom required.

J. H. KELLOGG, M.D.

In the Silence.

"He who himself and God would know,
Into the silence let him go;
And, lifting off pall after pall,
Reach to the inmost depths of all."

Retire each day, and at the SAME hour if you desire the best results, to a quiet apartment, and be alone in the silence for fifteen minutes to an hour.

Assume a restful position; breathe deeply (through the nostrils) and rather rapidly for a few minutes.

Banish all thoughts pertaining to the physical world for the time being, and concentrate upon the truth of your being—that you are now a pure spiritual being. Then take in the "Thought for the Month," and let it sink into your consciousness.

Conclude the exercise with a prayer of affirmation and thanksgiving for the good that you desire.

Do not be anxious about results, but be faithful to the highest you know, and you will find in time that new ideas are gradually transforming your life, and bringing with it the harmony and good for which you have longed.

THE THOUGHT FOR THIS MONTH.
"I AM ONE WITH THE INFINITE
SPIRIT OF LIFE."

How Character cuts.

Allan Pinkerton, the great detective, took for his rule "murder will out." This is just as true of human character. In fact it STANDS EXPOSED all of the time. It is exactly like a language. He who understands a language can read it anywhere and at all times. The human body COMPLETELY EXPOSES one all of the time. Why? Because it WHOLLY REPRESENTS and INDICATES all of the human nature or mind that uses it. "He that has eyes to see let him see."

Faculties have a SIXFOLD WAY of expressing or exposing themselves:—

Phrenologically through their brain organs.

Physiognomically through their facial centers.

Temperamentally through brain and body.

Qualitatively in organic quality.

Motionally through all movements.

Vocally through the voice.

Take the faculty of Combative-ness for illustration. This faculty expresses itself in a positive development of the head about one inch and a half back from the center of the tip of each ear.

It exposes itself in a convex form of the lower half of the nose.

It exposes itself in a compact, wiry quality of the body.

It exposes itself in the motive temperament.

It exposes itself in a high-pitched, courageous, contentious voice.

It exposes itself in throwing the head a little backward and to one side, in a springy walk and defensive attitude of the body.

In this sixfold way nearly all faculties expose themselves.

So that he who runs may read, if he will but learn and feel, and look and listen.

This is scientific, systematic, character reading.

Heaven Found.

An honorable life is the kingdom of heaven.

—REV. CYRUS A. BARTOL.

The one universal desire, the one thing all men are seeking, is happiness. No matter what the thing sought; no matter what the means; no matter what the thought, the end is happiness. That disappointment is almost universal is demonstrated by the almost equally universal expectation of finding that which is missed here in the Hereafter. Heaven is only possible as the counterpoise of earthly misery. The fact that theology flourishes upon the promises of future happiness is its greatest admission of failure. Only that is success which gives happiness now. The credit system is a curse in business and leads to bankruptcy, but a greater one in ethics is, promises of future happiness. Justice can know no time. She must be instantaneous. Cause and effect are never separated. No Karma is possible that puts off to another sphere, or time, the results or the compensation for the slightest thought. No system of philosophy is Truth that lets time enter into its consideration of questions of life. To Be, to Do, and to Receive is the all of life and they are now. A future heaven or hell; a future retribution or compensation is as impossible as a future life. That which is not

now never can be. Now is all there is. Life is! Life never will be. Failure of any system is assured the moment it looks to the future for anything. Failure of happiness is assured the moment the person is going to be happy sometime. To hope to be happy is to be miserable now. Be happy. Let hope alone. Hope is born of fear, otherwise we should be happy instead of merely hoping to be.

If fears are dupes, hopes may be liars, says the poet. Pope puts it thus:

Man never is but always to be blest.
Never will happiness come to him
who hopes, fears, doubts, or hesitates. It
comes only to him who affirms it now.
Heaven is in the present tense. Heaven
is. He who enters, enters now through
courage and faith.

Faith? Yes. In what? Not in any
"absentee God! Not in any theological
patent right! Not in following any leader!
Not through reliance upon any book!
Never did any of these lead save away
from heaven.

Where is heaven? It is where Jesus
placed it. It is where you are. You are
the Kingdom. There is no other. You
are it now. If you do not recognize it, it
is you nevertheless. Open your eyes and
see the streets all about you! What is the
Kingdom? It is the ideal! It is all you
dream of, Goodness, Beauty and Truth.
It is all poet, sage or seer ever told that

you have appropriated and built into your
ideal. It is your idea of right. It is that
which Reason and Conscience decide is
best for you. Heaven is only a mental
condition. It is peace that follows when
the Inner Voice approves your course.
He who lives an honorable, upright life,
who obeys his conscience, who lives true
to his ideal, is in the kingdom. The way
to the kingdom was stated by Shakespeare
in the oft quoted lines which Soul Culture
adopts as its Rule of Life:

To thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man.

HENRY HARRISON BROWN.

The Day's Last Hour.

By DR. FRANK CRANE
[in October Physical Culture.]

The hour of the day which is the most
important to watch is the hour just before
going to sleep.

Orison Swett Marden, in a recent
article, recommends a "Harmony Bath"
for the mind before sleep, and insists that
those who indulge in this habit, who reject
all irritating thoughts during this period,
and call to mind only pleasant things, retain
their youth, vigor and mental resiliency
much longer than those who are in the

habit of going to bed all out of tune.

The last conscious hour of our day is
its most dangerous hour. An evil or up-
setting thought at that time will do much
more harm than at any other hour of the
day.

Sleep is the little brother of death.
We would not care to go into eternity
without making our peace with the world;
so also we should not go into conscious-
ness unanointed.

Trouble is dirt, soul dirt. We wash
our hands before going to bed. Why not
our minds?

What we think of as we pass into
slumber is very likely to sink into our sub-
consciousness, and it is the subconscious-
ness that antedates the will and plants the
seeds of desire.

Therefore, prelude this space of near
death with agreeable thoughts. Pass back
to the unknown with smiles, not tears nor
bitterness.

For when you come out again in the
mornings it should be with enough glad-
ness to face the day. "A man must be
next to a devil, who wakes angry," says
Horace Bushnell.

Evening tends to melancholy, for the
day's doings often fray the nerves and
weary the spirit. All the more reason
why we should exercise deliberate pur-
pose and plan to make our final hour
joyful.

Let bed time be ushered in by sweet
music.

Carry no contention late.

Kiss and make up before you say
goodnight.

Read some book that cheers, some
story or sayings that divert and amuse.

Entertain some high and placid
thought, as you say goodbye today that you
may pass into the darkness as a star, not
as a storm.

We by nature remember slights and
failures, impositions and angers, more
readily than agreeable matters. Therefore,
by artifice and will-power let us sweep out
the disturbers, banish the loud and quarrel-
some children of the memory, and call to
accompany us upon our descent into the
mystery of the oblivious gracious and
gentle thoughts.

Nine-tenths of the sleepless is caused,
not by any bodily disorder, but by a lack of
self-control.

Learn how to control your thoughts
and you will cure your insomnia.

Surely there is some pleasant divert-
ing and amusing thing you can do. Do
that, the last thing of the day.

Whatever troubles, perplexities and
anxieties it may be your duty to attend,
don't shirk them but tackle them in the
morning.

A Clairvoyant Child.

"Good gracious! How did the child know that?"

This surprised ejaculation was made by the father of little Bobbie Day, of Brighton, England, when he discovered that his young son seemed to possess the precocious gift of accurately reading his parent's most secret thoughts.

Although he does not know the meaning of the terms, Bobbie Day, who is only 7 years old, possesses remarkable powers of clairvoyance and telepathy. His father, who is employed as a motor mechanic, related a remarkable story of his young son's strange gift, and described how, since the birth of the child, both his wife and himself had become strangely possessed of the gift of clairvoyance.

"Just before the birth of the boy," he said, "I was frequently surprised, on returning home from work, by my wife relating to me the various little things I had done, mentioning the tools I had handled at a certain time during the day, and certain inconsequential thoughts which had passed through my mind. We never thought much about the matter until Bobbie began to show extraordinary signs of ability to read the thoughts in his mother's mind and mine."

To test the child's gift, Bobbie was brought from his play. He submitted to

having his eyes bandaged, and stood in a far corner of the room. Here, without any possibility of assistance or collusion, he correctly described in detail a series of articles which his father looked at. These included:

A Treasury note, its color, serial number, position and form of figures, and writing on the back.

Dates and values of coins.

The color and texture of a piece of fabric he had never seen before.

Figures written down at random by a visitor.

The correct answer to a long and difficult sum of mental arithmetic.

At the end of a five minutes' test the boy shivered and trembled, and, although the room was meltingly warm, he complained of feeling cold.

"I just see little pictures," he explains, "and I just say them."—London Weekly Dispatch.

Mediumship and Conjuring.

That some of the famous conjurors of the past testified to the reality of psychic phenomena is well known to psychic students. But the testimony they gave is worth recalling. Let us take, first, the famous Robert Houdin, who, after a thorough investigation of the clairvoyant Alexis, wrote two letters to the Marquis

Endes de Mirville. These letters were published by the Marquis in 1853 in a memoir addressed to the members of the Academie des Sciences Morales et Politiques. In his first letter (May 4, 1847) Houdin wrote of the phenomena:

The more I reflect upon them the more impossible I find it to rank them amongst those which belong to my art and profession.

In the second letter (May 16, 1847), he wrote:

I have therefore returned from this seance as astonished as it is possible to be and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout a fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).

Samuel Bellachini, the court conjuror at Berlin, made a declaration in December, 1877, regarding the phenomenal manifestations through Slade, the American medium, in the course of which he wrote that he had tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening. And he continued:

I must for the sake of truth hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have

not in the smallest degree found anything to be produced by prestidigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London, Peity, in Berne, Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power and to prove its reality.

The declaration is signed "Samuel Mellachini, Berlin, December 6, 1877."

Let us take next the testimony of Professor Jacobs, a famous prestidigitateur in his day, who, writing to the editor of "Licht, mehr Licht," on April 10, 1881, in reference to phenomena witnessed by him in Paris through the mediumship of the brothers Davenport, said:

I affirm that the medianimic facts demonstrated by the two brothers were absolutely true and belonged to the spiritualistic order of things in every respect. ... If the psychical studies to which I am applying myself at this time succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to

evidence or deny through predetermination to deny.

In 1882 Hermann, a famous American conjuror, according to the Chicago "Times," admitted the reality of mediumship after an experiment with a Mrs. Simpson, a Chicago medium. But as this was stated in a report of the seance and not over Hermann's own name, we may waive that testimony.

Another distinguished professor of legerdemain. Harry Kellar, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month addressed a letter to the editor of the "Indian Daily News," in which, after giving an account of the marvels he witnessed, he wrote:

In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before, I should not have believed any one who described such manifestations under similar circumstances. I still remain a skeptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand.

But this was not all. Mr. Kellar

continued his investigations, and on the 30th of January, 1882, was able to write to the same journal in these terms:

... After a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurors imitate levitation or the floating test could not possibly be done in the room in which we were assembled.

We have an instinctive aversion to trading on the past, for we aspire to see our new movement carried on with ever new life and power. Macterlinck, in one of his essays, treats of the dangers of dwelling on the things that are past, and we have seen the disasters that befall those movements that live entirely on their traditions. But there are some important exceptions, and this of the testimony of conjurors is one. We hope those of our readers who are interested in the question will take especial note of the above testimonies, they may serve in some measure to stem the torrent of wild and foolish writing and talk from opponents who are crassly ignorant of the facts which they dispute.—Light.

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SAYINGS OF SRI RAMAKRISHNA

¶ When the grace of the Almighty descends, every one will understand one's mistakes; knowing this you should not dispute.

¶ As the rosy dawn cometh before the rising sun, so is a longing and yearning heart the forerunner of the glorious vision of God.

¶ When a man realizes one of the following states he attains to spiritual perfection: (1) All this am I; (2) All this art Thou; (3) Thou art the Master, and I am the servant.

¶ For a devotee there is no path safer and smoother than that of Bakalma. Bakalma means resigning the self to the will of the Almighty, to have consciousness that nothing is "mine."

¶ When the Jiva (individual soul) can say from the depths of his heart 'Not I, not I but Thou, O Lord, Thou art the Master, I am the servant,' then is the end of misery, and then is freedom.

¶ One is safe to live in the world, if one has Viveka (discrimination of the Real from the unreal), and Vairagya (non-attachment), and along with these, intense devotion to the Supreme Being.

¶ Take the hallowed Name of the Lord with wholesouled devotion, and the mountain of your weaknesses shall go out of sight,—much as a mountain of cotton will burn up and vanish if it but catches one spark of fire.

¶ He who at the time of contemplation is entirely unconscious of everything outside—so much so that he would not know if birds were sitting on his head—has acquired the perfection in meditation.

THE POWER OF THE WILL.

In Maintaining Health and Resisting Disease. THE power of the will is not valued as it should be. Let the will be kept awake and rightly directed, and it will impart energy to the whole being, and will be a wonderful aid in the maintenance of health.

It is a power also in dealing with disease. Exercised in the right direction, it would control the imagination, and be a potent means of resisting and overcoming disease of both mind and body. By the exercise of the will-power in

placing themselves in right relation to life, patients can do much to co-operate with the physician's efforts for their recovery. There are thousands who can recover health IF THEY WILL.

Often invalids can resist disease simply by refusing to yield to ailments and settle down in a state of inactivity. Rising above their aches and pains, let them engage in useful employment suited to their strength. By such employment and the free use of air and sunlight, many an emaciated invalid might recover health and strength.

Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them. They fear they will be made worse if they labor or exercise, when this is just the change they need to make them well. Without this, they never can improve. They should exercise the power of the will, rise above their aches and debility, and engage in useful employment, and forget that they have aching backs, sides, lungs, and heads.

Good Effect on the Nerves. The power of the will is a mighty soother of the nerves, and can resist much disease simply by not yielding to ailments and settling down into a state of inactivity... Keep the power of the will awake... and rightly directed.

I have met many who were really

sufferers through their imagination. They lacked will-power to rise above and combat disease of body and mind; and therefore they were held in suffering bondage.

Some . . . have a powerful will, which, exercised in the right direction, would be a potent means of controlling the imagination and thus resisting disease.

You are capable of controlling your imagination and overcoming these nervous attacks. You have will-power, and you should bring it to your aid . . . The will, aroused and rightly directed, is a potent soother of the nerves.

Bad Effects of the Will. You have a determined will which causes the mind to react upon the body, unbalancing the circulation and producing congestion in certain organs; and you are sacrificing health to your feelings. . . . And yet you are capable of controlling your imagination and overcoming these nervous attacks.

The nerves . . . control the vital action of every part of the system. If your mind is impressed and fixed that a bath will injure you, the mental impression is communicated to all the nerves of the body. The nerves control the circulation of the blood; therefore the blood is, through the impression of the bloodvessels, and the good effect of the bath is lost.

WHAT IS A COLD?

ITS CAUSES AND PREVENTION.

All this is because the blood is prevented by the mind and will from flowing readily, and from coming to the surface to stimulate, arouse, and promote the circulation. For instance, you are impressed that if you bathe you will become chilly. The brain sends this intelligence to the nerves of the body, and the blood-vessels held in obedience to your will, cannot perform their office and cause a reaction after the bath.

Bring to your aid the power of the will, which will resist cold and will give energy to the nervous system.

A Trained and Educated Will an Aid in Overcoming Disease. There is another class whose highest aim in life is physical labor. This class do not exercise the mind. Their muscles are exercised while their brains are robbed of intellectual strength. . . . This class falls more readily if attacked by disease, because the system is not vitalized by the electrical force of the brain to resist disease.

—Excerpts from writings of E. G. White.

"Nature cures by giving you what you need when you need it, and the way you have to have it."

CHANGES of temperature affect our bodies only when they are in a disordered condition, and we thus what is called "catch a cold." Nothing tends more to put our bodies in a disordered condition than mental disturbances such as anger, fear, worry, anxiety, selfishness and ungenerous feelings, in any form, towards others, which contracts and robs the body of its vitality. Our bodies are also thrown into a disordered condition by being clogged with too much food, waste material it cannot use, that overburden all the organs, which then become sluggish and the action of the whole body becomes weak and enfeebled. Action is warmth, and when the action is feeble we cannot endure cold; the slowest stream of water freezes the quickest. If we enfeeble the action of our bodies by mental storms, by choking all its avenues with tight clothing or stuffing it with more food than is necessary, or unhealthy food, enfeebling it with inflaming substances such as spices, rich, made-up, greasy dishes, pastry, sweets, liquid stimulants, tobacco smoke, by insufficient air and sunshine, by overaction exhausting it, as we do in ex-

cessive work or play, we shall take a cold easily, and suffer more or less severely according to the degree of the abuse. Disease cannot enter our bodies except there is something akin there it has an affinity for. A perfectly healthy body will never catch a cold, or any disease, as it is a non-conductor of disease; it is a conductor of health only. The law of magnetism prevails in everything, and magnetic attraction determines the quality of everything that comes to another.

Let us live so that we shall catch health instead of disease; let us make ourselves good conductors of life; if we are now diseased let us study the avenues to health, and so make ourselves good conductors as quickly as possible.

(SELECTED)

THE BENEFIT OF SUNSHINE.

Do we ever think what we owe to the bright, beautiful sunshine? What it means to us, and how dependent we are on it for life, health, cheerfulness.

Sunshine consists of a metallic shower which bathes us with elementary iron, sodium, magnesium, calcium, copper, zinc, nickel, and hydrogen, the whole surface of the sun being an unbro-

ken ocean of fiery fluid matter, containing a flame atmosphere of vaporized metal and gases such as oxygen and hydrogen.

Nothing thrives without sunshine; plants, animals and man need it and cannot thrive without it.

It is said that the nude races like the Kaffirs of Borneo and others who absorb into their systems the unobstructed power of the sun's rays possess marvellous health, strength, vitality and endurance and power of recuperation, with immunity from disease.

LIFE'S PHILOSOPHY.

Just a happy, cheerful word when everything's awry;

Just a merry, ringing laugh to hide the wish to cry;

Just a look of sweet content to meet a thoughtless frown;

Just the hand of fellowship to every man who's down.

Just to roll away the stone that blocks another's way;

Just to find some sunshine upon the darkest day;

Just to scatter lots of love where'er its needs are rife—

This makes up the simple philosophy of life.

G. M. WHEELER.

WIRELESS MAY CONNECT TWO WORLDS.

By Hereward Carrington, Ph. D.

Wireless communication with the spirit world may soon be established.

This startling prophecy seems practically foreshadowed by some recent striking experiments, which have just been completed. These tend to prove that delicate physical and electrical instruments may soon take the place of human "mediums," and serve to open up our communication direct with the world of spirits.

Marconi, inventor of wireless telegraphy, and many other great men in the world of science, are expressing their conviction that wireless communication with some spirit world is within the bounds of possibility; and scores of wireless operators are declaring they are constantly receiving messages and signals for which they cannot account—periodic and apparently intelligent messages in a code different from that which we employ.

A mother whose son was killed in the war has recently published a book entitled "Thy Son Liveth," wherein she asserts that she has actually received messages of this kind from her dead son by means of the Morse code she says:

"I brought this letter (which she

had recently received from her living son) up to read in his room, and was laughing and crying over it, when the wireless signalled 'attention.' I sprang to the key and in a moment I had the message that Bob had promised to find means to send me here. It is before me now, as I made the translation from the Morse code, adding only the marks of punctuation:

"Mother, be game! I am alive and loving you. But my body is with thousands of other mothers' boys near Lens. Get this fact to others if you can. It is awful for us when you grieve, and we can't get in touch with you to tell you we are all right. This is a clumsy way. I'll figure out something easier. I'm confused yet. BOB."

"So the news that my son had been killed came to me from his own intelligence and by the methods we had used together in our experiments here in this very room. I have no explanation or proofs other than those that are given here: a man who was killed in battle and is yet alive and able to communicate with the one closest to him in sympathy, must make his own arguments."

Here truly is an astonishing piece of testimony, coming not from a professional medium, but from a woman

in the ordinary walks of life.

And it does not stand alone. Dr. Wilson, an Englishman of scientific training, asserts that he, too, has lately received a number of messages by means of wireless communication—by the aid of special apparatus he has constructed. These messages were mostly from soldiers who had been killed in the war and were spelled out in English, French, German, and several other languages. They gave names and addresses, and facts of which he knew nothing, but which he afterwards verified by writing to the individuals named in the messages.

Wireless waves travel in the ether—that imponderable substance in which all space is bathed—which exists in the space between planets and suns as well as in the smallest atom of matter. We have instruments which can send and receive messages conveyed by this ether; and as our instruments become more and more delicate and refined, new vibrations are constantly being detected.

Doubtless the action of the mind sets etheric waves in motion, and if we had the suitable instruments for detecting them, we could catch these waves or undulations by physical instruments. Even if they were sent out by some mind no longer associated

with its physical body, they might still be detected by this means—if we had the suitable apparatus.

Could we but find an energy common to the two worlds—the spiritual world and the material world—one which could be manipulated from “both ends of the line”—then in truth we should have communication established beyond all doubt and at any time.

If the experiments which we have just narrated prove true, and are the precursors to others of a like nature, then some form of electricity might be the intermediary between the two worlds; we should have direct wireless of the spirit.

A MYSTERIOUS PHENOMENON.

SPIRIT—PHOTOGRAPH.

APPEARANCE OF APPARITIONS.

A great deal of sensation has been created in Burdwan from a mysterious appearance of apparitions in a photo taken from the dead body of Lala Kundan Lal Kapur, a Khattri Zemindar of that place who died at 6 p.m. on the 11th day of this month. The deceased being a Surjabingshi Khattri the body was not cremated till the appearance of the Sun on the following morning. A photo of the deceased was taken by his nephew Lala Ananda Lal Handay next morning in a room. Then there was nobody else but to his utter amazement when the photo was printed some five more figures were also seen faintly printed. Two of these figures have been recognised by his family members to be the deceased's first wife and son who died many years ago. Other three figures are more indistinct, and could not be recognised. (THE HINDU).

Sir Oliver Lodge on “Reality of the Unseen”

Complete Text of Lecture
Delivered by Famous
English Scientist and
Investigator in His
Epoch-Making Tour
in U. S. America.

I shall be referring in this lecture to those facts which are perfectly familiar. This introductory lecture is to deal with the reality of the unseen.

What do we mean by “unseen”? It is an expression in common use. It does not necessarily limit itself to vision; as commonly used it means not only unseen but unheard, unfelt, and unappreciated by any of the senses.

What do we mean by “reality”? I think it would be best not to ask that question, because it is a difficult question to answer. But we might say it is that which is fundamental, permanent, most important. The things which are seen are temporal, the unseen things are eternal.

I want to take some illustrations to show how true that is. Incidentally I may appear to be touching on religious topics, but it is not from that point

of view that I approach the subject. I have approached this, and every other subject, from the scientific side. My business in life has been that of a scientific investigator—matter, ether, magnetism, all those things belonging to the physical sciences. Incidentally I have studied other sciences, but mathematics and physics have been my principal studies. I trouble you with this merely to indicate my line of approach and to show that whatever conclusions I have arrived at I have done it by groping along the road of science.

What business has scientific investigation to do with these higher things? It is not to fly kites, or to ascend precipices by balloons. I say nothing about that mode of ascension for those that want to and do it. There have been many men of saintly character who have not heeded the rough-hewn path, but have ascended the heights at will. But they have not left a staircase for meaner men to travel by the same way. It may be higher to walk by faith and not by sight, but it is not the method of science. In so far as when we have crawled up by the back stairs, in so far as we find there the people who have gone up by balloons and other methods, in so far as we reach the same conclusions by different paths, that is the test of Truth. Truth is won, and if we

strive to attain Truth without fear of the consequences we shall not be led astray, and shall arrive at a conclusion which at first sight will not seem possible.

I am going to illustrate first how different things really are from what they seem to be. "Things are not what they seem," says Longfellow. A very familiar example is the earth. To the ancients the earth seemed like a flat world, the only world in existence, with a dome of sky overhead illuminated by little specks of light. That was the appearance and their conception of the universe, but it is not the reality. The reality is that the sun is one of the stars, one among many; smaller than many, less bright than some, and is surrounded, as many other stars are, by planets revolving around it, of which the earth is one. In so far as the earth is concerned, it is a globe spinning on its axis, human beings clinging to it like flies, with its great continents and the oceans all flying along through space at the rate of nineteen miles per second. Nineteen miles per second is a prodigious rate. It is to a cannon ball as a railway express is to a country walk. To think of the whole earth traveling at that speed is more than our ancestors could stand.

The facts we come across in science are many of them incredible at first.

Take the stars: How different is our conception of the universe from that of our ancestors. When we look up at the midnight sky we see what they saw. As far as the evidence of our senses is concerned we are not any better off than they. But our interpretation of what lies behind—the reality underlying it all—is far different. Worlds upon worlds existing to the infinite reaches of space. We see literally no end of words. The more powerful the instruments we possess the more can we see. Beyond our cosmos we see other cosmoses, which have existed infinite lengths of time before their light reaches the earth.

Your astronomers have made great discoveries. Astronomy has become almost an American science. You have great observatories and donations for instruments, and you have fine men to make use of them—great astronomical mathematicians. We sit at your feet in many respects. Among other things you have measured the constellation called Orion, perhaps the most brilliant constellation in the Southern midnight winter sky. When you look at that constellation again try to realize that it is not an accidental conglomeration of stars. The stars are all about the same distance from us, and we are at a terrific distance away. Ten years ago we did

not know how far off, we could not measure the distance. Now we can estimate that the light of the stars has been traveling 180,000 miles per second for six hundred years before we see it. So that the light of the stars you now see started from the stars in the time of the Plantagenets, before even the American continent was discovered.

It we can see the stars at that prodigious distance it shows an astonishing fact: The ether of space which brings this light is a perfect medium. Not like any of our ordinary transparent bodies, which mop up some of the light, like the atmosphere about us. There was a star that blazed out recently whose light started at the time of Plato. Now nobody would imagine these things by looking at them. The reality of the universe is ferreted out by the mind of man.

I have taken you for the moment to the infinitely big. Let me take you to the infinitely small. Consider this tumbler of water. Do we see it as it really is? We do not. Everyone knows that it is made of atoms of matter. We know that these atoms are exceedingly small, so small that they never can be seen by the highest powered microscope. Sometimes it is rash for us to predict what can be done and what can not;

but here is the proof of that statement. We see by waves of light. But waves of light are big, coarse things compared to the atom. And it is impossible to see the movements of atoms through the grosser medium of light. The number of atoms in that glass of water is as many as the number of tumblerfuls in the ocean.

In my youth we thought of the atom as a little hard speck something like a pea—very, very small, so small that it seemed impossible of division. But during the twentieth century, in the nineteen years that have elapsed of that century, the structure of the atom has been made out, not finally and completely, but to a great extent made out. And the result is very surprising. The atom is not a bit like a little hard speck. It is a complex particle as shown by the spectrum. Clifford used to say that the structure of the atom is as complex as a grand piano. That does sound comic, but what is a piano? It is something that gives out a series of vibrations that result in notes. In the atoms you get a series of ethereal vibrations—a series of light, a series of lines in the spectrum characteristic of the chemical nature of the atom. We knew that, but we did not know why. Now we are beginning to know why. And the why

belongs to the electrical theory of matter.

Matter is composed of electricity. Every atom is made up of electrical charges, and the modern view is that the atom is a central nucleus of positive electricity with negative electrons revolving around it. The hydrogen atom has a positive nucleus with one negatively charged electron revolving around it. The next atom in the chemical scale has a positive nucleus and two electrons revolving around it. Carbon has six, Oxygen has eight, and so on. The atom differs only in the number of electrical particles composing it. The most complex atom has 92 electrons revolving around it, while radium has 88. These complex atoms are unstable, and they are liable to explode. That is the view of the most scientific men as to the composition of the atom.

How strange that there is a sun and ninety-two planets in an atom. If we compare the atom in size to this room each of the ninety-two electrons might be compared to peas. I am not giving you evidence of these things. You who are students of physics will know about them more or less. I am only using it to illustrate the difference between appearance and reality.

Now what about the discoveries of Einstein, whose conclusions have

aroused so much interest? His discoveries have been well received, but in my judgment his disciples go too far when they try to deny the existence of ether. Let me give this warning: Some people make positive assertion about what they know to be true. Listen to them. Learn from them. When people begin to deny things that they say are impossible, then discount their denial. Ask them to tell you something positive, not something negative. Do not accept wholesale denial. Be on your guard against negative statements.

I have great sympathy with people who study matter. There are people who, in order to emphasize the reality of spirit, deny matter. I would ask you to be careful about that. Do not deny it; find room for it all. If you want to say that the spiritual studies are more important I agree with you. But if you say that it is so important that it is necessary to deny the existence of the other, then I am not with you. Work them all into a harmonious scheme.

(To be Continued)

WE LOSE VIGOR THROUGH
THINKING CONTINUALLY THE
SAME SET OF THOUGHTS. NEW
THOUGHT IS NEW LIFE.

(SELECTED).

THREE SOULS.

BY ELLA WHEELER WILCOX.



THREE Souls there were that reached the
Heavenly Gate

And gained permission of the Guard
to wait.

Barred from the bliss of Paradise by sin,
They did not ask, or hope, to enter in.

"We loved one woman" (thus their story ran),

"We lost her for she chose another man.

So great our love, it brought us to this door.

We only ask to see her face once more.

Then will we go, to realms where we belong,

Any pay our penalty for doing wrong".

"And wert thou friends on earth?" (the Guard spake thus).

"Nay, we were foes; but Death made friends of us.

The dominating thought within each Soul

Brought us together, comrades, to this goal.

To see her face and in its radiance bask

For one great moment—that is all we ask,

And, having seen her, we must journey back

The path we came; a hard and dangerous track."

"Wait, then," the Angel said, "beside me here.

But do not strive within God's Gate to peer.

Nor converse hold with Spirits clothed in light

Who pass this way; thou hast not earned the right.

They waited year on year. Then like a flame.
 News of the woman's death from earth-land came.
 The eager lovers scanned with hungry eyes
 Each soul that passed the Gates of Paradise.
 The well-beloved face in vain they sought,
 Until one day the Guardian Angel brought
 A message to them. "She has gone," he said,
 "Down to the lower regions of the dead;
 Her chosen mate went first; so great her love
 She has resigned the joys that wait above
 To dwell with him, until perchance some day,
 Absolved from sin, he seeks the Better Way."

Silent the lovers turned. The pitying Guard
 Said, "Stay;" (the while his hand the door unbarred);
 "There lies for thee no darker grief or woe;
 Enter the Gates, and all God's glories know
 But, to be ready for so great a bliss,
 Pause for a moment, and take heed of this;
 The dearest treasure by each mortal lost,
 Waits yonder, when the Threshold has been crossed.
 And thou shalt find within that sacred Place
 The shining wonder of her worshipped face.
 All that is past is but a troubled dream;
 Go forward now, and claim the Fact Supreme."
 Then clothed like Angels, fitting their estate,
 Three Souls went singing, singing through God's Gate.

Love, Courtship & Marriage.

By PROF. J. MILLOT SEVERN, F. B. P. S.

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 follow-

ing 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.

ALL THE SIGNS OF HONESTY.

BY.

L. A. VAUGHN.

An open eye.

An eye that is steady.

An eye that can look you in the eye without an effort.

An eye that does not look furtively nor out of the corners at you.

An eye that is not restless.

Upper eyelids that are inclined to form angles.

Perpendicular wrinkles between the brows above the base of the nose.

A strong, straight lined, clear-cut nose.

A firm, steady mouth.

A square chin.

A well-formed ear that is somewhat square at the top and bottom.

Straight lines anywhere in the face.

Open hands.

Square finger tips.

A walk in which the heel strikes the floor first.

A tendency to throw the toes outward instead of inward in walking.

Lack of pretension.

A disposition to consider any question.

Frankness of manner.

Disposition to trust others.

Lack of suspicion.

A candid, straightforward manner of statement.

A voice that is clear, natural and direct in its tone.

More important than all else: a well-developed upper backhead and particularly a high rather square and convex back tophead.

CONCENTRATION.

The power of voluntary concentration is to be found in the elements of Firmness, Self-esteem, Continuity and Combativeness. With these four elements and Individuality one can concentrate his intellectual faculties on any subject he chooses and as long as he desires.

Very simple when one understands it.

Self Discipline.

By Elizabeth Towne.

Never mind how much your mind reverts to other things when you are going into the Silence. Just bring it back GENTLY. No matter how poor your success, be neither discouraged nor elated. Simply KEEP PRACTISING. Fifteen minutes a day for a year will perform absolute miracles in self discipline. But the same number of hours put in at hit and miss periods, an hour one day and nothing at all the next, etc., will accomplish very little. It is the rhythm, the regularity, the keeping everlastingly at it, that disciplines the self and frees the senses from attraction and repulsion and its consequent delusions and ineffectualities.

When you first begin such a practice you do it much more successfully than you will APPEAR to do it later. But it is practice, the steady pegging away day in and day out, that really does the work of disciplining the self to the use of the spirit.

Thomas Edison and
William James.

Don't try to emulate Thomas Edison in working twenty hours out of the twenty-four. His twenty hours' work is surely broken up by many changes. No human

being can habitually work twenty hours steadily at ONE KIND of work. You will find Edison reading, resting, playing, watching experiments, roving about—all these things and more make up that twenty hours' work of his. The day's work of an inventor, master of his own time and of the services of a thousand persons, is not a suitable pattern for emulation. He is the only one of his kind. You are a different kind. If you need more sleep, take it. If you are tired after four hours' work, change the form of your activity to rest yourself.

Don't try working too long FOR second wind. And having found it, don't work too long ON second wind. Don't follow William James across too many fatigue barriers, or you will find yourself following him out into the Unknown where there are no fatigue barriers, presumably. Use a little gumption about your hours of work and see that they are balanced with hours of active physical play and plenty of hours of sound sleep.

Fatigue is nature's sure indication that some change of activity is advisable.

To occasionally pass a fatigue barrier is a good thing. But to make a HABIT of passing fatigue barriers, puts too great a strain on the human organism; and the result is degeneration of the tissues.

Mental Pictures

By William Walker Atkinson.

The whole teaching of mental science is grouped around the one central point—MENTAL PICTURES. Our mental pictures arouse our desires; our desires cause our will to spring into action; and our will operates in many ways, some of which are well understood and others are not so well understood by the average person. Our mental pictures are the patterns upon which we are cutting the garments of our life—the mould into which we are pouring the raw material of the universal energy. Is it not clear that we should entertain only such pictures as will best serve our purpose, and which when materialized will give us the greater happiness and satisfaction? And yet, how few are doing this? The majority of us are entertaining the gloomy pictures of the things we fear, rather than the bright pictures of the things we hope and long for. Better begin today and change your mental art gallery. Hang bright pictures in your mind. Throw the old gloomy ones out of the window.

The modern mental scientists would do well to borrow a leaf from the book of experience of the ancient students of what was then called "mental alchemy." These old occultists laid great stress upon the formation of clear, strong mental pictures by means of the imagination, as an aid in bringing about the material conditions they

wanted. They would anticipate the happening of the hoped for future event by creating as strong and clear a mental picture as possible of the event. If they wished to create a better environment for themselves, they would begin by picturing that environment in their mind, and by frequent repetition strengthening the mental pattern so obtained. By pouring into that pattern the spirit of strong desire and earnest expectation, they would gradually clothe the mental framework with material reality. In the same way they would picture themselves as accomplishing the achievements upon which their aspiration was set, and would thus set into operation the mental machinery which would in time bring about the desired result.

The short rule in the matter is: PICTURE IN YOUR MIND THE EXACT CONDITIONS WHICH YOU WISH TO BECOME REAL; see the thing as you wish it to be; strengthen the picture by frequently bringing it up before the mind's eye; and vitalize it by flooding it with a constant stream of strong desire-force. At the same time, steadily refuse to entertain the mental pictures of conditions which you do not wish to occur. Avoid dwelling upon the things you fear, lest "the thing that I feared hath come upon me."

THE CARE OF THE NEW-BORN BABE.

As every year thousands of babies lose their lives during the first few days through the ignorance of those who care for them, a few hints on the proper care of a new-born child may be useful.

Things to do.—(1) Wrap the baby in a dry clean cloth until you are ready to bathe it. A new-born babe should be kept warm and protected from cold air, just as it was warm and protected from cold before its birth. The common practice of lying the baby on some rag on the floor without any covering is the cause of a great many of the deaths which occur during the first few days. If the baby is wrapped up warmly there is no hurry about the bath. Let the baby get used to its new surroundings as gradually as possible.

(2) Use oil for cleansing the babe before bathing it; then hard rubbing and deluging with water will not be necessary. We have seen babes rubbed and scrubbed until their flesh was raw in order to remove uncleanness, yet the uncleanness was not completely removed. If a little oil had been used the uncleanness would have dissolved in a minute easily. Avoid too hot, too cold and too much water.

(3) Wash out the baby's eyes and mouth with clean boiled water. It is said that half the blindness in the world could have been prevented if all new-

born babies had their eyes treated immediately after birth. At least be sure that the midwife cleanses the baby's eyes and if you have medical help, insist on medical treatment also. In America all midwives and doctors must by Government order put in every new-born baby's eyes either a drop of 2 per cent. silver nitrate or 12½ per cent. argyrol, as a preventive measure. Even if it is unnecessary in 99 cases, but saves the rooth baby from a lifelong blindness, is it not well worth while?

(4) If this has been neglected, as soon as the baby's eyes show any signs of redness or swelling, they must have treatment at once by a doctor. A few days' delay may be disastrous. Even the most expert doctor may then be unable to prevent blindness. This knowledge is of vital importance. Many parents who would spend even one thousand rupees or work all day and all night to save their child's sight, have by delaying a few days caused their child to lose his sight. A simple redness and swelling which looks of little importance, in a few days may entirely destroy the sight. If some simple treatment is given by a doctor at the beginning it will entirely disappear. We are glad to see that an organization known as the 'Blind Relief Association' has been started in Bombay Presidency by a Collector Mr. G. G. Henderson. This association endeavours whenever a baby is born in the town to send at once to the house a trained man to examine and treat the new-born babe's eyes.

(5) FEEDING:—A baby does not need any food or medicine before it drinks its own mother's milk. Its own strength will be sufficient in all normal conditions. A baby should be suckled

regularly after the first six hours, as the first milk is a suitable purgative—much better than castor oil. If the baby sucks the first milk, then the ordinary milk will come more quickly. But even if the baby is not fully satisfied until the third day it is no loss as the baby's belly will thus get properly cleaned out and so will be better able to begin to digest its milk. It is better a thousand times if a baby is at first a little hungry and ready for its own mother's milk than if its belly is spoiled with cow's milk and castor oil during the first two days. It is best if without interfering and giving food or medicine we allow the baby to get only its natural food from its mother. In this way a baby digests anything until the third day. But during the first two days it gets rid of the black stools of new-born babies not by the castor oil, but by sucking the first milk.

(6) A healthy baby should sleep 22 hours out of 24, suckle every two hours during the day, and every three at night, have 2 or 3 stools a day during the first ten days.

THINGS NOT TO DO:—(1) Don't leave the baby uncovered or in the wind.

(2) Don't deluge the baby with hot water when giving the bath.

(3) Don't put mud, etc., on the baby's cord.

(4) Don't neglect the baby's eyes.

(5) Don't give the baby castor oil and cow's milk—wait for the mother's milk.

(6) Don't feed the baby every time it cries.—feed at fixed intervals.

(THE PUBLICITY BUREAU)

Literary Reviews.

By THE EDITOR.

Is Modern Spiritualism based on facts or fancy?—By James Coates Ph. D., F.A.S. (L.N. Fowler & co. 7. Imperial Arcade, Ludgate Circus, E.C. 4. London. Price 2 Sh.)

Mr. James Coates, the talented author of 'Self reliance' 'Photographing the invisible' etc., has sent out this interesting volume presenting concrete instances of phenomena pertaining to modern Spiritualism in support of its claims. Surely this additional volume from his pen supplies veritable truths, facts and experiments which are sure to satisfy the cravings of the public in obtaining more correct information about modern Spiritualism. This energetic psychic researcher offers some instances of tangible proofs based on facts as to how Intelligences (spirits) in the invisible realms operate on and through subliminal faculties and the organisms of Psychics, usually called Mediums. He observes that modern spiritualism without the operation and agency of spirits and mediums has no existence. Here he treats mainly of Psychic Photography and Psychophone messages—the result of meta-Psychical powers.

PEEPS INTO THE FUTURE:
By Prof. Pracasa Row, Chodavaram, Vizag Dist, S. India. Price. Re. 1.

With the aid of this handy guide containing tables of Planets and Destiny, you may solve your doubtful problems of daily life, very correctly.

Spiritualism.

By

J. M. PEEBLES, M.D., M.A., F.A.S., Ph. D.

In this pressingly inquiring and materialistic age, mediums or rather sensitives are absolute necessities as intermediaries between the external scene and the psychic unseen immortals.

These intermediaries are by virtue of organization the elect of the en zoning earth spheres. They are heaven's messengers, and should have the most harmonious conditions. An adverse thought or a coarse, vicious, unexpressed doubt in the seance room may affect the spirit vibrations and so defeat the hoped-for purpose of a message from the angel realms of being.

Physical phenomena are the preliminaries corresponding to alphabets and picture teachings; and practically useful for the time being, because they demonstrate the reality of an intercommunion between the two worlds. This proven, the voice of inspiration says: "Move on-go up higher." It is well and wise for the mother to nurse the babe till the teething time, but to pet and nurse a baby boy up to fifteen or eighteen years and still keep on nursing him up into manhood, would be as morally injurious as mentally absurd. There are too many cry-baby spiritists, teasing for a nursing, pleading for spirit pap and swallowing it without a why or a wherefore. It

should be remembered that spirits have their occupations and their distinctive duties, and if wise they will strictly attend to them. Tests as proofs of a future life are comforting and beautiful, but to perpetually beseech and tease the heaven-clad immortals for advice and for messages becomes an exemplification of babyhood years. Up, mortals, from your cradles! Up, and bravely out into the broad harvest fields of science, discovery and philosophy!

"The Golden Age lies onward, not behind

The pathway through the past has led us up;

The pathway through the future will lead on

And higher. We are rising from the beast

Unto the Christ and human brotherhood."

Spiritualism is the only scientific and religious movement in this twentieth century that proves, or that even attempts to prove, that mightiest of all questions, "If a man die, shall he live again?" And for this alone—for this demonstration of a future life it should be a welcome guest in every heart, in every home, in every religious gathering and every church pulpit.

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**Sir Oliver Lodge on
"Reality of the Unseen"**

Complete Text of Lecture
Delivered by Famous
English Scientist and
Investigator in His
Epoch-Making Tour
in U. S. America.

(CONTINUED FROM APRIL ISSUE)

Another example comes to mind illustrating the difference between appearance and reality. When you sing "Star Spangled Banner" do you think of stars sewn on a piece of linen? No. You are thinking of the glory of the American country, and of the glorious possibilities of the human race. That is what the flag stands for: that is the reality.

Just think for a moment what our senses are. They are most useful instruments. They were not evolved for the purpose of scientific study. They are for obtaining food, and escaping from our enemies. The animals

have better senses than ourselves. Now take the dog to a picture-show or to a concert. At a concert he may howl, but the picture gallery, I am sure, would not interest him. Yet he must see as much as you do, so far as the pigments and the frames are concerned. The reality of the picture is not in what he sees. It is in your mind. It was in the mind of the artist first. He conceived it in his mind, he then incarnated it in matter. That incarnation is able to call out in the mind of a spectator who has the faculty of perception some of the same thought, feeling, emotion, that was in the mind of the artist when he created. You see in the picture what you bring to it. You hear in a concert what you bring to it. The reality is in the mind of man, not in the mere vibration of the air.

It is rather instructive to think of our body and to think what it is that we see when we look at a human being. What is the reality of the human being? When you speak of the mind or the thought, do not think that you are speaking of the brain. What do you mean by the brain? A pulpy, liquid substance which can be dissected. The

brain does not think. Your memory does not exist in the brain. There are all kinds of fanciful ideas as to where the emotions are. Some people think they are in the heart, and some think they are in the brain. They are not in the body at all. Thought is not in the brain any more than music is in the piano or the violin. Suppose the violin is playing the Fifth Symphony. The music was in the soul of Beethoven. The music is in your soul, if you have one. The violin is just an instrument operated upon by a skillful player; a mere arrangement of horsehair and catgut suitable for filling the air with vibrations.

The mind uses the brain for the purpose of manipulating this body. If I want to move a finger, I do not know how I do it, but by an act of will I can make that finger move. We are so accustomed to it that we do not think of it.

When you send a telegram the message is not in the instrument but is first in you as a sender, and then in the other person as the receiver. It used to be thought that if you could see the working of the molecules of the brain you would understand the brain. You might look with a microscope through a knothole at the brain working and you would see no more than you

would see of an orchestra by looking at the conductor waving his baton.

I am talking of works of art. Why? Because they are creations. I venture to say that "Hamlet" is a creation. All works of art are creations. They have been brought into the world by the human mind. Art is always something conceived in the mind first, and then given tangibility. A poem is only some black marks on a piece of paper in appearance, but in reality it might be a vital message from one mind to another. We can form some conception of what divine creation is like. In all the beauty we see around us, law and order is manifest, the law and order which has so recently been discovered in the atom around the nucleus of which the particles revolve in orbits just as regular as the planets around the sun.

The beauty of a sunset is not of material significance, yet it is a revelation of the divine will, a revelation of the mind which brought all this into existence, as the human mind brings a poem into existence. A thing, if it is great enough, is conceived by the Holy Ghost and then incarnated, and the smallest object from this point of view, may contain a wonderful revelation. You remember that little poem of Tennyson on the flower.—

"Flower in the cranny wall,

I pick you out of the cranny.

I hold you here, root and all,

In my hand, little flower.

But if I could understand what you are,
Root and all, all in all,

I should know what God and Man Is."

• The totality of things, that is what was present in that moment of inspiration.

So with great scientific men, Darwin for instance. Darwin, when he was evolving the "Origin of Species" used to contemplate both animal and vegetable life, staring at a flower trying to get its secret. He would stand there without moving for a couple of hours. His housekeeper would come out, and having no appreciation of what could appeal to Darwin, would go in and say to the other servants, "Poor old man! He stands there doing nothing hour after hour. It's a pity he hasn't got something to keep his mind busy."

Our outlook upon the world is determined not by our senses but by our mind and what we see everywhere is the manifestation of the unseen.

I have only been talking about the revelations of science, but the same is true of the human being. We see the body and we do not see the soul, yet we know that the soul is the real part of us, and directs and controls the body. The brain is the connection between the mind and matter. How mind and matter

are connected we do not know. We can trace the process physically, but there is a gap between mind and matter we cannot bridge.

The will has constructed this body of matter because matter is available for the purpose. The soul uses matter for seventy years or so and then goes out of it. It dominates the body and is not dependent upon the instrument. If you smash the violin you do not destroy the Fifth Symphony. You can destroy the machine of man, but no more. He is not put out of existence any more than is the music. Man has only lost his instrument. The same power that has enable him to construct this body will enable him to construct a spiritual body. If man has an ethereal body (I do not say there are such bodies) I am sure they would not appear to our present senses. My idea is that here and now we have material bodies and hereafter we shall have ethereal bodies, and will be as real and useful and satisfactory as the other.

Here and now we have our physical things to do. We have an opportunity for making friends. That is one of our opportunities here, and a very important one. Love and affection are the vital things in life. They are the most important.

The fact that we have bodies so that

we can see people about whom we would otherwise know nothing gives us an opportunity for increasing our knowledge. Hereafter we may only be able to associate with those of whom we have some links of affection, and if we have lived selfish lives here I think our acquaintances on the other side will be extremely limited.

Our memory and character are not limited in the body. The memory stays with us when we quit the body and go into the other world. All that we take with us is ourselves—our own character; for better for worse, we are united to that forever. Rather an alarming thought, sometimes.

All we have done is stored up. We cannot get away from ourselves. Self-consciousness is a perfect nuisance here. It is highly desirable that we should take pains to make ourselves worth living with. We have got to live with ourselves for all eternity.

Meanwhile, those who have gone over the border are not separated from us. They possess their own souls as we possess our souls. And we are not separated from them. We are all one family still. I would that those bereaved in the war would realize that: that their boys are busy and happy, doing their jobs as they did them here; anxious that they shall not be grieved for

unduly. Not eliminated as if they had gone out of existence. We should realize that they are there still, and that the family may be reunited.

I do not think that the vault is part of the reality; it is a sort of negative appearance. There is no gulf between us—I think I am right in saying that. The gulf is not between heaven and earth; it is between heaven and hell. If there is a chasm, love bridges the chasm. You will find that idea expressed in Plato in a most remarkable essay on Love.

Do not let a horrible thing like war break up the family. It is sad for a young fellow to have his career cut short, but they have sacrificed their lives in a noble cause. They tell us they are well and happy if only their people will not lament. They may have regrets that they have gone before us, but they are in touch with us still, not separated in space.

Why, then, are we separated at all? Why cannot we all see them and understand their joys? I think it is a merciful dispensation that we are screened from so vast a universe, in order that we may attend to our daily lives and do the work that lies nearest at hand. If we could see the reality of existence before us continually we would be overwhelmed. We sometimes think

that people who die go straight to God. They could not stand it. The great mistake of ecclesiasticism in the Middle Ages was to think of only two places. I do not believe anybody thinks that now. At any rate it is not true. There may be saints so high that they are fitted to go to the highest heaven. Far be it from me to deny it; but I confess I am not of them.

We are mercifully in an intermediate sort of position, and we are screened from the reality. We get glimpses of it from time to time, but we have to do our work here; plenty of time for other things afterwards.

The spiritual universe is the foundation for all religions. The communion of the saints and the communion of spirits linked by affection is a reality. They and we together are unworthy servants of God. He acts through agents. They and we are agents of the Almighty. We have our work to do and it must not be neglected. More and more things are being handed over to us—us of the English-speaking race. We have a great responsibility in our hands. But more of that later.

Angels are right here all about us, and the mystic gives us glimpses of them. We are in eternity now; we shall not be going into it. Now is the accepted time. The present is the time for action.

and for doing things which we shall rejoice in hereafter, and not those for which we shall lament.

We speak of the next world. I do not know that there is a next world. It is all one, but we see different aspects of it. One world, one family. We limited by our bodily senses in the material side, they in the higher side, but none of us seeing the whole; seeing only that which we are competent to see.

So it is when we look at the universe we are thinking of the Almighty. The reality is far beyond our conception. The kingdom of heaven is all about us, we have to bring it to earth.

WHEN DOES IMMORTALITY BEGIN?

By J. M. PEEBLES, M. D.

Immortality has no beginning. It is just as absurd to say that the finite can grasp the infinite, that the conditioned can produce the unconditioned, that the house can construct the architect, as that mortality can beget immortality. The reasoning spirit demands something permanent. It can only find rest when poised upon a solid foundation, and that foundation must be unity rather than diversity. Attraction and repulsion, as allied to balance, are equivalents. What is made of matter and force may by a higher power or force be unmade. The arch must have

the keystone to withstand the storms of time. The materials of the rose are indestructible, but no individual rose ever blossoms twice. Balance and permanence cannot be assumed of things material, cognized by the sense perceptions.

The uncompounded, non-composite, conscious spirit is a unit, and in ultimate essence is beginningless and endless. And over all and through all sweeps the mighty law of cause and effect-causation being the fundamental verity of the universe.

In the realms of time and space, involution precedes evolution. The word 'creation' has given place to evolution. But evolution implies something to be evolved from—spiritual substance. To talk of evolution from nothing is sheerest nonsense.

Parents do not create their children. The generative, inter-relational organizations only give the conditions for the descent and implantation of that indissoluble conscious spirit germ, and which is doubtless allied to the immutable consciousness, the Absolute Reality—something as the pure drop is allied to the ever-living, ever-flowing fountain. Here is the formidable foundation of immortality. Spiritualism does not prove immortality, but does prove, or demonstrate, a future conscious existence.

Immortality, eternity and endless existence are terms applied to the immeasurable, unfathomable and incomprehensible. Mortal cannot grasp or understand the immortal; neither can the finite comprehend the infinite.

Immortality is postulated upon the knowledge of the existence of spirit previously to habitation in human flesh and also upon the irrefragible proofs and evidences of the continuance of the individual existence of the human spirit through countless ages of time, after the dissolution of the earthly body. It is only logical to assume that man eternally was and eternally will be; as beginnings imply endings; creation necessitates something to be created from, for something cannot be evolved or created from nothing; and the converse is essentially true, that something cannot become nothing.

The source or central fountain from which man has been detached or partially separated is generally termed God; but the most profound thinkers and philosophers have defined this center of life in more specific terms. Proclus said; "God is Causation;" Jesus, "Pneuma ho Theose," meaning, "God is Spirit." "God is Absolute Being, manifest throughout all nature as energy, life and consciousness, as love, purpose and will." The Seer, A. J. Davis, said, "God is the

Great Positive Mind." Spencer said, "God is the Infinite and Eternal Energy from which all things proceed," etc. Thus all speaking in relative terms of the One Central Force or Deific Principle.

The evolution of man's organism to its present state of perfection through successive stages of development, is conceded to have extended over a long vista of years; though of itself matter cannot evolve without the indwelling spirit or life principle. Thus involution precedes evolution, or spirit is first incorporated in matter before development or unfoldment can proceed, as witnessed in all organized substance.

Difference between Man and Animal Only in Purity of Spirit Essence, by Spirit Hasein.

"To originate a thought or to impress your thoughts upon another requires the possession of an intelligent soul germ or spark of the divine essence, and once this has been given, the being becomes possessed of an independent individuality it can never again lose. It may cast off envelope after envelope, or it may sink into grosser and still grosser forms of matter, but once endowed with soul life, it can never cease to

exist, and in existing must retain the individuality of its nature and the responsibility of its actions. This is alike true of the human soul and the intelligent soul-principle as manifested in the ANIMALS OR LOWER TYPES OF SOUL EXISTENCE. Whenever you see the power to reason and to act upon such reasoning manifested either in man, the highest type, or in animals, the lower type, you may know that a soul exists, and it is only a question of degree of purity of soul essence. We see in man and in the brute creation alike a power of reasoning intelligence differing only in degree, and from this fact the school of thought to which I belong draws the inference that both alike have a conscious individual immortality, differing, however, in the type and degree of soul essence; animals, as well as man, having an immortal future for development before them. What are the limits of the action of this law we cannot pretend to say, but we draw our conclusions from the existence in the spirit world of animals as well as men who have alike lived on earth, and both of whom are found in a more advanced state of development than they were in their earth existence."

(From the Origin of Spirit Mates)

By DR J. M. PEEBLES.

Let there be Light.

By Mr. WILTON HACK, AUSTRALIA.
 I sat in darkness and the soul within,
 Its weary progress made by Karma led;
 For, more it needed than the Karmic Law
 If it would mount with speed the Path of
 Bliss
 I sat in darkness till compassionate
 The Christ within exclaimed: Let there
 be Light!
 Lo! As He spake the dreadful shadows
 fled!
 My life was changed! For I beheld the
 Lord!
 My saviour and my king.
 Were He without; this Lord of golden
 hue,
 How should I know, where I might find
 his feet?
 Surrounded by the gloom that sorrows
 shed.
 I should become the victim of despair;
 But not without, this king of Paradise;
 For seated in the Heart; enshrined
 within
 His voice so full of love and power has
 said
 Let there be Light!
 Responding to that voice my soul
 upsprings
 and wills destruction to my sable foes
 Once having heard that voice of love and
 grace
 Never again shall darkness claim my soul

and though the struggle may be long
 severe
 The final victory is well assured!
 Darkness no longer reigns, the Light is
 here
 All evil loves the darkness and the
 gloom,
 Yet shrinks distressed when that Puff
 Light appears
 The banner of self conquest is unfurled;
 and I am marching on the upward grade,
 The Light when first it came was dim
 because
 My eyes were weak and could not stand
 the strain;
 But as my sight grew stronger and my
 heart
 The Christ once more exclaimed: Let
 there be Light
 And thus by gentle loving steps have I
 Been led from gloom into the Light
 supreme.

GARDEN OF EDEN.

The Garden of Eden story in the Bible came from the Egyptian history about the Elysian Fields in the Other World, or Heaven. The Elysian Fields in Heaven began at about 120 degrees of longitude west from Egypt and were west thereof. The Elysian Fields were in a warm country north of the Amazon River in America. The oldest records about Heaven, now called America, were found in ancient tombs and monuments, some of them more than 6000 years old. They have been recently translated into English.
 A. F. HILL.

Joaquin Miller's Farewell Poem to the World.

"This is my last message to the world,"
 Joaquin Miller told his wife as he handed
 her the paper on which he had written:

AT FINAL PARTING

Could I but teach man to believe,
 Could I but make small men to grow,
 To break frail spider webs that weave
 About their thews and bind them low;
 Could I but sing one song and lay
 Grim doubt; I then could go my way
 In tranquil silence, glad, serene.
 But, ah! this disbelief, the doubt,
 This doubt of God, this doubt of good--
 The damn'd spot that will not out!
 Wouldst learn to know one little flower,
 Its perfume, perfect form and hue;
 Yea, wouldst thou have one perfect hour
 Of all the years that come to you?
 Then grow as God hath planted, grow
 A lordly oak or daisy low,
 As He hath set His Garden; be
 Just what thou art, or grass or tree;
 Thy treasures up in Heaven laid
 Await thy sure ascending soul,
 Life after life--be not afraid!

CLEAR SKY A VAST SOURCE OF ENERGY.

London.—Sir Oliver Lodge told the Royal Society of Arts recently that if men were capable of harnessing all the atomic energy in a small piece of chalk, or any other matter of a similar size, they would have enough power to raise 100,000 tons to a height of 3,000 feet.

Up to the present, he said, they had not succeeded in making use of that power, but they were on the verge of doing it. The wireless telephone was the first step in that direction. There the particles given off by a wire electrically heated to whiteness were employed to break the circuit. So sensitive and prompt were the particles to respond to the electrical stimulus that one could send words at the rate of 300 a minute by the Morse code. By no ordinary mechanical means could this be accomplished.

Among other possible sources of energy, said Sir Oliver, was the ether, and he warned his auditors not to disregard it because it was as real a thing as anything. With regard to the energy emanating from the sun, the best thing we could do with it was to utilize it through agriculture. Plants had found out how to use it without first turning it into heat and we could not

better their methods.

Other possible sources of energy were the tides and the waves. With the former nothing could yet be done on account of the vast areas required to form reservoirs. The land so covered would be of much more value if reclaimed and used for agriculture. He preferred to consider the possibility of utilizing the waves if anything were going to be done in that direction.—Associated Press.

ABOUT MENTAL IMAGES.

By Dr. W. M. Keeler.

Commandant Darget, of the military service of France, a powerful psychic and literary man of repute, discovered that the mental image of a bottle affected a sensitive plate if the mind was at the time of development concentrated upon the bottle. He declares that a cane and a bottle were photographed from his brain while thinking of these objects. From one of his articles, in a French paper, we glean the following, which is interesting.

"In a dark room, and for a quarter of an hour, I thought of a bottle, or rather kept my mind fixed on a bottle which I could see before me. At the same time I had a photographic plate in a developing dish before me, which I

held in the fluid with my fingers. At the end of a quarter of an hour the image of the bottle appeared on the photographic plate. I went through the same experiment in the presence of six witnesses, and the mental image of a cane was taken in the same way."

It is assumed as images of external objects and persons enter and fix themselves in our brain through the retina of the eye, and that if they enter they can also leave, they may be reflected in some way on a photographic plate. The admission by a man of science, and soberly submitted with corroborative evidence, of the possibility of thought radiations of an image formed in the mind chemically affecting a photographic plate is valuable to science at this time.

Spiritualism Question and Answer.

Q. I wish some of the able writers would tell us just what is meant by the expression, "Infinite Intelligence," in the Spiritualists' Declaration of Principles. "Infinite" means "so great as to be immeasurable and unbonded; including all perfections; complete and absolute, perfect." Intelligence means "Mind, mental ability, understanding." Intelligence has no reference to man's faculties and reasoning powers, and consequently cannot be "infinite" and "perfect." I suppose, though, the

author of the expression meant the word "intelligence" to refer to the universal or cosmos as a harmonious system; or did he mean some entity corresponding to the theological God? Intelligence is something evolved by the workings of nature, and although produced by natural laws, it is something quite different from the forces that produce it. Nature is constantly producing something altogether unlike the factors entering into the product. Is chemical action intelligent action? When two parts of hydrogen unite with one part of oxygen to form water, is there an intelligent directive force causing the union? or is it an inherent necessity when these elements meet in that proportion? Is it not simply attraction or affinity? Moreover, we must observe that the product, water, in this instance, is something quite different from and has none of the characteristics of the elements entering into it. This is a scientific fact running all through nature, that philosophy has not yet made good use of. We have enough of well proven scientific facts now to construct an entirely new philosophy, eliminating what has been called the supernatural altogether. All is natural. There is no directive entity apart from, or distinct from, the elements of nature. Nature is not an effect, but nature is the cause

of all the effects, or phenomena, we know of in the world. We must admit that organic nature is the produced from inorganic nature. The forces of inorganic nature are chemical and physical, not intellectual. We do not get what is properly called intelligence until we reach a highly evolved organic being, perhaps genus homo. "Minding in its many form is done through chemical and physical process as well as any other actions of organisms." Mind or intelligence, does not exist apart from organic brains. There are no purely mental beings. The ghosts or "spirits" are substantial beings composed of equilibrated substance, and having natural organs, including brains. No voice in the universe has ever come to man except that which comes from the human or once human being.

A. We have given the entire communication of the brother, that no part thereof may seem to be slighted in our consideration. The affirmation at his outset is that Infinite means the illimitable, that which is boundless, and that intelligence is a reference to human faculties and mental reasoning and power of understanding, and therefore it cannot be perfect and without bounds. Our friend goes on to say that "Intelligence is something--what something?" evolved by the workings of Nature, and although

produced by natural laws, it is something quite different from the forces that produce it." At this juncture we pause in our quotations to say that in our opinion the brother errs in stopping at the limits of matter in its outer expressions, which he defines as "Natural law," and in thus ignoring the Great Eternal Force of Life and Cause of objective being, which we call Spirit and which in itself we find as the "potency and power of all intelligence." The seed contains the germ of the living plant which springs from the soil and of necessity, "energy," "force," "Ether," call it what you will--or as the theologian terms it, "God"--must contain the germ or potency of the intellectual or intelligent foetus that the cosmos develops in Nature's domain, or by the functional processes of the human brain. As "something cannot come from nothing," so "Nature will not produce in the expressions of the universe the co-ordination of forces to produce an intelligence, without the potency or germ of such intelligence to work upon. It is true that "Nature" or Design, which is another name for Intelligence, is, as the brother asserts, constantly "producing something unlike the factor entering into the production." Variation exists as a part of the eternal workings of the Spirit, which also makes

every oak true to its kind, the maple, a maple still, unless the hybridizing and grafting by man comes into the scheme. Spirit is infinite in power and scope of action* as far as human senses can discern, farther than that no true scientist will care to assert the impossible.

The brother asks, "Is chemical action intelligent action?" and we reply. Chemical action is the result of intelligent spirit action operating upon and through the attracted forces in their elemental union--or disunion, as the case may be--thus producing the changes and results dear to the analytical, scientific experimenter. We challenge the questioner to prove that chemical action is not intelligence, or the product of active, ceaseless intelligence. Of course it is an inherent necessity when these elements meet, in the proportion of two parts hydrogen to one part oxygen, to form water; but we contend that but for the active intelligence directing the union and permeating both the hydrogen and oxygen there would be no unification and consequent resultants of the elements per se. What produces "attraction or affinity?" We can create terms and words and infinitum to explain something in the realm of physics which under no manipulating can express or explain the greater

Spiritual Intelligence--or essence and potency, if you will--of law, order and design, that we perceive moving and working, matchlessly in the universe, from the precessions of the planets to the earthbound majesties of oceans and seas, the leafing of trees, the building of mountains, etc., to the procreations of animal and of human forms. All display ceaseless energy and creative force, intelligent wisdom, and adaptation of means to ends.

We agree with the brother that all is natural, and that the "supernatural" is--or will be--eliminated from human equation and from the understanding of the laws of the universe; but we do not at all understand that Spirit, Universal Intelligence or Infinite Energy, the illuminant cosmic power of all animated, conscious life, is or can be eliminated from the concepts of the world. Spiritualists do not accept the claim of an "entity corresponding to the theological God." We cannot do that and account for the formations of worlds, the stability of the universe, the law, order and wisdom displayed in the workings, steady or varying, of "Nature." Such matchless operations with all the wonderful display of evolving systems, races, laws and forces could not be the productions of a "God" with attributes and passions of jealousy, wrath, vacil-

lating and turning in a pigmy desire to punish or reward the individual child for some puerile misdemeanor or for some servile praise as the case might be. True Spiritualists are not of the class who can thus recognize and worship such a being whose attributes are far below the common honesty and sense of justice of the average human parent and neighbor. But Spiritualists can and do, as a rule (all do not, and we have no compelling code of "Thus saith the Lord" to whip them into line) accept the idea of a Universal Intelligence, infinite in the potency of law and design, comprising all the power of law in its limitless variations and operations, thus producing in expression the multivarious manifestations of Nature, from the spot on a butterfly's wing to the sunburst of the solar orb. Our correspondents must meet the issues and describe clearly and understandingly what Nature is that they so readily mention as the source and life of what man sees and contacts with. To explain by calling it "Law" or "Force," "Chemical Attraction," or by any of the names it is usually shifted to, will not satisfy the thinker any more than will the definitions of Nature, as "God." We affirm that all life, energy, chemical affiliation, the law of attraction or repulsion, Nature, spring from and are controlled by the Power Supreme

that comprises all intelligence, "The Power and Potency" of all attraction, gravitation, 'chemical affinity,' and every expression of life, simple or complex as the universe contains or can evolve. It is such a Power, the Soul of Life and of Consciousness, that the Spiritualist terms "Infinite Intelligence" or Infinite in Intelligence and in Manifesting Power, and because he conceives this Power to hold all the possibilities of design, adaptation, evolution, law; order and infinite variety of expression that he calls it by the comprehensive term of Intelligence, since intellect in its deepest power and possibility is the highest form of sense and of expression that man can know. As the brother says, "We do not get what is properly called intelligence until we reach a highly evolved organic being, perhaps the genus homo." Hence, as we affirm, man in his highest development of intelligence is the greatest form of sense and consciousness that finite concepts can know, which is the reason of an adoption of the term "Infinite Intelligence" by a class of minds that desire to define their ideas of a supreme and eternal energy that is imbued with and manifesting an infinitude of a constructive power and resourcefulness that can be considered as no less than intelligent and calculable.

Mrs. MARY T. LONGLEY:
(THE PROGRESSIVE THINKER).

HEALING VS. MEDICINE

BY A. B. SMITH

IT IS NOT THE BODY that produces life. It is rather Life that produces the body. Any organic body decays when deprived of life; that is, it falls back to the original elements from which it was produced.

If Life can build a body, then Life can mend a body by its own inherent force. This is done rapidly in cuts and bruises when a sane mind is employed to protect and nurse the injury (pain demands this much). If mind can successfully use crude external means to an end, then mind can use more perfect internal means to a better end when a proper sanity of mind controls the action.

All schools of medicine, in one way or another, challenge an internal disorder by intensifying the attack through some phase of *simila similibus curantur*, and this method of medicine is proven oft more and more in these later days by cautiously administering the virus which produces like trouble in the normal body.

Medicine does not cure people, but medicine challenges life to a renewed effort, and life in a renewed effort often carries success over a specific disease to a condition of health.

In a cut or bruise of the flesh we do not proceed to cut and bruise the flesh some more that we may secure healing, but we use the mind to help the case into immediate reconstruction and to avoid hindrances to the process; it is mind applying means externally to an external circumstance.

The entire body, mind included, is the result of cell action through an internal process. It is perfectly logical that mind can reach internal disorders in a retroactive way through the cells without the process of a medical challenge which requires the exhaust of a redoubled effort of vitality, and if not sufficient in force must terminate fatally to the patient.

TREATMENTS.

By EMILIE A. HULETT, in 'Good Will'

These things I will that thou affirm constantly.—Titus 3: 8.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.—1st Timothy 4: 15.

FOR WISDOM.

I keep my mind stayed on God, the Omnipresent Spirit of Good, and so am divinely prompted to perfect action.

I am willing and obedient to Love's guiding voice in all action.

FOR HEALTH.

Health is Almighty God Omnipresent.

Health is universal Truth, the established state of all life, everywhere.

Health is universal Harmony, the pure Melody of life, in all and through all.

Health is Divine Wisdom, the universal Intelligence working perfectly in all and through all.

Health is Love, the great fire of life, consuming all dross, leaving the pure expression of perfect Being, in all and through all.

FOR ABUNDANCE.

"The Lord shall open unto thee His good treasure."

I seek the Lord, the source of all abundance, and trust in Him.

I trust in God completely to supply me every need.

TRUTH.**A STATEMENT OF THE ESSENTIAL TRUTHS OF BEING.**

GOD.

God IS.

God is ALL, both invisible and visible.

God is SPIRIT.

"Spirit is SUBSTANCE, the Only Substance.

Spirit is the Substance of all FORM.
ONE Presence. Knowledge and Power is ALL.

This One PRESENCE is All Life, Intelligence, and Substance.

Its INTELLIGENCE is Wisdom, Knowledge and Understanding.

Its NATURE is Love—Conscious Unity.

Its ACTIVITY is Life and Strength.

Its STATE is Wholeness—Health.

God: the FATHER; Source, Substance.

God: the HOLY SPIRIT; Creative Energy.

God: the SON; Manifestation.

"Like begets like." "That which is born of Spirit IS SPIRIT."

MAN is the Expression of God.

Man is ever ONE with his Source.

CHRIST is the Revelation of Truth; the Awakening of the Soul; the "stirring up of the Gift of God in thee."

JESUS CHRIST is the Realization of God in Man, in you; Man "conscious of his Divinity.

"Christ IN YoU the hope of glory."

CHRISTMAS is the Celebration of the Dawn of Truth, the Birth of Christ, in you.

"The Father and I are ONE."

"ALL that the Father hath is mine."

This is the TRUTH of you, the Truth of all.

CHARLES EDGAR PRATHER.

F. I. A. Se.

Editor, Power, U S. A.

**PSYCHOLOGICAL NOTES:
by the Editor**

Observe the fact that no one can hypnotize another against his will unless by post-hypnotic suggestion, or thought transference, and the latter means without the knowledge of the subject. To prevent hypnosis restore in yourself perfect confidence, the best way is you can close the magnetic orbit by becoming positive, by closing your jaws when you feel someone trying to hypnotize you. Also clinch the fist; if sitting, cross your legs. This creates the adverse auto-suggestion and repulsive magnetic current, and that repels the control of either spirit or mortal.

Through post-hypnotic suggestion you can permanently cure any disease that ever existed. One post-hypnotic suggestion given every 24 hours, will duly impart a lasting virtue on the mind of the patient of the hardest curable disease in the world. You treat all ills in the same manner. Suggest to the subject that on awakening he will feel much better and in a short time he will have no troubles at all.

To cure tobacco habit, alcoholic habit, or any vice, suggest to your patient that on awakening he will have no appetite for such things, but will have horror and disgust at the very

sight. This suggestion can be given in various ways. I told a drunkard that when he raised the glass to his lips he would see my face before, bidding him not to drink, and sure enough the suggestion took effect at the set time, and the man could not drink, and to this day is free from that habit. Through this means of suggestive visualization I have cured cases. I effect cures in this line where all physicians' medicines have failed. Such is the power of this Hypnotic science. * * *

**WHAT THOU THINKEST
THOU SHALT BECOME**

VERY few stop to know the power of thought and its subtle workings. Our actions are nothing but the outward expressions of the intricate movements of the mind. Our external activities are moulded and shaped by fine desires forming deep down within the mind. Regulate your thoughts, and your conduct will be regulated accordingly. Fill your mind with great and noble ideas, great and noble you shall be sooner or later. On the other hand, if you cherish low desires or indulge in impure thoughts, you shall gradually become low, vulgar and unholy in your behavior. We may hide our mean and degrading thoughts from our fellow-men, but it is for a while only, because our

attitude, behavior, and above all, deeds will lay bare what is going on within.

Our character, good or bad, is formed similarly by the resultant force of our mind. Suppose, we think good and ennobling thoughts, study good and useful books, perform good, honest and decent actions and keep good company, and naturally our mind will be full of good impressions, which becoming deep-rooted, go to form our habits. And what is our character but the product of habits!

On the other hand, those are called men of bad character, whose mind is full of bad impressions owing to the constant indulgence of indecent thoughts and repeated performances of evil deeds. Thus even a child can understand that it behoves us to practise discrimination by choosing elevating thoughts and rejecting vain, worthless and degrading ones.

Many are undoubtedly puzzled as to what is good and pure and what is evil and unholy. The standards and conceptions of good and evil may vary with the different races or different stages of evolution, but there are certain common standards by which we can all go in order to determine unmistakably their nature and characteristics. That which makes us selfish, weak and full of worry and anxiety can be discarded as evil, That which makes us unselfish, infuses

real strength into our heart and soul, and, above all, brings peace and harmony into our life can be safely taken as holy and good.

The one point which cannot be laid too much stress upon, is attainment of the knowledge that it is we that make our life sublime or worthless. We make our position worse by imagining some supernatural beings or other extraneous causes to be responsible for our failures or successes in life. Fate is nothing but the resultant of our own thoughts and desires.

It is true, mere thoughts or speculations without right endeavors in the right direction cannot produce sufficient results. But it is also certain that out of great visions and dreams, great achievements are made. Those who have been successful in accomplishing great things in this world were all great dreamers and visionaries. Those who know how to think properly can never fail to act properly also.

He who thus through the self sees the Self in all, attains to the Supreme State of Brahman by the unity of all.—Manu.

THOUGHT-COIN

By BART KENNEDY

These things that you see around you! These things that you call actual! They are the coinings of thought. They grew from dreams, and from dreams within dreams. They are thought-coin! They are things of imagination fashioned so that our eyes may behold them. These houses, these streets, these cities of vastness and the manifold things therein, grew from visions that lived and lived in the minds of men. They were passed from man of genius to man of genius—growing and growing the while—for thousands upon thousands of years. Nay, who knows? Who can tell of the length of the time of the passing of these visions that you now behold, coined? Thousands upon thousands of years? Perhaps it is millions upon millions of years? Mayhap it may be that these visions came even from some world behind the stars. One knows not. One cannot say.

One can but wonder at the omnipotence of the power that we call mind. This power that stretches through the world, that stretches out to worlds, that stretches out to the stars and beyond and behind even these. Upon this power of powers all things hang. Everything it interpenetrates.

This glorious landscape that you now behold. That too is a coinage of the mind. This splendid plain, these mighty snowcrowned mountains that rise in the distance beyond that shining foaming river that rushes through them, these beautiful colours that move and move in harmony! These are the coinings of the God-mind that is within us. We created them. They came forth at the behest of our imaginings. Forget it not. We are behind this strange and splendid phantasmagoria. We are behind what we see with our eyes.

* * *

When this world was a world of intense fire these thoughts that are now coined—that surround us here on earth—lived within it. They were there in the midst of the frightful burning. All the impulses of life were there. Man, bird, beast, fish, insect, reptile were there. All lived together in a fusion of unimaginable heat. All the seeds of all the world-life were there. The seeds of grasses, the flowers, the trees, the seeds of the rocks were there. And likewise the seeds of the strange jewel-stones.

There too was the genesis even of mighty ocean.

This mysterious and mighty and profound world of fire! Within it was

all that you now see with your outer eyes. Within it were all the thoughts that now live within your mind. Within it were beautiful things and terrible things.

This stupendous, intense fire dowered all beings with the magical and glorious flame of life. Fire, that wondrous paradox. From out it came all things. From out it came you. You hold within yourself the burning of it. Glorious, transcendent, infinite fire. Forget not that within it was born all the things that you now see around you. Forget not that all the things that you have summoned forth to the ken or your outer vision came long, long ago from its wondrous and terrible womb.

* * *

The infinite Universe, that is without beginning and without end, that stretches beyond the power of the imagination to conceive of that always was, is and ever shall be, this Universe is the mind of the glorious, illimitable God that reigns over, and is, All. And man is God. He is of this glorious, illimitable Being. And even as is man, so are all the beings and all the things of this world as God. The beings of the dark, mighty waters and the beings of the bright air are God. The light of the sun, and the sun, is God. All the worlds,

and the beings thereof and therein, are God. The stars of the illimitable vastness are God. And the worlds that circle around them, going along their appointed paths, are God. All are Thought, and Thought is God. The smallest things are God, even as are the most mighty and most stupendous stars. The leaf is God, the drop of water is God. And so is the insect to which is beyond the power of our eyes. And the atomic worlds, that are to us invisible, are even as the stars of Heaven. The human of the mightiest intellect is no more God than is the smallest thing of earth. All, all is God. All are the same. The flame of life is the sensing of Godhood.

Truth, glorious stupendous and strange! We humans are of this world, and of the worlds beyond, and of the stars, and of the stars behind the stars, and of the God that reigns over, and is All. We are at one with all the beings of all the worlds. In common with them we are God. Infinite is our heritage, for we die no more than dies God. We but pass along the mysterious path of Change in journey that never ends.

We are the wondrous coinings of Thought.

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CONTROL OF ENERGY.

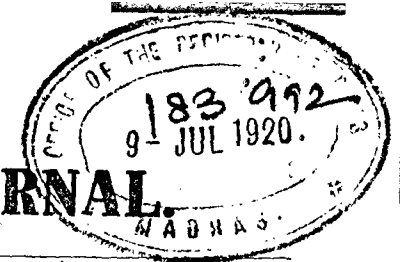
THE only conceivable way in which the human intelligence can ever succeed in averting the "procession of the great year" is not by postponing the issue, but by reversing the process. The question is this: While energy is being dissipated in accordance with the natural law, can we so manipulate things as to accumulate energy, making the unavailable available—notwithstanding the fact that cosmic processes seem to be essentially irreversible? Now, there is assuredly no inherent reason why we should not accomplish this. It is true that hitherto all the atomic evolution that has been observed is atomic disintegration. We may speak now, indeed, of the analysis of the elements. But so it was, we may remember, that the older chemistry began, and yet analytical chemistry was the precursor of synthetic chemistry. We began by breaking up compounds, but now we can make them—can, indeed, make compounds hitherto unknown in nature. Similarly, it is more than probable that we shall ere long learn to achieve the synthesis of the elements as well as their analysis. No

energy is ever lost. Even when the radium atom, itself the child of the uranium atom, breaks down and dissipates its energy, ending, it is supposed, as the dull atom of lead, the original energies are not destroyed. Why should they not be gathered up again and thus again become available? Are matter and energy to go on their way, ultimately destroying the human race? For myself, I incline to the view that victory will rest at last with "man's unconquerable mind"—C. W. SALEEBY, F. R. S., in "Harper's Magazine."

DRESSING IN WHITE GARMENTS.

Dr. J. M. PEEBLES M. D. M. A.

People even in the temperate zone dress too much; they wear too many and too thick garments. The cumulation of garments prevent either the sun or the atmosphere from coming in direct contact with the body. The skin naturally absorbs the elements of the air and through vibration it also absorbs the sunbeams or would if permitted to so do. The healthiest people in the world are those that go naked or nearly naked under the equatorial skies.



And then white should be worn in preference to any other color. Nature suggests this. Pure light is a white undulatory force, but passing through prisms it becomes deflected and varicolored. Crystal-spring waters are white or colorless. Chemical mechanism speaks of white heat. The rose or Sharon was white. Public speakers if "worthy and well qualified," using one of our Masonic phrases, standing upon public platforms, should be dressed in white, not necessarily in long flowing robes, but in white according to the individual taste.

Many times have I been advised by the higher spirits to wear white clothing when addressing audiences—told that black, the emanations from black and the funeral associations connected with black—black as the black magic of India, are all repulsive to angels and those heavenly hosts who come to inspire and so uplift humanity.

The word death should be substituted for Promotion, and if there is any change of garment upon the departure of a friend or friends to the higher life, that change should consist in the wearing of white instead of being vested in gray or black.

ANCIENT AND MODERN WISDOM.

The greatest stumbling block in the way of beginners in the study of philosophy is the widespread belief in a power that we call "fate," "destiny," "Karma," or "Providence," according to the individual conception of the vague "something" that is said to shape our lives. There is a surprising number of communications showing a belief in this "ruling power" as something from which there is no escape and which involves no personal effort either to circumvent or to assist. In short, the world is peopled with Micawbers waiting for what "fate" has to offer. That there is in the relative world a law of cause and effect, is, of course, true. In Biblical phraseology, one cannot gather "grapes from thorns" or "figs from thistles", but one may by the power of thought so change the thorns and the thistles that they will yield something quite as desirable as either grapes or figs. If we ever hope to make this world a happier or brighter place, we must begin by realizing that we are individually responsible for our "common lot."

To believe that every human being is born to undergo certain events; to succeed or to fail; to be content or to be miserable, regardless of personal effort, is a killing doctrine and one that

is inconsistent with natural human instincts. It is true that we are each born with certain inherited characteristics—the result of ideas imparted to us by our antecedents and which to some extent influence us throughout life. But we are also influenced by thoughts we absorb after birth as well as before, and if we know this we may determine what thoughts we shall absorb and what influence we are to have upon our contemporaries and upon the future of the race. In other words, we are making "fate" all the time, not only for ourselves, but for those who come after us.

We are, in fact, if we choose, a conscious part of the creative principle and not irresponsible atoms in space, to be placed here or there by an inscrutable power as though we were pawns on a chess-board. The most avowed fatalist is unconsciously repudiating his expressed belief when he makes any effort at education, development or growth. To be consistent he would put out no effort, confident in the conviction that his destiny is assured.

If a power that we call God has predetermined that a certain child shall become a criminal, what right have we to try to change its fate? Why should we cheat this ruling power in His action? Nevertheless, there are many

things which, to the superficial observer would incline one to the belief that "there is a divinity that shapes our ends rough hew them how we will." We know that certain events have been foretold years in advance of their happening. Students of criminology agree that criminals may be detected by means of certain physical abnormalities. Palmistry and astrology and phrenology teach us that certain physical peculiarities determine to a greater extent what we may accomplish in this life.

Lombroso and others who study life from the standpoint of the criminologist rather than from the viewpoint of psychology, will point out the fact that a slight variation in the shape of a forehead, an added thickness in the lobe of an ear, a scarcely perceptible deficiency in the breadth of a forehead, and you have the difference between the future honest man and the criminal. From this it might be reasoned that "fate" is the inexorable mistress of human life and destiny. The point of difference between the conclusions of the criminologist and the psychologist comes when they determine which is the cause and which is the result. Does the criminal instinct developed through heredity or environment produce these abnormalities or does the physical condition determine the actions and the life of the individual?

The criminologist reasons from the physical standpoint only and says, "This child's physical organism bespeaks the criminal, and a criminal he must become."

The psychologist says, "This child bears on his physical covering the 'handwriting on the wall' that warns me that he must be trained and his evil tendencies obliterated." The criminologist is a materialist and the physical is all. The psychologist is a spiritualist and knows that the body is but the plastic tool of the soul, and that if that soul may be awakened, the body will express only the soul's desire for development.

How then may the future be foretold without proving fatalism? Now we have come to the question of how may certain events be foretold unless there be such a thing as "fate"? There are certain lines in the hand, for example, that undoubtedly foretell of corresponding events in the future. This seems to argue against the idea of free will agency, and for fatalism, but let us see. If we realize for a moment that we are a part of the creative force (as we see it in the creation of form and change—the relative) we know that we are setting in motion certain currents of thought that will produce or "create" certain effects. This force once set in motion, some result must be inevitable, but if we know this

relative law of cause and effect, and our relation to it, as a part of the creative or cause force, we may see how prophecy may be a fact and at the same time how it is that we are masters of our own "destiny."

As a further illustration, we will take a simple act. Someone starts a ball rolling down a hill, we will say. The act is a wholly voluntary one, and yet the ball, once started, must obey the law of motion and anyone capable of computing the rate of speed and the force of obstructions may foretell from the start what will be the effect of that ball rolling. The result is not governed by chance. It is one of the established laws of physics that the result will accord with the cause, and that, too, with mathematical certainty. The only thing that will stop that ball is a resistive force of a greater magnitude than the force that speeds it. Individual tendencies through inheritance or prenatal conditions are like a ball rolling downhill. If left to themselves they increase in force. If stopped or diverted they may be eradicated.

Because a child is born with a deficient line of mentality as shown by the hand or narrow forehead, it does not follow that nothing need be done for its intellectual advancement. And although it may not counteract the effect of its hereditary

handicap in one short lifetime, it can be building all the time. It is because of this inheritance that we emphasize in New Thought the necessity of realizing the importance of thought as a constructive or destructive force. It is because of the fact that all things are subject to the influence of thought that I claim for heredity and environment only the power of influence and not of unalterable law. Thus a blackberry bush will, if left to itself, grow blackberries, because it is the natural tendency of it to do so. The physical shape and markings and character of the plant tell us that its berries will be black. But along comes Luther Burbank and with the power of thought as applied to the effect of selection and development and intelligent cultivation, and miracle of miracles! the blackberry bush grows white berries instead of black. And this is done in absolute accord with scientific principles. There is no magic about it. It is merely the effect of an illumined mind, working in harmony with the universal power, and our oneness with it.

ALEX. J. McIVOR-TYNDALL.

(IN NOW.)

PRINCIPLES OF SPIRITUALISM.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature—physical and spiritual—are the expressions of Infinite Intelligence.
3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continues after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proved by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others do unto you do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness, as he obeys or disobeys nature's psychic laws.
8. We affirm that the doorway of restoration is never closed against any human soul here or hereafter.

Andrew Jackson Davis on the Soul and the Spirit.

J. M. PEEBLES, M. D.

OFTEN do I thank the Infinite Presence and the ministering spirits that do His will, that it was not only my privilege to personally know that eminent seer, A. J. Davis, but to have been a co-worker with him, Judge Edmunds, Prof. Hare, the Rev. S. B. Brittan and other moral heroes who made radiant the early days of Modern Spiritualism.

Those who have read the twenty nine volumes of Dr. Davis, or even a portion of them, know that he pronounced God the great positive Mind of the Universe, and the ego, the Conscious Spirit, rather than the soul the immortal portion of man.

On page 52 of his book, "Answers to Questions," while relating his general convictions he uses this language, "the material organisation" (vital electricity), "the intermediary or soul" (vital magnetism), and "the innermost," (the spirit).

On page 22, defining the words "reason," "consciousness," "soul," and "spirit," he states in substance, "this word used is employed to signify the immortal principle of man's existence, the eternalising divine of the human being. This word, 'the soul,' is used to

express," he continues, "that, fine impalpable, almost immaterial body which clothes the spirit from the moment of death, to all eternity."

One page 56, he states that "the spirit after leaving the mortal body is always immediately clothed upon with that particular soul which was manufactured for it by the physical mechanism."

On page 49, he makes this most positive statement, "In brief then, the human structure is triple instead of dual, and there is as much difference between soul and spirit, as there is between the body and the soul."

"The soul is compounded." (Mark this phrase). "The soul is compounded of all the motion forces and sensational elements which may be found to a greater or lesser extent in all the lower organisations of matter. But the spirit is the divine part, the essence of all motion, the master of all life, the Lord of all sensations and the immortalising of all intelligence in man."

Spirit is the fountain of every sublime aspiration, the fragrance of every immortal flower in the heart of man's life, the indwelling image and likeness is beautiful, lovely, holy and eternal. Spirit is the fountain of love and wisdom. Spirit is the life of the soul. In the spirit land, the spirit is surrounded by the physical imperfections of the soul

A Talk on Thrift

By Grenville Kleiser

But the soul, or spirit-body, is ultimately purified by the spirit, which is the King.

But enough upon this questioned point, as to which is immortal, the soul or ego, the conscious, non-compounded spirit.

The ancient Greeks taught that man was a dual being, soul and matter. Paul pronounced man a triune, being composed of body, soul and spirit; while the most exalted intelligence with whom I have conversed, states man to be a fourfold being constituted of body, of soul, of ether, and pure spirit—God Incarnate.

And now, while under the semi-psychic influence of this American seer and sage, Dr. Andrew Jackson Davis, I beg to emphasise the fact that Swedenborg was no more the founder of Swedenborgianism, than was Davis the founder of Modern Spiritualism, often termed, the Harmonial Philosophy.

We are acquainted with the leaflets, pamphlets and that massive and wonderful book, "The Univercoelum," edited by Prof. S. B. Brittan, and published December 4th, 1847, a year and more preceding the Hydesville phenomena. The true history of Modern Spiritualism and its relation to pagan Spiritualism, popular in China and Japan, is yet to be written. History demands it.

THRIFT is the enemy of debt.

THRIFT means care and wisdom in the management of one's resources.

THRIFT develops patient self-denial so vital to greatness of character.

THRIFT promotes peace of mind, personal comfort, and the goodwill of the community in which one lives.

THRIFT which implies habits of economy, safeguards, one against self-indulgence, misery poverty and failure.

THRIFT brings increased happiness to oneself and family and adds to the real wealth of one's country.

THRIFT induces one to save systematically and intelligently, so that each succeeding day finds one better off than before.

THRIFT is the basis of every large fortune.

THRIFT gives one a gratifying sense of self-respect and progress, and leads steadily and surely to prosperity and happiness.

THRIFT is evidence of practical commonsense, sound judgment, and wise prudence, because it is willing to make present sacrifice for future competence.

THRIFT lifts one out of the large class of men who spend all they make, have nothing for the future, and are self-elected victims of daily fear and uncertainty.

THRIFT is a wise provision for possible emergencies, times of illness or disaster, and a sure protection for old age.

FROM THE NAUTILUS.

A Man in the Making

By Crison Swett Marden

We are all sculptors. By each act and thought,

We form the model. Time, the artisan. Stands, with his chisel, fashioning the man.

And stroke by stroke the masterpiece is wrought.

Angel or demon? Choose and do not err! For time but follows as you shape the mould.

And finishes in marble, stern and cold, That statue of the soul, the character By wordless blessing, or by silent curse, By act and motive,—so do you define The image which time copies, line by line, For the great gallery of the Universe.

—ELLA WHEELER WILCOX.

MAN has been at work on this chiselling process from the anthropoid ape stage clear up through the ages, always, on the whole, bettering himself a little, eliminating the animal, the brute qualities more and more, ever struggling up towards the higher man, the ideal man, the God-man.

Though he may never attain his ideal, whatever the sculptor holds in mind will be outpictured in the marble, whether beauty or ugliness, virtue or vice. He can call out of it a statue which will be a beauty and a joy forever, which will gain the admiration and the wonder of the world, or he can call out that which will disgust the eyes of every beholder. His chisel follows the ideal, the model in his mind. He can call whatever he wills out of the marble—angel or devil.

The trouble with most of those who fail to do the bigger thing they are capable of doing, to be the bigger man they are capable of being, is that they

do not hold in mind the model of the God man. They do not cling to their highest ideal of themselves. The majority of us think of life as a cheap and common thing, of ourselves as too unimportant ever to amount to much, and as long as we continue to hold this limited impression, this cheap opinion of ourselves, we cannot be or do anything worthy of our God-given powers.

Now, there is but one way to make life a real success, and that is to be the man that God made. That is what you are here for. You can begin right now to be that man, by refusing to see yourself as anything else but the man you long to be. Never listen to anybody who tries to undermine your faith in yourself. No friend of yours will do this. Self-depreciation is a crime, for it is depreciating God's work, and He never made an inferior man. It is man who does that by wrong thinking and wrong ideals.

When you once get a glimpse of yourself as you were intended by your Maker to be, with all of your latent possibilities developed into realities; when you once see yourself as the superb man it is possible for you to be, nothing and no one but yourself can prevent you from attaining your highest ambition.

Don't let any one or any conditions persuade you that you haven't the ability

to match your longings. Wrapped up in every human being there are energies which, if unfolded, concentrated, and given proper direction, will develop his highest ideal.

Our longings are creative principles, prophecies, indicative of potencies equal to the task of actual achievement. These latent potencies are not given to mock us. There are no sealed orders wrapped within the brain without the accompanying ability to execute them.

If you hold fast to your ideal, you will discover within you—undeveloped, it may be, but always there,—strength to break the fetters that bind you, power to triumph over the environment which hampers you.

No external means alone, however, will accomplish this. You must lay hold of eternal principles, of the everlasting verities, or you can never accomplish what you were sent into the world to do. You can never reach the goal of your highest possibilities until you believe in your God-given power to do so, until you are convinced that there is within you that which can laugh at fate, and that the Creator has endowed you with the ability to bend circumstances to aid you in the realization of your dreams.

Phillips Brooks said: "Feel the thing we ought to be forever beating beneath the thing we are." A superb

character is forever beating beneath the stunted, dwarfed apology of a man you actually have been, compared with the man you might have been,—the man you will be, and you know it. You instinctively feel that there is an infinitely greater man in you than you have ever objectified in your life marble. There is something within you that tells you the master man is there. How to bring him out?—That's the problem for all of us. And the answer to our problem is,—Never lose sight of the possible perfect man. No matter how far you have fallen below your possibilities, keep chiselling away at your ideal. That way only success lies.

Forcing a Child to Eat.

CERTAINLY it is not right to try to "force a child to cultivate a taste for food," whether the food is what they need or not. To force a child to eat is to make it detest the food. Any dietitian will tell you that food should be loved, if one is to get the good from it.

It is a very easy matter to get children to love any kind of food that is good for them, by tactful suggestion. Here is an illustration: a little child that I know of was weaned untactfully, the breast-being taken away from it sud-

denly, and the child forced to get its dinner from a bottle. The little thing refused the bottle, and nearly starved himself because experience had taught him that if he would refuse the bottle long enough he would be given the breast.

The child fretted himself into a serious sick spell. A trained nurse forced him to take milk from a glass. From that time on until the child was nearly two years old, the only milk that he would take was what was given to him by force. Finally his mother gave up feeding him milk.

Then a healer came on the scene, who tried tactful suggestion. She took the little two-year-old boy riding in the automobile out into the country and passing as many cows as possible. Whenever the cows were in sight the healer talked and sang little songs about the cows, and how they ate the green grass and made the beautiful clean white milk for little boys and little girls; and how the little boys and little girls drank the lovely clean white milk and grew tall and fat and healthy and happy. She told the little stories over and over and sang the little song about the cows and the milk and the little boys and girls that grew fat and strong and tall like their papas and their mammas.

Also she stopped with the little one at a farm one day and took him in to watch the cows being fed and milked, and while she was there she continued the stories about the cows and how the clean white milk was made, and the little boys and girls grew strong and happy and healthy on it.

The healer talked to the mother before the little boy, telling her about how they had seen the cow eating the lovely green grass and making the beautiful milk, etc., etc. The mother herself caught the point of view and after two or three "treatments" of this sort the little boy began to ask for milk, and in a little while he had the milk habit like any other normal child, and has continued to love milk ever since.

[ELIZABETH TOWNE:]

Idealizing the Process of Eating.

LITTLE children's habits of eating are wholly made by their mothers or others who have charge of their diet. Tactful suggestions and a little imagination will create the right habits of appetite in any child. There is no child on earth but what is amenable to this sort of loving suggestion.

Habits of right eating should be formed in childhood in such a way that the child himself loves to eat the right

thing to make him strong and happy and healthy.

Naturally a child has the milk habit of eating, and when he is seven or eight years old he must begin to taper off a little on the milk and take on the vegetable habit: at about this time all children are more or less prejudiced against vegetables imply because they are different. So it is necessary to appeal to imagination and use tactful suggestion in order to get the children to eat vegetables enough to form the right habit.

Whenever you see a grown-up who "does not like vegetables" you may depend that it is because his mother did not use tact in forming the vegetable habit when he was a little chap. Children who "do not like" the things that are good for them, point straight to the fact that the mother is either careless or stupid in regard to diet and child psychology.

Every confession on a mother's part that the child will not eat the right things unless forced, is a confession of stupidity or ignorance, or both!

Sometimes the father can do this work for the child, if he can get the vision which the mother lacks. To idealize the process—as Brown Landone puts it—to idealize the process of feeding, in such a way that the little child itself can see the points made: this is the secret of forming right habits of eating and drinking for the child.

[ELIZABETH TOWNE:]

**By Aktar Ahmad, A.M.-I.A. Sc.
Jaipur,**

- * Man was destined to be the ruler of all beings.— Koran.
- * I have existed even before this Creation and shall remain after its assimilation.— Mohammad.
- * Who realised his self realized God.— Mohammd.
- * Do you love your Creator ? Love your fellowbeings first.— Mohammad.
- * They will enter the abode of Bliss who have a True, Pure and Merciful Heart.— Mohammad.
- * He who sees Me sees the Truth.— Mohammad.
- * Every child is born with a disposition towards the Natural Religion (of obedience) It is the parents who make it a Jew, a Christian, or a Magian.— Mohammad.
- * The Lord does not regard a Prayer in which the Heart does not accompany the Body.— Mohammad.
- * This life is but a tillage for the next ; do good that you may reap there ; for striving is the ordinance of God, And whatever he has ordered can only be attained by striving.— Mohammad.
- * The first thing created was Reason.— Mohammad.
- * The love of world is the mother of all evils.— Mohammad.
- * Paradise is such a Bliss as the eye has not seen, nor the ear heard, nor flashed across the mind of Man.— Mohammad.
- * The Grave is the first stage of the journey to Eternity.— Mohammad.
- * Day light is the heart of Mohammad.— Rumi.
- * The secret of God can be studied in His Nature.— Ali.
- * Every being has been created for a certain purpose and the spirit of that purpose sat within his soul.— Saadi.
- * The world and every thing in it are nothing but an idea.— Galib.

BY MRS. MARY T. LONGLEY.

Answer : Dreams are not always produced by the same cause. Many of them are the result of some physical impairment of nerves or of functional disturbance of the digestive or other organs. Some dreams come from the action of mental trouble, such as grief, anxiety or discouragement. But there are many cases of dreams that cannot be placed in the category of spiritual perception and of a distorted mind or diseased body. Sensitive persons are subject to an increase of spiritual perception and of mental rates of vibration, when the body sleeps. This increase of spiritual discernment through the improved activities of vibratory force, brings the real person—the ego of the sleeper—into touch with the world of spirit intelligence and action, especially so in relation to his or her guides and helpers of the life beyond. Often the experiences thus met are of actual occurrences in spirit worlds, and sometimes these dreams are symbolic in teaching and prophecy. Some of earth's people can and do go frequently and regularly into the spirit world, there to

gain experience in spiritual progress and growth which will enable them when they pass permanently from the body to take their place with the advanced scholars and workers of their own plane and go forward without tedious preparation and toil. While such seldom clearly remember their nocturnal experiences and studies, this memory yet functions in the spiritual body, and will be active when the ego is done with this mortal form. The reason why so few can clearly remember dreams, vision and symbols is that, as a rule, the spiritual vibrations of the absent entity are much more rapid in ratio than those of the physical brain and its mental consciousness, hence the spirit must be lowered in rate of functional activity before it can again possess completely its physical form to go on with its earthly works and experiences. For this reason, the spirit per se is unable to register upon the mortal brain a record of its supermental sensations and consciousness of a superior form of life during its absence from the mortal frame. Sometimes fragments of a dream are recorded, but they are elusive and undefinable, sometimes the remembrance is distorted and not at all a correct representation of the vision or dream, and many times absolutely no consciousness of having dreamed is present in the waking thought of the individual, who may have been far away from earth conditions during his hours of slumber.

Power From Within.

Why should we worry and fret or dwell on
evil and ill
When we know that our thoughts have mag-
netic power to
bring us whatever we will?
Why think of our troubles and woes?
Why talk of our sickness and pain;
When only to think I am Health! I am
Strength!
Will restore us to power again.
For the thoughts that we think are
wonderful things,
And our pleasure or pain is borne forth
on their wings.
Why should we fear tomorrow and send our
fear with a sigh,
When we know we're surrounded by absolute
Good and
God's our Abundant Supply,
Why should we doubt our success,
Lose faith in ourselves and our cause,
When we know that our minds can reach
Infinite Mind,
And we're only to follow its laws.
For the thoughts that we think are
wonderful things,
And life-giving power can come on their
wings.

WHITTIER.

My Message to you "Ideal of Vedanta."

The kings of ancient days renounced,
their kingdoms and the rich men their
riches. They became mendicants, biggers
and alms takers wandering here and there.
Why? For the sake of their beloved, sweet
heart the true Lord. Is he wishing so?
No. For what purpose then was such
a renunciation? It is the nature of love
and the characteristic of fondness. For
duality can not enter in. The things per-
taining to the dualism naturally draw the
mind towards them wantonly like the
magic-produced flowers and fruits, keeping
it far away from the Ideal—this is the
reason.

As far as this mind belongs to some
one else could not become of His and till
some thing else belongs to this. He could
not become of it—As a matter of fact no
one can generally become at a time in
possession of the two and no two can
similarly become the beloved of the one—
What a true saying is of our great Guru—

"Till claiming as mine and mine

Nothing could be in possession of thine,
When I and mine vanish away

Lord comes then to serve (and obey)."

What about other things; even the self is
to be utterly sacrificed in this way, because
unless this "I" ness exists in ourselves and
constantly resounds I and I " He can never

become of ours and we can never become
of his. Leave this self aside, resign the
"I" ness of this I and forget it absolutely
for ever, look then whatever or whoever
remains behind. Says a prophet at this
juncture—

"When the self by gone,
remained the self Himself;
Lords refuge genuine
renouncing utterly Self."

To ask for the Almighty Lord's preserva-
tion is our important business in life, for
nothing could be achieved by us without
this.

Many a person can misunderstand
this writing to discharge their worldly
duties for becoming a mendicant in the
search of Him, which would be an absurd
thing at all. It is not a means of success
but an obstacle to that. The real meaning
of this in the consequence is—: Perform
the household affairs as usual being abso-
lutely not impressed; whether you are a
member or head of the family, love all
unbecomingly suppressed; Know thy body
to be a temple of the Lord. Do not for a
moment think it to be you, yourself;
believe never at all your spouse; And
know Thy SELF.

ST. SAMPURAN SINGH,

Ph. D. Sc. F. I. A. Sc.,

Hardwar.

Incandescence of the Human Body.

IT is a well known principle of science that a solid substance becomes incandescent when heated to a proper degree. The same rule applies to the commingling of the mental forces in the human body. Whenever this body becomes heated by an emotion or by the thought principle of life to such an extent that it experiences the degree of heat sufficient to produce light and colour, vibrations pass through this light and the etheric waves of space; then the body becomes incandescent to those whose mind is receptive and also incandescent. This is the so-called psychic power given to some that enables them to understand the body and mind conditions of others. Within the consciousness of the person so endowed there is stored up a quantity of electric heat of so fine a nature that no thermometer is able to register it. When this electric heat is called into action the mind becomes clear-seeing; it permeates the aura of the other person and sees into his body as it would into an open book.

Whenever a pleasing emotion takes complete possession of us it is accompanied by a sensation of elation, buoy-

ancy, and warmth. At such times we will often say, "I seem to see so much clearer!" This is a physical expression of a mental fact.

When we are unresponsive to kindness, live a life of stoicism, the parts of the body are relatively cold. This coldness absorbs the life-giving principle, there is no illumination, no animation; all things fall upon us.

In life, the vibrations of colour and sound are completely reflected in the aura. The rays are so intense that if absorbed at once they would cause instant death. The aura, the electric moisture enveloping us, is our protecting shield; the rays are reflected back into our inner consciousness and exert a wholesome influence of warmth, both physical and mental, throughout the body.

When the emotions have heated the body to the degree of incandescence which produces clear-seeing, the aura is evolved into a perfect prism of colours, heliotrope being the prevailing one. These colours produce sound.

The potency of all substance is manifest in colour. If a piece of iron be heated to a white heat and at the same time the A string of a violin is set in vibration near it, a dark-red waving line will pass in the iron.

The sound-note A should be pronounced Ah. The Latin people builded better than they knew they gave this name to that sound. Ah is really the manifestation of a solid substance when exposed to light; the same principle applies to the mind.

When the sound of C is produced by the violin or the human voice the line across the hot iron will be a pale red, and small crystals of light, that were not formed when other sounds were made, will appear. The vibrations of the note D (Da) when projected, produce a line of yellow light.

The relation of sound and colour to the incandescent states of mind and body should be well understood. The condition of "feeling blue" is a physical expression of that colour. To counteract this, place yourself in a room that has the temperature of blood-heat, expose the chest, throat and chin to lilac or heliotrope rays and at the same time sing the note C. The "blues" will disappear as if by magic.

During moments of incandescence the use of alcoholic stimulants should not be provided, for they produce a reaction which is poisonous to the nerve fluid.

All that we require for our mental and physical health is within our mind. To its power all conditions yield if we understand how it co-operates with

matter. This understanding comes through a study of light, colour and sound and their application to all affairs of life. Careful observation along these lines and an earnest effort to learn their purpose will bring a knowledge of their use and how they can be best employed for our benefit. It is the understanding of truth that makes the mind luminous, and through the action of that luminosity upon physical matter of which the body is composed, through the various nerve and blood currents there comes the incandescence of the whole man, so that his entire nature is radiant by the action of living thought. "Atmos."

Phreno-Physiognomy.

The broader the head the more selfishness.

The higher the crown the more pride.

The fuller the backhead the more affection.

The fuller the upper side temples the more taste.

The fuller the lower forehead the more practicality.

The fuller the upper forehead and the less the lower the more theory.

The rounder the head the more feeling.

The more square the head the more thought and exactness.

The thicker the scalp and skull the less brain.

The fuller the whole topped the more reliability.

The Conduct of Circles

BY "M. A. OXON."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect. There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an *uncovered* table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbor, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Skepticism has no deterrent effect, but a bitter spirit of opposition in a person of

determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial, you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should

take. After this ask who the intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they be made on the table, or in a part of the room where they are demonstrably not produced by any natural means; but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to enthrone the medium, or to manifest by any violent methods, ask that the attempt may be deferred until you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head

and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.—
"LIGHT."

Phreno-Physiognomy

The less basilar development the less animal.

The narrower the head the less force.

The less backhead the colder the disposition.

The more closed the eyes the more secrecy.

The higher the eyebrows from the pupils of the eyes the more credulity.

The more middle face the more energy.

The more lower face the more sensuality.

The finer the hair the finer the brain.

The tougher the hair the tougher the brain.

The thinner the lips the less affection.
The more the teeth are shown the more love of applause.

The more features that turn upward the more cheerfulness.

The more affectation in the voice the less substantial character.

The more boastfulness the less courage.

AN OUTLINE OF A FUNDAMENTAL SYSTEM OF CHARACTER READING.

By L. A. VAUGHT.

FIRST. Inherited faculties.

SECOND. Native difference in the size of these faculties.

THIRD. The localization of these faculties.

FOURTH. Their brain organs.

FIFTH. The size of these brain organs.

SIXTH. The shape of the head that the unequal size of these organs causes.

SEVENTH. The size of the head that is the result of the size of the forty-two faculties.

EIGHTH. The quality of the whole body that is grown by these faculties. If certain faculties predominate, the body must necessarily be of a certain quality.

NINTH. The temperament that is the result of a predominance of certain faculties.

TENTH. The individual anatomy that is the necessary result of a predominating temperament.

ELEVENTH. The physiognomy that is a necessary consequence of faculties expressing themselves by means of the facial anatomy and physiology.

TWELFTH. The general physiology of the body that it is the necessary concomitant of the forty-two faculties.

Self-Culture-Union

INSTRUCTIONS TO MEMBERS.

Members of the Self-Culture union are advised to go into silence every Monday, Wednesday and Saturday evening at 7 o'clock, for a period of fifteen minutes; and to ask their unseen influences to unite with the influences of the union and those of the operator to help them and all others who are in need of aid.

Every member of The Self-Culture union can be a member of this Healing Center. Every new subscriber will be placed upon the List for the absent Spiritual and Mental Vibrations of the operator.—DR. K. T. RAMASAMI.

It is not necessary to write the operator pertaining to this department. All that is needed is to follow the instructions to members that is given.

THOUGHT FOR JUNE AND JULY.

I SHALL BE HEALED.

I MUST BE HEALED.

I WILL BE HEALED.

I ask the forces of the Operator, and the forces of the union to heal me, and heal all members of the union. I ask the great Healing Force of the Operator to remove from my system all obstructions that are causing trouble. I ask this because my faith is great.

Repeat this Monday, Wednesday and Saturday evenings at 7 p. m., for ten minutes. Keep it up, and think it. Live it, believe it, and you will be healed.

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The Supremacy of Mind Over Matter

PART.—I.

By J. F. CARNEY.

This is the burning question of the age and the hour in which we live. It affords an unlimited field for scientific research and opens wide the door to the hidden mysteries of the soul, whatever that may be.

The majority of our modern writers on mental psychology have defined thought as the breath of the soul, the power that sustains man's embodied existence, the cradle in which the man-child is rocked into greatness and knowledge. Our ablest writers on psychology tell us that man is a dual being, that he has two minds—which are usually spoken of as the objective and the subjective, or the inner and the outer minds. Mrs. Eddy speaks of the two minds in man the "mortal mind and the divine mind." Jesus referred to these two minds, "as the mind of the flesh and the mind of the spirit." Paul recognizes the duality of mind when he says, "To be carnally minded is death, to be spiritually minded is life and peace,"

and again, "the carnal mind is at enmity with God," the all good. "It is not reconciled to the law of God," the universal goodness; "neither indeed can it be." The whole scriptures maintain the invariable distinction between the mind of the flesh and the mind of the spirit. The duality of mind is not new, its essential truth has been recognized by philosophers in every age of civilization, both Christian and Pagan. Having now seen that man has two minds, I wish the reader to observe that each mind is endowed with separate and distinct attributes and powers, and that under certain conditions each mind is capable of independent action. We will now consider the prerogative of those two minds and their relation to each other. The "carnal mind" takes cognizance of the outer world; its medium of observation are the five senses. It is an outgrowth of man's physical necessities; it serves him as a guide in his struggle with this course of material environment. It is the governor of the brain, and when the brain dies the mortal mind goes with it. It is not subject to the law of God, neither indeed can it be Paul. Anything that is not

subject to the eternal good, must be the subject of decay. Death is stamped upon its brow. It is the mind of the flesh, and is fleshly. It is of the earth—earthly.

Now on the other hand, the spiritual mind is the storehouse of memory and the seat of emotions. It perceives by intuition, it can hear without the use of those material ears, it can leave the body and travel into distant lands, it can bring back intelligence of the most truthful character. It has power to read the thoughts of others, it can divine the contents of sealed envelopes and closed books. The phonograph will serve as a typical illustration of the dual in man. All the thoughts, the experiences and the impressions that are gathered from the four corners of the earth are transmitted to the inner mind, which is called the mind of the spirit in man. These impressions and experiences are all stored up within, never to be lost or destroyed. The highest functions of this inner mind is made manifest when the outer mind is held in abeyance. This fact is very clearly demonstrated by the science of hypnotism. I will assume that every reader has been, at some time, in a public hall where the only attraction was a mesmeric operator, he is publicly demonstrating the power of hypnotism. He selects a subject who is passive, a

person of negative temperament, without positive determination to resist. As Paul would say, "A double minded man, unstable in all his ways." The operator proceeds to silence the testimony of the five senses by the aid of a few strong suggestions, directed by means of some passes over his subject; he succeeds in silencing the testimony of his five senses, he benumbs the "objective mind," he paralyzes the governor of the brain for the time being. All the animal powers of senses and motion are now suspended, and the consciousness is not excited by the transmission of any thought or sensation to the brain. The subject is now in a deep trance, his mortal mind is sleeping soundly. The operator shouts in his ear but he is not disturbed, noise has no effect upon him. He speaks to him mentally and the subjective mind obeys the suggestion and proceeds to act in response to every thought of the operator, no matter how absurd and incongruous it may seem to the carnal mind. More than half of the intelligent people, who witness a hypnotic entertainment, are ready to believe that the subject was under control of a disembodied spirit, and the strange antics were thought to be the work of an evil spirit; but the burden of proof rests on the operator, who is ever ready to declare it

was his own mind that silenced the objective mind of his subject.

With this understanding of the functions of the two minds in man, we are better prepared to explain the mystery of "trance mediumship." The principal difference being in the performer. The disembodied spirit becomes the hypnotic operator, he benumbs or suspends the objective or mortal mind of the medium, and spirit speaks direct to spirit, or soul to soul. He makes use of the medium's vocal organs to sound his thought in your outer ear.

If you require further illustrations of the duality of mind, visit an insane asylum or a mad house, and there you will see all shades, degrees of what many people, mistakenly, call spirit control. There you will find men and women whose objective minds have abdicated the throne leaving the subjective mind, or the mind of the spirit, a stranger to the outer world, and in pursuit of an idea. The objective mind is destroyed by disease, and the inner mind is controlled by a dominant impression which subordinates all others. The world is filled with examples of just such phenomena. I have heard of insane people who could not tell their name nor the name of the place where they were born and yet they wrote valuable scientific books, composed soul inspiring poems,

invented complex machinery, evolved the most exquisite musical productions, and produced superior works of art.

Let us take one more illustration from the death bed scenes of millions of men and women who are making the great change from the mortal to the immortal. This is a prolific field for observation. All possibility of deception is eliminated. The patient is an unconscious actor.

It is not an uncommon experience for the invalid who is approaching the river of death, to see, hear, relate and describe strange scenes and experiences, and hold conversation with loved ones who have gone on before. The most rational and the most scientific conclusions ever yet reached are that the mind of the flesh, the governor of the brain, dies with the body, then it is that the demonstrations of the soul, called the subjective mind, becomes stronger and when the soul is finally and fully released from the trammels of fleshly control, its powers will attain normal perfection, its knowledge will become absolute, and its observation, garnered from the fields of experience, will be fully disclosed. Then the books of life will be opened, and man judged by the record he has scored, for there is "nothing hidden which shall not be revealed." Thousands of cases of strange phenomena are on

record, showing the true origin of the impressions made on the nervous system and transmitted to the unconscious mind, whose tablets are indestructible and whose records are ineffaceable. "Blind Tom," the musical prodigy, will serve as an illustration, his objective intelligence was little above the brute creation, yet his musical capacity was unlimited. In his infancy he could improvise any piece of music he ever heard; it was indelibly fixed in his memory, and could be reproduced with the most surprising accuracy—a discordant note was never known to mar the harmony of his measures. The explanation is simple when once we understand the relation of the two minds in man. Music is said to be the strong passion of the soul; it belongs to the realm of the subjective mind, called the soul. It is often spoken of as the legitimate offspring of the inner consciousness, or the mind of the spirit. This is why all mediums prefer music at their seances, they desire harmonious conditions to assist the angel loved ones in approaching their friends. Some of our most learned writers on "Psychology" have dissented from the established theory of the "duality of mind."

They maintain that man has but one mind with many faculties, and each faculty capable of functioning along two

different lines of mental effort, that there is no fixed line of demarcation that separate the two functions of the one force, that they shade into each other as do the colors of the spectrum. William Atkinson says:

"The subconscious plane of thought is a curious mixture of high and low wisdom and foolishness, superstition and the highest philosophy. It is a store house, full of all sorts of mental furniture, tools, playthings, and what not." On this plane may be found a curious conglomeration of wisdom and folly inherited from our ancestors, acquired from those, with whom we have been associated at some time in life, or, it may have been passed over from the subjective. Either of these views may be correct. But mental science has not yet succeeded in giving us a practical demonstration of the latter theory. Hence we will not enter farther on debatable ground.

Now that the whole civilized world is beginning to recognize the fact that mind is a tremendous force, for good or for evil, the natural question is coming to the front: "What is this mind and where did it come from?" Prof. Locke in his wonderful essay on "human understanding" says: "The mind of an infant is like a sheet of white paper, subject to all impressions that may be

made upon it." The explanation is a good one, but if Mr. Locke were living in the advanced thought of our day, he could have used a more forcible illustration, he would have said, the mind of an infant is like the sensitive plate which the photographer places behind his lid to receive the impressions of external things in direct order. The five senses through which all impressions come to the mind are the only avenues through which sensations can come to us, and they are received by the subconscious mind. We hazard nothing in making the assertion that the mind is the spirit that resides in man, and that spirit is the parent of thought. Mind is the offspring of the parent. The baby in the cradle is a spark thrown off from the eternal flame, the little mind is a germ in embryo, and for the unfolding of this little mind, matter becomes an indispensable agent. Some scientific writer has recently said: "Thought is the universal language, the reconciling tongue." It threads a golden chain from home to home, from city to city, from nation to nation, and from man to God. It is a chain that the strong hand of war can not break nor distance divide, without it man would be a serf, a lifeless thing, ignorant and idiotic, but with it, he becomes immortalized, a thing of power, a creative god. It links him

with the universal law of love. This mind comes from above, from below from without, from within, from sea from ether, from electricity, and from all the forces of nature. It is the child of evolution, the supreme ruler and controller of the human brain. It comes from the Father, and is the father and likewise the mother of all.

The Science of Prayer

BY HENRY PROCTOR.

F.R.S.L., M.R.A.S. F.I.A.S.C.,

FROM the dawn of history men have been students of science; not only spending all their energies for the sake of fresh acquisitions of knowledge, but actually becoming martyrs and laying down their lives in pursuit of it. But there is one branch of science, the most important of all, which is forgotten by the multitude and known only to the few. We refer to the science of prayer. For from whatever standpoint we view it, there can be no question of the vital importance of that which, thruout the ages, has succeeded where every other branch of science has proved an utter failure. They may indeed be mighty, but this is almighty. Where medical science wrings its hands and says, "impossible," the prayer of faith steps in and says,

"IT SHALL BE DONE."

If in pursuit of our science of prayer we attempt to measure its possibilities, we find it impossible, because we cannot measure the infinite. If anything is impossible to the power of prayer, then it must be impossible to God. For the promises in regard to it, are absolutely limitless. We can measure the power of prayer, therefore, only with

THE PLUMBLINE OF INFINITY.

When our Lord was asked by his disciples to increase their faith, he answered them in a remarkable way; for, dismissing the thought of their own faith entirely, he said, "Have the faith of God." Thus indicating that they could lay hold, by simply taking it as "the gift of God," on THE FAITH WHICH MOVES MOUNTAINS, the faith of God, which "spoke light out of darkness," when He said, "Light be, and light was."* [*Genesis i. 3., Hebrew.]

The man who is made in the Image and Likeness of God, who thru faith becomes a son of God, and is begotten of God, can, like his Elder Brother, speak

THE CREATIVE WORD,

even as he did, when he multiplied the loaves and the fishes. For He that sanctifies and they that are sanctified are, "All of One"; being fellow-heirs with Him of all the plenitude of the Divine Nature. For it is the declared

will of God, that all his sons and daughters should be "filled unto all the fulness of God." In such a case the words which a son of God speaks are not his, but emanate from the Indwelling Logos, the Eternal Word, which is in his heart and in his mouth.† [† Romans x. 6—8.] His prayers, therefore, are inspired, inwrought, energized of God. Such prayer is of necessity, infallible. For it is the prayer of God, which is prayed in the faith of God. It is this faith that can move mountains, and to which nothing is impossible, for it is commensurate with the power of God. We can form some conception of its power when we know that the atom, every atom of matter, consists of about a thousand electrons revolving around a central orb, and that each atom is a solar system in itself, and that the power in a single atom is sufficient (according to Lord Kelvin) to raise the whole British Fleet to the height of Ben Nevis. What then must be the possibilities vested in millions on millions of these atoms! How great must be the power that keeps this planet earth rotating on its axis at the rate of over a thousand miles an hour, and causes it to revolve incessantly around the sun at the rate of a thousand miles a minute; or that causes our sun to revolve around some great central orb at the rate of five hundred millions of

miles in a year, with all that vast multitude of sixty millions of suns, with the billions and billions of planets which constitute their systems. Well may we say: "Is anything too hard for the Lord?" or, "Is any problem too great for the Universal Mind, the Fountain of wisdom and Source of all knowledge?"

The veriest tyro in natural science does not need to be told that all things must be possible to the Rulers of such a universe as the science of astronomy depicts. With some it may seem difficult to believe in the Elohim, and in El Elyon, the Supreme, the God of Gods, of whom the Bible speaks with so much assurance, but even Huxley, who was styled "the Prince of agnostics, the High Priest of agnosticism," affirmed that he saw nothing improbable or inconceivable in the thesis that there might be beings in the universe, rising tier on tier, as far above man, as man is above the black beetle; higher indeed than the Christian's highest ideal of God. Thus even to the agnostic there can be nothing unreasonable in the belief in the innumerable hosts of angels, which are represented, in both the Old and New Testaments, so often as the agents in answering prayer, as Gabriel when sent to Daniel, to Zechariah, and to Mary, as well as those who appeared at the Resurrection, and at various times of special need to the

Lord Jesus, especially while he was praying. "Are they not all ministering spirits sent forth to minister to them that are heirs of salvation?"

There is no lack of the personal element in God, for "God has become millions, and His Voice as the sound of many waters."

YAHVEH—TSEVAIM

the Lord of Hosts is His Name.

And just a grain of faith, no larger than "a mustard seed," is sufficient to move mountains, and to work mighty signs and wonders. If we would receive this faith as a free gift of the Spirit,* [*I Cor. xii. 9.] a free, unmerited favor to anyone who will use it for the profit† [†I Cor. xii. 7.] of all mankind, and for the extension of the Kingdom of God on earth, then the power of prayer might be demonstrated like any other scientific fact, by the "signs following," and "our speech and our preaching would not be in word only, but in demonstration of the Spirit and of power."

All things live. All things are forms of life. All things have their varying periods of physical form. They come and go. Life is a constant inception from the inner; a budding into the outer, a flowering, a fading, a withering, and a returning to the within. All things always did live; all things always will live; but not in the same form.—J. F. P.

THE BIG TREE

BY DR. FRANK CRANE

THREE boys started walking across a field of snow; to see which could make the straightest line with his footprints.

When they reached the other side, one boy's line of travel was straight as an arrow. The paths of the other two wobbled.

This was explained when they told how they walked.

One said he watched his steps, and tried to put one foot right before the other.

The second said he kept looking back to see how well he was doing.

The third boy said, "I just kept my eye on this big tree, and never paid any attention to my footsteps." He won.

The moral of this tale is that the best things in life come "by the way," and not by being sought after.

The best wisdom and the best religion come, like the best health, by the way. In the highest realms of endeavor the adage that "you get what you go after," is not true. Your greatest reward is something you did not go after at all; it falls in with you as you walk, it slips in upon you as you sleep; in other words, the supremest things in

mind and character just come and you cannot get them.

Only sickly folk are everlastingly seeking health. Beans and sidemeat and forgetfulness make better blood and bones than predigested food and special diets and care.

In character, likewise, those souls are the noblest who are not "trying" to be noble; and the purest are not they who struggle against impurity. The finest moral texture is woven by those souls who like the lilies of the field "toil not, neither do they spin." They have that which is better than effort. They are adjusted. Keep your eye on the big tree.

Some things are true in the Littles, but not all in the Big matters.

It's all right to "watch your step," getting on the elevator, but when you are sailing a boat you don't watch the waves, but the North Star.

Quit thinking about your Health, your Husband's crankiness, your children's petty problems, your own tempers, faults and worries.

Get your eye on the Big Tree.

God, for instance—the Tree of trees. Just set your mind every morning on him, His loving care, His perfect will, His sure justice, his beautiful understanding and sympathy—

"And the cares that infest the day
Will fold their tents like the Arabs
And silently steal away."

And then another Big Tree is Work.

If you can't see God, at least you can see your Work--what you have to do in this world--the joy of it, the meaning of it, the sacramental force in it.

Many a body has been saved from the hospital and many a soul from hell, by Work.

Any human being, that will keep his eye fixed on these big twin trees, God and Work, will walk mighty straight, will come gloriously to achievement, and will find that Happiness (the jade that ran when pursued) will come running after him and beg to go along.

Affirmations.

I dedicate my life to a larger service to mankind.

I shall practice the Presence of God and radiate His Love and Peace to all the world.

I shall walk in the footsteps of the Divine Master, Jesus Christ.

I shall let the Light Divine flow through me, knowing that in so doing I shall enlarge my sphere of usefulness.

I will remember that all are God's children, and that God blesses through each, and that if we withhold, we withhold His blessings from others.

I will do my part in establishing the Kingdom of Heaven on earth, knowing that my example will inspire others to

do likewise, and thus God's glory shall increase and His will be done on earth as it is done in Heaven.

Wherever I go I will remember always that I am dispensing blessings to all whom I meet.

I will remember that my very atmosphere confers a benediction upon all, because I am one with God and He works through me.

I will give of my love, my peace, my joy, my substance, knowing that God who is Inexhaustible Supply can give infinitely more.

I will spend some each day in close communion with God and keep myself attuned to his realm of boundless love and goodness.

I will aspire for the highest and best, I will pray for greater love and wisdom to serve better. I will affirm that I now have all that I desire, knowing the law "As a man believeth in his heart, so is he."

And last, I will be ever thankful and full of praise for the blessings God has showered upon me, the blessings in the Now, and the promise the future holds for me.

May God bless my efforts this year, and may I look back at the end of the year and rejoice at my service to God and man. [THE AQUARIAN AGE.]

WHAT IS PLANETARY INFLUENCE?

BY H. L. DAVENPORT.

Professor Tyndall, who is not an Astrologer, says: "The waves of light require a medium for their formation and propagation, but we cannot see or feel or taste or smell this medium. How, then, has its existence been established? * * * It is, therefore, at least as certain that space is filled with a medium by means of which suns and stars diffuse their radiant power as that it is traversed by that force which holds not only planetary systems, but the immeasurable heavens themselves in its grasp."

Professor Tyndall proves the existence of an omnipresent substance, acting as the medium of the phenomena of the universe. In doing this, the professor proves far more than he ever intended to, and that the law of vibration explains the influence of planetary power on the human brain.

When the law of gravitation was first suggested to the intellect of Sir Isaac Newton, he at once determined the courses of the planets. The rapidity of the moon's fall toward the earth was calculated. The ebb and flow of the tides and the equinoxes were considered, and all this phenomena was explained by the law of gravitation. He regarded the

law established, and the verdict of science confirmed his conclusion.

Scientists are as near agreed on the fact that all space is filled with an intangible substance called ETHER as they are agreed on any subject. It is this ethereal substance that carries the planetary vibrations to the human brain. This ETHER is undoubtedly omnipresent and immaterial. It is spiritual in nature.

The air which we breathe and live on is charged with planetary vibrations. All planetary vibrations are good—none bad. The reason some prove adverse is because we are not able to respond to their vibrations harmoniously. We misunderstand or misapply them, and our lives become discordant instead of harmonious. That is what the modern astrologer means when he tells us we can become masters of our fate, and determine our destiny. If we are able to receive the high vibrations of Neptune, we get light and help on this subject; but, if we are not responding to these high influences, chaos results.

THE ASTROLOGICAL BULLETIN

THE AGE OF ALCHEMY

BY DR. GEORGE W. CAREY F. I. A. S.

BIOLOGISTS and physiologists have searched long and patiently for a solution of the mystery of the differentiation of material forms.

No ordinary test can detect any difference in the ovum of fish, reptile, animal, bird or man. The same mineral salts, the same kind of oil, albumen, fibrin, or sugar, or carbon is found, not only in the egg or germ of all forms of life, but in the substance or tissue of the bodies of all the varied expressions of materiality.

The answer to this "Riddle of the Sphinx" is found where Bio, or Life Chemistry merges into alchemy, over the door of which is written, "It is finished."—"Let there be light."

Professor Loeb says: "The ultimate source of living matter is mineral." To the biochemist the above is a truism. There is no such thing as inert, or dead, matter. All is life.

The base of all manifestation is mineral. Out of the dust, ashes, or minerals, of the earth physical man is made.

The twelve mineral salts are the basis of every visible form, animal or vegetable. No two different forms have

exactly the same combination of the minerals, but all have the same minerals.

These minerals, inorganic salts, are the twelve gates of precious stones described by John in his vision. When the Divine Word speaks the mineral atoms or molecules of its body into a certain formula or combination, a germ or egg, which is the basis or nucleus of the form to be manifested, materializes. This little plexus of intelligent atoms then commences to attract to its center by the law of chemical affinity, which is only another way of saying God in action, other atoms known as oxygen, hydrogen, nitrogen, etc., and thus materializes them, until the building is completed according to the plan of the architect or designer. Thus the Word, operating through chemistry, is the Alpha and Omega.

There would be no eagle, fish, horse, or man without the Word, Divine Wisdom, and there would certainly be no Word if there was no substance to obey the Word, and likewise there would be no substance if there was no law of chemical affinity, or action and reaction, whereby the operation of materialization and dematerialization may be carried on.

It will be demonstrated in the near future that so-called nitrogen is mineral in solution, or ultimate potency, which explains why nitrogen enriches the soil.

The Atmospheric Product Company of Niagara Falls, whose promoters extract and condense nitrogen from the aerial elements by electrical process, are the forerunners of machines that will manufacture our food and clothing direct from air, and also produce heat or cold as needed, by different rates of vibration of the substance, body of God, everywhere present.

Neither light nor heat comes from the sun, for they are not entities that can come or go. They are effects or results. The sun is surely a great dynamo or vibrating center of Divine Energy, which, by its thought, moves the atoms of our earth envelope, and chemically causes light and heat in different degrees, according to its good will and pleasure, by vibration or motion.

By chemistry, the court of last resort, will man come into his divine estate. He will then place the "Poles of Being" and produce forms at will.

Thus the prophecy of man's dominion will be fulfilled, for he will have attained knowledge that will enable him to manufacture a psychoplasm (if I may be permitted to coin a word) from which he can bring forth all manner of forms.

Let man stand upright and splendid,
Let woman look up from the sod—
For the days of our bondage are ended
And we are at one with God.

Intuition, the Infinite Vibration

Intuition is information direct from the source of all knowledge, vibrating the brain cells and nerve centers of the human organism—the temple, or instrument of the living God—at different rates, or tones, according to the chemical combination of physical atoms composing the organism. An alligator, a horse, a monkey, or a man, being organized each on a different key, receives and expresses the infinite word according to its note, molecular arrangement, or chemical formula.

Wireless telegraphy is demonstrating the underlying principle of what the world has named intuition.

Mental or absent healing is scientifically explained in the explanation of wireless telegraphy. The same substance—air or ether—fills the so-called space in which we exist. We (our bodies) are strung on this attenuated substance like spools on a string; it extends through us—we are permeated with it as water permeates a sponge.

When the brain cells of the patient are acted upon by the word or thought of the healer, they vibrate, jar, oscillate at the rate that causes an arrangement of cells that manifests or materializes the bodily function on the plane of health. This rate of vibration, started from the sender, will produce the same rate,

or jar, in the brain cells of any one attuned to the note, providing they recognize the operation, for it is only through such consciousness that we become a receiver.

Thus we realize the truth of the statement, "They faith hath made the whole."

The sender and receiver in the Marconi system must be in the same key—that is, adjusted to sense the same jar, or vibration.

When the brain cells of the mental healer are acted upon conscious understanding or agreement, cures can always be effected if the chemical constituents—molecules—are present in the organism of the patient (though dormant, negative, or out of harmonious co-ordination), by the proper jar, or through vibration, of the healer or the sender.

But if the blood of the patient is really deficient in some of the mineral salts, or, cell-salts, the phosphates, sulphates and chlorides of iron, lime, potassium and other inorganic substances which compose the mineral organism, the cure cannot take place unless the jar, or vibration, of health started by the sender so oscillates, or jars the fluids of digestion and assimilation that these lacking elements are set free from the food and water taken by the receiver (patient) and thus supply the

deficiency. It is these cases that baffle mental or divine healing.

Biochemistry fills the gap, offers the solution of the problem by preparing the cell-salts and proceeding directly to the work of doing that which is absolutely necessary to be done, namely, supplying the necessary chemical molecules.

The body is a storage battery, and must be supplied with the necessary chemicals, or it will not run. When this can be done by right thinking, well and good; but when a deficiency does occur, way not supply it direct by a biochemic procedure? Mental science is incomplete without Biochemistry.—"Azoth" Magazine, New York.

THE ASTROLOGICAL BULLETIN.

PSYCHOMETRY.

Concentration-Going into the Silence

Let us recall our definition: "Psychometry is the science and the art of recognizing and interpreting those of sensations which lie outside the range of our natural, or ordinary senses, and which therefore cannot be recognized by them." We have sensations that cannot be recognized by the five senses. This means that you are to open to your consciousness a new range of sensations. You are virtually to discover a new universe. It is to be an extension and an expansion of life, extending its boundaries in every direction.

Through the senses you recognize but an infinitesimal part of the infinite range of sensation, for above and below those vibrations which you sense, lie an infinity of vibration to which you are sometime to become sensitive. Why not now? As you grew into the recognition of sensations that arise in the senses, you are in like manner to grow into recognition of those that are outside the range of the senses.

THE WORLD OF SENSATION.

You realize that light, sound, taste, smell and touch do not exist outside of the nervous system; that without the eye no light, without the ear no sound, and so with the other senses. Vibrations impinge upon the nerves of special sense, such as the eye and ear, and you feel the impact; that is, you sense it, and this feeling you term light and sound. From those vibrations too highly pitched to manifest through a special sense, cut which impinge directly upon the sympathetic nerve or upon the more sensitive spiritual body, you must also have feelings although you are unconscious of them and have not learned to perceive them. Like a child not yet come to sight, you are not born to them. Through a constantly increasing recognition of sensations there is a continual birth, and when you shall have grown into the recognition of sensations open

to spiritual consciousness, you will have experienced the second birth, and begun to live the spiritual life without passing through that sudden change called death; you will have learned what Jesus meant when he said:

They that believe on Me (the Spirit) have Eternal Life already! You will have come to live consciously in the two manifestations of life, the objective and the subjective, whereas now you recognize only the objective. It is your privilege, as a conscious manifestation of the One, thus to become conscious of yourself as Spirit. It is the province of Psychometry A t to open this consciousness to you. NO NEED OF A SIXTH SENSE.

It is not by any special organ, or sense, nor is it by the development of any new sense that you are to do this. It is by becoming conscious of those sensations that you at all times have, but which you have not recognized. Psychometry is therefore not practiced by a new sense, it is not dependent on a sixth sense. No new sense is possible unless a special organ is developed for its expression. And during the millions of years man has been in existence there has been no hint of the development of a new, a sixth, sense. All this time man has been coming into a larger recognition of sensation. This increased recognition is the result of an unfolding of the soul. Emerson has this truth for you here:

The Soul is the perceiver and the revealer of Truth!

THE SOUL PERCEIVES

It is the Soul that hears, sees, feels, Perception is the Soul faculty. It has its correspondence in the one physical sense of feeling—touch. Sight and sound are but touch through special nerve centers. Soul perceives; the body feels; this is physical perception, or as we have it in our definition—recognition. Soul recognizes the sensations caused by vibrations from that which is not itself, and by this recognition unfolds its latent possibilities. By the study and practice of Psychometry you are consciously assisting in Soul unfolding, becoming a conscious factor in Self-Development. There is no other study like this for bringing you into consciousness of yourself as Spirit, for unfolding your spiritual faculty of perception. Learn first to feel more deeply and to understand your feelings. As a people we feel too much without understanding. Ignorant of the cause of emotion and not controlling it, we produce unhappiness and disease. But to feel deeply, to control and to understand the feeling is to enter "the Kingdom of Heaven" which is the kingdom of happiness. The purpose in these lessons is to teach you this control.

LISTEN IN THE SILENCE.

Since you are to recognize sensations not recognizable by the five senses it follows that your physical senses are of no use to you as a Psychometrist, of no use in the recognition of the higher sensations. In the new realm of sensation you are like the fish in Mammoth Cave. He has no eyes for he needs them not, but he is keenly sensitive where he needs to be for self-protection. You can not recognize the new sensations with ears and eyes, but must learn to close them. None so deaf as those who will not to hear. When the senses are still then you note the finer sensations. This shutting out the sensations through the five senses is called "Going into the Silence," it is the concentration, the condition of all growth, of all unfoldment. The poet, inventor, speculator, orator, priest devotee and all restful persons cultivate it, either consciously or unconsciously, till it becomes a habit. So you must practice these lessons till it becomes a habit for you to close the senses and "Listen in the Silence, which means, note those sensations which come to you when you no longer notice those from the ordinary channels of feeling.

THE USE OF THE WILL.

The hypnotic subject has learned to do this and will not hear the pistol fired close to his ear. Not because of any power in the operator, but because at

the request of the operator he has become oblivious to the sound, by affirming "I do not hear!" He places himself in the position of the person who is absorbed in some problem and does not hear the noises in room or street. When you thus control yourself, you have reached the condition of power and self-mastery. Practice will enable you to become a "blank," empty of thought and feeling, and in this state the sensations from the finer and higher thought and emotion are open to you, and you may then come en rapport with any person or thing or condition, anywhere in the universe of Thought and Love. The universe is his who knows how to recognize his sensations, for every vibration in the universe centers for each individual in his own soul.

As you do this, you come to live above body and enjoy the real life of Soul. You have but to choose and will to become this master. Choose what Thought to hold and by Will hold it until it becomes positive in its expression; till it becomes you. **RISE ABOVE:**

THE SENSE PLANE.

As you enter the Silence you have to tell yourself not to feel on the sense plane, but to feel those sensations that arise in higher vibrations. As you feel, you let sensation "reveal" itself by becoming transmuted into thought. Then, like Jesus, you may see your friend under some tree

far away as he saw Nathaniel, shall hear as young Samuel heard, and shall heal as did Peter and Paul, at the Gate Beautiful.

"I loaf and invite my Soul," said Walt Whitman. So are you to do. It is when thus "loafing" that the "still small voice" is heard. This Inner Voice is the Voice of Infinite Wisdom. It can be heard only when the External is stilled. Concentration under the right thought is the secret of the Ages: is the key to all ancient and modern occultism, in all and every form; to all schools of Mental Healing from Christian Science to Suggestive Therapeutics; to every form of religious worship from fetichism to Soul Culture. No teacher can teach you anything of value not based upon this Principle. Methods of concentration differ, but when you find it by any method you have found the way to the "Holy of Holies," to the Soul itself. I give you the simplest and easiest way; one I have used for forty-five years and found it applicable to all. If you can find a person who knows how to use Suggestion, it will be wise to place yourself in his hands and learn how to accept suggestions from him. In this way you will learn to concentrate, for you will learn how to make suggestions to yourself. That is, you will learn how to affirm, how to use Auto-Suggestion; for this is the one and only power we possess of self-direction.

Self-Control lies here;—by Auto-suggestion we build ourselves into health or misery.

AUTO-SUGGESTION.

The vicious, insane, ill-tempered, gluttonous and intemperate are those who are controlled by their sensations; are carried away by the power, which, if controlled, would make them happy. Self-Control means: I suggest to myself what I desire to be and stick to that Affirmation until I become that which I desire. You must thus suggest to yourself, must practice Auto-suggestion, if you would learn to live above the dominion of the flesh, above the dominion of the senses.

By this art you can learn how to know yourself; your Real Self—your Soul, all Wisdom, all Power. Direct its expressions by learning how to listen to it.

HENRY HARRISON BROWN.

[IN NOW.]

CONCENTRATION.

Man is the most powerful concentrator of energy in this world. He does not have to learn to concentrate. He is the result of ages of concentration of energy. His growth is the result of greater concentration. He couldn't be anything else than a concentrator if he tried, and he couldn't quit concentrating to save his life. Or,

rather, as soon as he quits concentrating he loses his life.

It is natural for man to concentrate this mind; it is unnatural for his mind to "wander." This is proven by the fact that a little child evidences perfect concentration, while old people are most afflicted with a wandering mind.

Did you ever notice how absorbed a child is in whatever interests it? "This one thing I do," is its attitude of mind. That is concentration.

The first seeds of a wandering mind are sown in the child by compelling it to work against its will. A parent or teacher who has the "knack" of arousing interest in a child is working with the law of its being. The child will concentrate knowledge readily because its attention is held steadily in one direction. Whereas the child who works without interest, attention, concentration, is dividing its interest between its task and something it wants to do. In time this habit becomes fixed, the mind wanders always, and finally nothing fully interests.

When the mind scatters, the body follows, for the two are one. You so often hear people say, "Nothing seems to interest me." All because, unknowingly, the habit of dividing the attention has become "second nature." Such an one is never happy nor healthy, for health and happiness are the results of concentration.

MAN.

Every adult person has contracted more or less of this unnatural habit of dividing the attention, and just in proportion as he indulges the habit will he manifest dis-ease.

It is in every man's power to again "become as a little child." And to do this he does not have to cultivate a new habit. He simply recalls the natural condition.

Whatever a man turns his attention upon is concentrated within him. The process is not unlike that of photography. If his attention wanders he receives only "under time" impressions. If his attention is undivided, his full attention turned upon any object, thought, or train of thought, he receives a distinct impression; the object or train of thought is concentrated within him.

To recall this natural attitude of attention, of interest, is the one thing necessary to recall all the other conditions of childhood—health, happiness, beauty and youthful appearance. Eternal youth is a result of eternal interest in living; the result of continued concentration.

The secret of concentration is interest, attention. If we will forget the very word "concentration" and practice being interested, we will find concentration naturally follows.

ELIZABETH TOWEN, IN NAUTILUS.

[Inspirational lecture delivered by Queen Azullea of Egypt, through the mediumship of iron Horse, a Sioux Indian.]

Man is many things. He is an animal, like others on this earth, and remarkably like the monkey, so much so that it is annoying to those opposed to Darwin's theory. You have, for instance, in your body the same number and exactly the same kind of bones as are in the chimpanzee.

Men are alike the world over. They are all cast in the same mold. They all have hopes and fears. Dissect the corpse of a man and then dissect the corpse of a monkey. Both are animal. Therefore man and animal are related.

Man is an animal with the qualities of envy, hatred, anger, vanity—all inherited weaknesses of the animal. A good example of these is found in the Alaskan Malamute dogs. Yet man is more than animal—man is a soul—spirit. There is something within him that tells him what is right and what is wrong; something that impels him to help the weak, to hate and punish cruelty.

Man is an intellect dealing masterfully now with the problems that overwhelmed him in days when he was a frightened savage animal, shivering with fear when the lightning flashed. Man is a powerful

intellect, for he can weigh the earth on which he stands, measure and weigh the planets many trillions of miles from him; understands the comets which once frightened him, and can accurately predict their return.

Man is a gregarious animal. He is a hopeful creature, in spite of his disappointment always looking for better times here, and he absolutely believes in perfect bliss hereafter. He is a just creature, his justness limited by his finite idea of eternal happiness for those that are good, eternal punishment for those that are bad. Such is his religion.

Man is something more important than a tiny creature living on this earth, as the little bacteria live in a cheese. He is not here merely to save his own soul. That, of course, is highly important, but to the Power that rules billions of planets like ours scattered throughout infinite space, the soul of John Smith, while very precious, is less important than other things. Therefore man must, while saving his own soul, put forth some effort to help others who have been overlooked.

Man is important because, to his intelligence and care this earth has been entrusted. He is not here merely to build a nice house and bathroom for himself, provide for his family, buy a lot in the cemetery, and lie under a marble slab. No, sir! He is here to make the earth

perfect, to make it worthy of the Divine Justice that rules this and all other planets in the universe. This is to be his home forever. If you know a man who had a little home in the suburbs, and knew that his mind was interested only in its front and back yard, and his little iron gate, you would say, "That is a small man; he ought not to be interested alone in his own little hole in the ground, but also in the big earth in which he lives." You might say also that a man interested only in this tiny earth of ours, its fights and worries, its shameful history; is a small man. You might say to him, justly, "If human genius can weigh and measure the journey of a distant sun, your mind ought to be interested in the great stars that reveal themselves at night, in the gigantic plan in which your earth is but a grain of dust."

Today man uses up all his time and energy to create wealth and luxury for himself, and thinks he is satisfied. Some day he will find that what he produces for himself is unimportant; his mind will be on the good he has done for others, and the work he has done to improve this earth, his eternal home.

Nearly all the wild beasts and dangerous serpents are extinct. Savagery, in the jungle is a menace no more. Some day the meanneess, cruelty, injustice, indifference to the sufferings of others—all the savagery in the human

mind—will be overcome. This is man's real work.

The greasy, grimy engine in the power-house works overtime to produce light. But cause is inferior to result. The engine in the powerhouse is admirable, the clear electric light is more admirable, and the books of genius read by its brilliant rays are still more important than either the engine or the light it produces, for these books bring intelligence to man, and intelligence brings thoughts. The highest thing in man is thought, and far above him and his thoughts is a spiritual harmony that he will finally establish by working and thinking, fighting and planning, striving and enduring, here on this earth.

Produce light for others to read by if you can do nothing more, for by doing this small bit you will better the world you are living in, as well as the world to come.

A Golden Story—Read It.

Every life is a golden mine. Work it.

Every opportunity is a nugget. Dig for it. Every kind thought is a grain of gold. Seek it. Every good deed is a new lode. Follow it. Every smile is a golden ray. Project it. Every cheery work is a link of gold. Weld it. Every honest endeavor is a gold bond. Get it. Every true friend is a vein of

gold. Look for it. Every good intention is a new shaft. Open it. Every pure aspiration is a field of gold. Grasp it. Every unselfish life is a golden light. Enjoy it. Every right desire is a key of gold. Fit it. Every moment is a gold dollar. Earn it. Every good story is a chain of gold. Make it. Every appreciative word is a golden urge. Tell it. Every pure inspiration reflects the color of gold. Absorb it. Every good work is a monument of gold. Build it. Every true hand-clasp has the power of gold. Use it. Every unfoldment is an indication of gold. Trace it.

Russ. H. Gilbert.

Editorial.

Meditation Thoughts and Affirmations for SUCCESS.

My soul is one with the ETERNAL BEING that Creates Success.

I affirm that the mighty currents of Divine power shall flow through me towards my greatest conception of Success.

I shall overcome all obstacles in my path of success.

I am a Magent, and whatever I desire will flow towards me bringing harmony and prosperity into my life.

I am ever open and receptive to the Heavenly Inspirations and by virtue thereof I shall prove a real BLESSING to Mankind at large.

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Approbateness: and How to Restrain Extreme Sensitiveness

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

BRIGHTON, ENGLAND.

ASSOCIATE EDITOR—S. C. JOURNAL.

The love of praise, however
concealed by art,
Reigns, more or less, and glows
in every heart;
The proud, to gain it, toils and
toils endure;
The modest shun it, but to make
more sure.

In influencing conduct and moulding character, Approbateness is one of the most powerful faculties of the mind. Combe describes it as 'The Drill Sergeant of society.' It is one of the greatest prompters to human effort that one can possess, and a most admirable, useful and desirable quality when not cultivated or developed to excess. It is, however, capa-

ble of acting as a powerful agent either for good and evil, and no faculty of acting the mind is perhaps more liable to abuse. When large it gives width to the upper part of the back head at the crown. Dr. Gall was the discoverer of this organ.

Approbateness gives love of approval, regard for the good opinions of others and the desire to excel and attract favourable notice and distinction. It desires to court praise without determining the object or manner of acquiring it. It is productive of love, of appearances, regard for fashions, and is the foundation of affability and politeness. Emulation is a manifestation of this faculty, which prompts the desire for reputation, fame and display, found alike in the aspiring and ambitious, and in the vain. When largely developed, its possessor seeks notoriety, glory, distinction and eminence, likes to be thought well of, to have a good name, and to be popular.

It may be stimulated to act in connection with matters most commendable and of high importance, causing individuals and peoples to develop to the fullest

their higher and better qualities. Under its stimulus numbers of persons have risen to the highest attainable positions, and in their various capacities have done grand and noble service for their country and their fellows.

When properly exercised it is one of the best qualities man can possess, giving ambition, desire to rise in life and attain to a worthy position of recognition, and to do everything in the best possible manner so as to win approval. A due endowment is indispensable to an amiable character. Those in whom it is large have a dread of incurring others' displeasure by giving offence, and cannot bear ridicule or to be laughed at. Some may go so far as to sacrifice truth and sincerity rather than give offence. It is valuable mental acquisition when it prompts individuals to engage in and attach themselves to any good and worthy cause; on the other hand it may act in connection with mean, despicable low, trivial, unimportant, or even harmful and wicked objects. What man will do for notoriety, distinction and applause is oftentimes indeed surprising and even appalling; and children possessing this organ large may, under the influence of praise, emulation or commendation be urged to do many things good and bad which otherwise they would not attempt.

Inordinate ambition, vanity and love of glory result from an excessive devel-

opment of this faculty and in connection with Self Esteem large Language and Sublimity, and small secretiveness, it not only seeks praise, but constantly boasts of self and own possessions and acquirements, so as to impress others, if possible, with their own personal influence and importance; even though such may, in some instances be bad and immoral and tell against them. Such cannot bear to be ignored, they would rather have adverse criticism than no notice at all taken of them.

I have examined men—it is shameful to have to say it—who take a delight in talking about, and boasting of their own wicked, immoral and even criminal conduct, who gloat over the fact that they have been the means of ruining the virtuous, and appear to think that they may have accomplished feats which should be approved.

Others again do very daring, fool hardy and risky things involving themselves in difficulties, ruining their constitutions, sacrificing their previous reputations, and in some cases jeopardising and even sacrificing their lives to gratify an abnormal manifestation of this faculty; evidence of this may be constantly observed in the records of the daily press.

There is a vast difference in the manifestations of approbateness and Self-Esteem; the one being productive of vanity and love of applause likes to know what

the world thinks of them; but Self-Esteem having the characteristics of pride and independence is quite satisfied in thinking well of self. Dr. Gall, the founder of Phrenology, draws a fine distinction between pride which arises from strongly developed Self-Esteem; and vanity which emanates from an excess of Approbateness. 'The proud man,' says he, is imbued with a sense of his own superior merit, and from the summit of his grandeur, treats all other mortals with contempt and indifference. The vain man attaches the utmost importance to the opinions entertained of him by others, and seeks eagerly to obtain their approbation. The proud man expects that people will come to him and find out his merit. The vain man knocks at every door to attract attention, and supplicates for the smallest portion of honor. The proud man despises those marks of distinction, which in the vain center the most perfect delight. The proud man is disgusted by indiscreet eulogiums. The vain man inhales, with ecstasy, the incense of flattery, however awkwardly offered. The proud man never descends from his grandeur, even in circumstances of the utmost necessity. The vain man, to gain his ends, will humble himself even to crawling.

'Vanity, however,' Gall goes on to say, 'is ever inexcusable when it becomes the source of envy, jealousy and calumny when

it endeavours to encroach on the merit of another, when it delights in dimming the virtues and magnifying the defects of those who displease us. When it sows the seeds of discord, and engenders disquiet and hatred, when it rejects advice and blinds a man to his own weakness.'

Persons with large Approbateness expect others to approve and applaud whatever they themselves take an interest in; then little sphere is the only world that is, or can be, of interest and importance; and they are apt to think others apathetic, unsociable or unintelligent who cannot bring their minds to appreciate the same.

If in connection with large Approbateness the lower propensities predominate, the individual may delight in the reputation of being the greatest drinker or eater, or the best fighter amongst his associates.

Some years ago I examined a celebrated prize-fighter whose intellectual and moral qualities were not so powerful as to need much comment, but having strong combativeness, force of character, will-power, and determination, and a fairly strong degree of Approbateness, I spoke of his determination, capacity to push his way, to fight his battles in life, etc. and that he needed to make an effort to improve his intellect, and avoid such friends and company as might drag him into low association and pursuits. I did not say

that he was a pugilist, but fighting was his little world, it comprised all that he took an interest in, and he was evidently a little disappointed that I did not tell him he could be a first rate pugilist, for, turning to me he said, 'It's alright, governor, what you say, but don't yer think I could spar a bit?'. He had no higher aim than to be engaged in such a pursuit and to be talked of as a great prize-fighter.

Nicholas Morgan gives a very vivid picture of the manifestation of excessive Approbatiyeness. 'This faculty,' says he, 'gives rise to ambition and rivalry, a spirit of emulation and an ever-longing desire for praise; and failing to procure it, is susceptible to the most acute feeling of disappointment, provoking to wrath, vengeance, violence and outrage, shame, jealousy and suicide, of which the history of unsuccessful ambitious aspirants furnish numerous examples. Active and energetic Approbatiyeness shapes the course of millions, disposing the mind to act wholly on its behalf, and without the guidance of a vigorous intellect and the moral sentiments. It will stoop to the most degrading servility, and divest its possessor of every vestige of manly independence. In combination with small Conscientiousness, it gives birth to the most despicable traits—hatred, falsehood, misrepresentation and slander, and tries to rise in estimation by plating the fame of rivals.'

Another characteristic, and one that is very common amongst all classes, arising chiefly from large Approbatiyeness, is extreme sensitiveness, bashfulness, or a morbid self-consciousness.

Persons with large Approbatiyeness, especially if Self-Esteem is small and Cautiousness is large, combined with superior quality of organisation, Ideality, and the mental temperament, generally manifest extreme sensitiveness as to thier character and reputation, to praise or blame, to others' opinions and what may be said or thought of them; in fact they are ruled and governed too much by the opinions of others, and are apt to be exceedingly touchy, easily offended, feel the least slight, and think that everybody with whom they come in contact is thinking or saying something about them. They feel they are being neglected, and they allow their sensitive feelings to become wounded when perhaps there is little or no cause. Such persons are usually in a constant state of morbid self-consciousness and uneasiness.

Those who suffer from extreme Sensitiveness should endeavour to cultivate self-reliance, act more on their own judgment and responsibility, do what they think is right and never mind what Mrs. Grundy or others may say or think; try to please themselves, they will then have the consolation of knowing that someone is pleased.

They should remember the fable of the man and the donkey into the bargain. We may generally be certain that other people do not think half so much of us and our particular concerns as we are disposed to give them the credit of doing. Strive not to be so inordinately ambitious, or so apt to take offence. Sensitive persons, feelings are often hurt when there may be nothing of importance to occasion such purely personal anxiety.

There undoubtedly exists a good deal of ingratitude amongst people which is keenly felt by sensitive, approbative persons. The ambitious and acquisitive are so much absorbed in planning and shaping their own careers that they have little time or inclination to seek out and commend others' achievements; they are more likely to account themselves rivals and competitors. Hence if you desire to do some good in the world, something that will enlarge the cope of your mind as well as help your fellows, do it because of its usefulness and worth. You will not then suffer disappointment by ingratitude. Remember that the good we do, however small it may be, will always flow back upon us again, yet it is more magnanimous to do things because of their helpfulness to others than merely in anticipation of gain.

It is worth while to study human nature if only to acquire a true and just estimate of public opinion; but a clear and

proper knowledge of one-self and one's obligations and duties, and the unbiassed opinions and counsel of a few worthy friends is a million times more worth than the clamour and seeming praise of whole multitudes. It distresses me often to see the impoverished estimate which most ambitious persons form regarding the value of public opinion and the consequent disappointment met with by those who strive to win popular favour. We talk of the man in the street as the criterion by which to gauge public sentiment, but, be this as it may, it is well to remember now the mob has stoned its prophets, crucified its saviours, martyred its apostles, and to day it is as indiscriminate, fickle, and uncertain as in the past; it makes a fetish of its victims one day, and almost the next clamours for his extinction. One who would set up as a leader, guide or instructor of his fellows, needs a brave mind as well as distinctive aim and purpose and a strong intellect rather than much Approbatiyeness.

The sentiment of Approbatiyeness is as common as it is beneficial both to the individual and society. It is particularly useful in inducing persons to perform good actions when the approbation of the worthy may be obtained. When rightly used it is one of the most powerful and laudable incentives to action. History teems with brilliant deeds and generous devotion which might never have been enacted were it not

for the promptings of Approbativeness. The Approbative instinct is seen in the savage in the infinite pains he takes to decorate himself so as to attract attention; and as man approaches to a higher civilization it is discernible in a thousand forms. Whichever other faculties predominate in connection with large Approbativeness, the possessor desires to obtain recognition of the same. It makes men as well as women slaves to fashion, conventionalities and custom, and often unduly obsequious. It creates innumerable artificial wants and in many ways increases both personal and national commodities and conveniences. It makes many wives house-proud, and thus adds to the embellishments of their homes; and it supports and develops industry. Many of the nations, great public institutions, museums, art galleries, monuments, places and cathedrals, and achievements in art, science and literature, business developments and commerce are largely due to the promptings of Approbativeness.

Large Approbativeness and Benevolence endow persons with the disposition to oblige. Persons with these two faculties and Friendship large find it difficult to act contrary to others' wishes. There is, however considerable difference between genuine kindness and love of praise; in matters of public charity, many would not contribute to the subscription lists were they not published; hence the ready

response which is generally shown when public subscriptions are in request is not entirely due to the manifestation of Benevolence or truly philanthropic inspiration and goodness. Approbativeness loves praise and public recognition.

Most children possess large Approbativeness, and in them it is usually a very active faculty, and thus easily stimulated to active manifestation, and may be employed in a very helpful way in the early training and education of children.

Encouragement and praise have a wonderfully good effect upon the child mind and ambitious youth, and in highly intellectual, sensitive and susceptible children, the approval or disapproval of parents and teachers should be a sufficient and proper reward or punishment to accord them. By this means they may be kept in the path of moral rectitude, and to studies necessary to education. The sentiment is one of high importance in early training. Many a grand destiny has been blighted in early youth, by disparaging statements or by ridicule; while proper encouragement and appreciation woo out and embolden the shy and bashful qualities of genius, and give those so endowed the impetus to start on grand and praise worthy careers.

Parents and teachers would do well to acquaint themselves sufficiently with Phrenology and the characters and dispositions of children to be able to fully appreciate

their mental tendencies, and note their progress and improvement, commending whatever merits praise and disparaging vain desires. They should never unduly expose faults and mistakes when the child has endeavoured to do his best.

While the fullest encouragement should be accorded to children, any tendency to the manifestation of vanity, affectation, abnormal sensitiveness, wounded feelings and undue love of praise, should early be checked. Too much attention should not be drawn to the little one's fine clothes, family titles, distinctions and possessions. Prizes for conduct, scholarly attainments, and other personal accomplishments should be adequate only to their value, and be given as encouraging awards for well doing, and not be made so tempting as to be incentives to record breaking competitions, or the seeds of many vices will be early implanted in their young nature, which may lead to vain-glorious endeavours, daring, deceit, envy and the gambling spirit.

A deficiency of the faculty of Approbativeness leads to callousness, lack of aspiration and ambition, disregard for others, opinions, fashion or personal appearance.

Life's Decades

YOUTH

Industriously your days employ,
And wisely spend the hours;
The years to come will bring you joy,
And strew life's path with flowers.

MIDDLE LIFE

Unselfish deeds from day to day,
Will blessings bring in showers.
Self-Sacrifice still leads the way
To Amaranthine bowers.

OLD AGE.

The "call to rest" so sweetly rings,
No longer need we roam.
Dost hear the sound of angel wings?
They come to guide us home.

[R. M. CRAIG.]

A successful life, a happy life does not mean one that is free from trials, vexations, sufferings, pains and misfortunes. No human being is exempt from these. The happy, successful life is the poised life, the one that rides triumphantly over all the things which dishearten, discourage and set back the weakling.

O. S. MARDEN.

Phrenology and Spiritualism.

JAMES McBLAIN.

SPIRITUALISM, I understand, does not formulate a creed; does not pretend to tell, for instance, what God is. Some Spiritualists believe Him to be an essence, or ether, an intangible influence only. Millions of people, however, for ages have spoken of Him as the Father, a male, a personality. Whichever way we take it, whether that He is an influence, or power, or a vapourous ether, He must be or have the nature of spirit, or spiritual and intelligent force, according to Spiritualistic teaching.

The word "spirit" covers three things: influence, or power, or force, ether, and a personality. So, then, the great Divine Spirit is at least a spirit whose power is felt everywhere.

This brings us to the fact that we ourselves are or have spirits. The personal spirits are ourselves and those who have preceded us to the "land of shadows." shadows to most of us now, that will become brighter than day when we emerge from the night and darkness of our material pilgrimage and enter that bourne, whence we know many have returned, and will return to this coarser sphere.

The spirits of men and women in the next plane come to us and influence us, as they in turn are doubtless influenced by higher and the highest intelligences up to the Great Divine Master Himself. It is a recognised fact of Spiritualism that a medium must be in some way sympathetic. There must be a certain affinity between the medium and the communicating or controlling or inspiring spirit. One can, in fact, almost tell by the mediums the kind of spirits they will have—with whom they are en rapport. This affinity means that a medium, a human being in the flesh, has a certain kind of mind and disposition of her or his own, and this character depends, we know, to a very great extent upon her or his physical organisation. The mind, while influenced in many ways, in turn influences the brain, and the brain manifests its powers by the body.

The brain is the organ of the mind, the latter being merely force, action, or vibration. If the mind be surrendered, as in so-called spirit control, or by hypnotism, to another spirit, that mind or spirit may act through that brain directly, but only as far, and in such a way, as the said brain is capable of. A spirit from "the other side," I take it may thus use our brains and bodies to manifest itself. The personality of

the medium is often more or less present in communications from a higher sphere, because of the limitations of the brain and body of the medium. In rare cases a medium says and does things that are far beyond her or his ordinary manifestations, but the necessary cells must be there for that purpose, although not fully developed. And so we may reason up infinitely, all of us being media and divine.

Just how it is that the disembodied spirit acts on the brain of the embodied spirit, it would be difficult to explain; the theory of vibration gives one the best idea of it. The vibration of the universal ether, that fine substance which pervades everything in the heavens and the earth, which is the basis of wireless telegraphy, clairaudience and many other mysteries, is very likely the secret of all or nearly all communications from the spirit world. It is more or less a secret still, notwithstanding all that has been discovered about it, and will probably remain so until we ourselves become more ethereal, more divine, higher and in the spiritual scale.

The powers of the mind are very various and are also all connected with each other, and they require various organs for their uses and manifestation. Muscular power requires certain muscles which are connected with one another,

and more distantly with the brain, and certain parts of the brain are used to control certain parts of the body. In the crown of the head, the brain is related, I believe, with the shoulders, the front of the brain to the face and chest principally, the lower and back portions of the brain to the lower portions of the body and limbs. But, of course, we must always bear in mind the fact that there is an infinite relationship throughout the universe, which, therefore, exists in all parts of the body, all parts of the brain, and, we may add, all faculties of the mind, all powers of the spirit, and amid the spirits of the "vasty deep" of space, time and eternity.

The brain is said to have a dual action. It is the material part of us that responds first to the intellectual and emotional vibrations, treasures them, and generally in some way reproduces them in material action. According to its derivation, an atom should be, as it was at first said to be, an indivisible particle. The brain is composed of millions of atoms, as is everything else. It, like the body, consists of many parts, which, besides the control of the body, have action in thought and emotion of various kinds. The crown of the head, or part of the brain located there has, the power to vibrate to thought and emotion of selfish, ambitious, determined

character, and phrenologists have found by the examination of thousands of heads—I might say millions—that persons with high crowns are usually proud, self-opinionated, domineering, sometimes what have been called a “stiff-necked generation.” But they are generally also broad or high shouldered, workers, pushers, energetic men and women who never truly “would be slaves.” If such a man were under complete control of a spirit, it would probably be a spirit who had more or less of a similar disposition, or if under the influence somewhat of any other character, that character would colour the communications to some extent. This is because of the necessary attunement of the spiritual, mental and brain vibrations.

It would be impossible to go into many of the brain formations on this occasion to illustrate the relations that exist between Phrenology and Spiritualism. It is understood, however, that while this affinity exists throughout all nature and supernature—which is only nature—it grows higher and higher up to the purely divine Divinity existing in all in greater or lesser degree. And the highest spirits would not be so if they were not forever seeking to raise the lower, love being the dominant power in God's universe.

But there is one part of the brain, adjoining the regions that relate most closely to moral welfare, to religion and good conduct, one little mass of convolutions on both sides of the top head forward of the selfish group of organs, that phrenologists call Spirituality. This mass of convolutions of grey matter is that which first vibrates to spirit messages. At least so it appears by my and a thousand other phrenological observations. Persons who are developed largely in that portion of the brain are most on the qui vive, most alive, most ready and strongest in receiving messages. This portion of the brain is, as it were, the receiving station from the spiritual telegrapher. If your guide (or angel) would warn you of danger, inspire you with hope or joy, or rouse your conscience, he or she would, I believe, first touch with gentle hand, this part of your brain—or rather, his whispered thought, breathed softly in the ether, would first be felt in this region of the brain, whence it would travel to other parts of brain and body. These admonitions have been compared to a “still small voice,” for at the first they are very faint, and we must be listening well to hear their sweet chidings, instructions, cautionings. They come mostly as a feeling, a prompting, an impulse which should be acted on by

submitting it instantly to the adjacent faculties of veneration, benevolence, conscientiousness, hope, etc. The reply will come quickly as a matter of inspiration, and then we know it is right or wrong to give way to this impulse or suggestion.

• Again let me refer to a fact in spiritual manifestation, which phrenology, to a great extent, explains. It happens once in a while that an uneducated medium will speak in highly educated and beautiful language. We hear of a person who scarcely knows a note of music playing most sublimely under control. Persons of apparently shallow intelligence will occasionally express profound thoughts. These things happen but seldom, but probably more frequently than we are aware of. Some great authors, in order to write grandly, have used the stimulus of alcohol or opium; many work themselves up to a state of excitement in which all their powers are at their highest. Under control a medium is in a high state, and then the controlling spirit can evolve the highest of the medium's powers. But even this will not explain the extraordinary manifestations we sometimes hear of. They come, I believe, in this way: The brain of the medium is really formed for the high manifestations given, but has not been

used for such, for lack of opportunity and training on the material plane. When the higher spirit takes possession, however, these powers become realised, and the ignorant woman or man speaks like a sage, the untutored pianist plays like a maestro, and in these ultra developments there is generally something of weirdness, something of a sacred sublimity, and something of a grandeur that is awe inspiring, enchanting and profoundly touching. By prayer and earnest desire any medium may develop powers that are at once natural and psychic by bringing to her aid those bright souls who are hovering ever ready to help humanity to higher life, to higher planes of thought and emotion.

The true phrenologist would only advise everyone to seek by good conduct, good thoughts, thoughts and deeds of loving kindness and tender mercy, ever to surround him or herself with good influences. Strange, as it may appear to some, good conduct produces good thought and also gives one a divine perception that will guide through life, across the vale mis-called death, to that region in the highest where dwells perfection, that mount of transfiguration whereon our poor eyes will be opened with supreme joy to the glory of the Infinite, and our hearts be thrilled with the vibrations of the great Divine Spirit Himself, our universal, abiding and ever loving Father.

THE TWO WORLDS.

Mysteries of Life

"I NEVER WAS NOT, NOR SHALL I HEREAFTER CEASE TO BE" Bagavad Gita

1. The universal of forms may be compared to a Kaleidoscope in which the various forms of the original energy manifest themselves in and endless variety, appearing, disappearing and in re-appearing again. As in a Kaleidoscope the pieces of variously coloured glass do not change their substance, but only change their positions, and through the delusive reflections of mirrors at each turn of the cylinder, are made to appear in new condellations and figures, so the ONE LIFE manifesting itself appears in an infinite number of forms unconscious or conscious, blind or intelligent, voluntry or involuntry from a atom, up to perfect man, whose intelligence conquers the Gods.

2. As childhood, youth and old age are changes in the body of man, and as a man casting off worn out clothes put on other new ones, so death is but a change from one body to another and life casting off old bodies, enters into other new ones. Life is not to be cut, not to be burnt, not to be moistened and not to be dried up. It is ever-lasting, all pervading, stable, firm, eternal, ever-continuing, not percievable, inconceivable and unchangeable. It constantly takes birth and constantly dies, for death is certain to one who is born and birth is certain to one who is dead. In the

beginning all beings are unmanifest; in the middle they are manifest, and after destruction, they are unmanifest again.

3. One sees it as a wonder; another speaks of it as a wonder; others again hear it as a wonder; but even hearing of it, no one seems to understand it.

(To be continued.)

PROF. C. R. DEVARAJ, MADRAS.

Follow only the good

CHARLES EDGAR PRATHER, F. I. A. Sc.,
EDITOR—POWER.

See that none render evil for evil unto any man; but ever follow after that which is good—PAUL.

WITHIN EACH SOUL is a silent monitor teaching the way of life. You may not give it heed, until experiences force you to its recognition; but through willing co-operation your progress will be rapid.

Listen to this voice of God within your own being. Accept that which appeals to you as truth spoken by those who have been "practicing the Presence." As you accept, you must LIVE. Thus fuller revelation will be given you.

The first requisite is to be poised, calm, at peace within yourself. This comes from DOING the best you see. Then as a natural result, you will be at peace with others.

Lend a hand to those who do not see and accept Good as do you. Do not

criticise, but lovingly show the better way to the "disorderly;" encourage the faint-hearted, more by your own living and demonstrations than by preaching; let your faith and assurance build up the weak; and be kind, tolerant, for bearing toward all, even if they oppose your vision of Truth.

You must, individually, follow after that which is GOOD. Refuse to acknowledge anything else in all your world. Doing this, you cannot render evil unto anyone.

Do not become discouraged. Do not be affected by what sense conditions may seem. Be of good cheer; the Power of God in YOU is able to transcend the outer. Do not shirk responsibility. Respond to the call—speak boldly the truth you perceive, and you will, like Paul, be the means of converting many to the Truth.

Every experience comes bearing a lesson for good. Look beneath the pain for that lesson. Seeing and accepting it, you recognize "the experience" as GOOD. Therefore, rejoice always. Keep your mind open and receptive to the Good—this is praying without ceasing; then whatever comes, in it you can give thanks.

To "quench" means to shut out, to hinder. When you accept God as your spiritual savior, but refuse to see God in you as your health you hinder its full

expression, and therefore "quench the Spirit." Don't do so any more. Let God fill you and express through you, and you will PROVE the ALLNESS of Spirit. Be steadfast, hold fast that which is good, and the God of peace will sanctify you wholly—spirit, soul, body, being preserved entire.

How CONSCIOUS are you of God? How conscious are you of this indwelling Love of God? Some have a larger consciousness than others. And what produces the large consciousness? Contemplation, affirmation, identification, consecration along the lines of Truth.

[CHARLES FILLMORE.]

Trusting the Christ

I trust Him, for He Knoweth,
Which Path for me is best;
I trust Him and completely
And in Him find my Rest.

Has He not led my footsteps
Up through the gloomy past,
Through hosts of foes relentless
To my true Home at last.

Thy greatest foe discovered
My LOWEST-SELF I found;
Betrayed me into folly,
And dragged me to the ground.

The Light of Christ has shown me,
Where this false traitor lay,
And by the sword He gave me.
I now have won the day.

Dear Christ within, I thank Thee,
For the gladness that is mine;
For the Peace that floods my being
That can only spring from Thine.

The Christ within He guides me,
And when dull clouds arise
And sorrows gather thickly
He bids me lift mine eyes.

And now my soul in gladness
Smiles at the tempest wild;
No thought of evil daunts me
For am not I HIS child?

Oh Lord! My Christ! My saviour!
My consolation; King;
My inspiration ever,
Thus I Thy praises sing.

[MR. WILTON HACK, F. I. A. Sc., Australia.]

This, Too, Shall Pass Away

A mighty monarch, in the days of old,
Made offer of high honor, wealth and gold
To one who shou'd produce in form concise
A motto for his guidance, terse yet wise—
A precept, soothing in his hours forlorn,
Yet one that in his prosperous days would
warn.

Many the maxims sent the ring, men say,
The one he choose: "This, too, shall pass
away."

Oh, jewel sentence from the mine of truth!
What riches it contains for age or youth.

No stately epic, measured and sublime,
So comfort, or so counsels, for all time.

As these few words. Go write them on
your heart
And make them of your daily life a part.
Has some misfortune fallen to your lot?
This, too, will pass away—absorb the
thought.

And wait; your waiting will not be in vain.
Time gilds with gold the iron links of pain.
The dark today leads into light tomorrow;
There is no endless joy, no endless sorrow.
Are you upon earth's heights? No cloud
in view?

Go read your motto once again: This, too,
Shall pass away; fame glory, place and
power—
They are but little baubles of the hour.

Flung by the ruthless years down in the
dust.
Take warning and be worthy of God's trust.
Use well your prowess while it lasts; leave
bloom,
Not blight, to mark your footprints to the
tomb.

The truest greatness lies in being kind,
The truest wisdom in a happy mind.
He who desponds, his Maker's judgment
mocks;
The gloomy human is a paradox.

Only the sunny soul respects its God,
Since life is short, we need to make it broad;
Since life is brief we need to make it bright.
Then keep the old king's motto well in sight.
And let its meaning permeate each day.
Whatever comes, "This, too, shall pass
away."

[ELLA WHEELER WILCOX.]

AFFIRMATIONS.

COURAGE.

But to him who nobly bears,
Is the victor's garland sure.

—WHITTIER.

The One in whom I live and have
being is Good, and all His manifesta-
tions are Good.

Good fills immensity. I am part of
that Infinite Goodness, and naught but
Good can come to me or from me.

Where all is Good, there is naught
to fear.

I fear nothing. I live in the con-
sciousness of Eternal Good.

Because I am Courage, I am strong.
Courage is strength to do and to be.

I am Courage, for Good fills me
with a consciousness of Power to be and
to do whatever I desire.

I am good; I cannot know evil:
therefore I fear nothing that is manifest
to me.

Fear arises from belief in evil. I
believe only in the Good.

Believing in the Good, I am fearless.
God is with me.

I constantly affirm, "I fear no evil,
for Thou art with me."

Fearlessly I go forth to my tasks
with courage. From strength born of
courage, mastery constantly is mine.

Where Good is, there is no poverty.
I fear no financial failure, for Good is in
my business and in every dollar that I
receive and expend, and in Good I trust.

I fear no failure in my plans, for
Good brought them forth; Good is in
them; Good will result from them; and
Good is always success.

I fear no pain, for Good is in my
body to care for it, and where Good is
there is life, health and peace.

I fear no loss, for All belongs to
Good, and Good cares for me and I
cannot lose. What is mine comes to me
and abides with me. What is not mine
I gladly part with Fearlessly I go forth
to the joy of the day, for Courage is my
companion and all my way is peace.

With trust in Good, I am free from
all limitations. My weakness is made
strength; my sorrow is made joy; and
my unrest is made peace, because
Courage born of trust is my shield and
my defender; my fount of strength and
my hill of gladness.

I am one with the All-Good! I go
forth in Love-of-Truth to speak, in
Love-of-God to labor, and in Love-of-
Beauty to enjoy. I want not. Fear not.
Health, harmony, prosperity and joy are
mine, for in Courage He manifests in me.

THOMAS EDISON ASKS, "WHAT IS LIFE?"

By Wm. J. Brayan, M. D.

Three million persons (estimated) have read the article by Thomas Edison in the *Cosmopolitan Magazine*, on the subject, "What Is Life?" A less number are reading this publication, but the minority is getting the wisdom of the ages from the sages in the spirit world, in plain language. These enlightened spirits teach us much about life here and hereafter, so as to convince us that Spiritualism is the solvent of some of the perplexing problems concerning life.

Thomas Edison delves into animated life as one can see it through a microscope, in its smallest forms, such as in the bugs called animalculae, which swarm below the ocean's salt water. He finds biology a very interesting study. And in his moods of contemplation over the present and the future he asks, "What Is Life?"

Let us ponder over the knowledge of this consideration of life as it comes to me from one of my most advanced spirit guides who, known as Thomas Carlyle, published thirty books, and who revolved in his mind the great questions in philosophy, literature, social life and politics, to the elucidation of which he earnestly dedicated his

whole mortal life. Thomas Carlyle knew nothing and did not profess to know anything about Spiritualism then. But now he has obtained an adequate knowledge of spirits, the spirit world and its philosophy; and it is with joyous emotion that he returns to earth, at intervals, and sometimes uses me (Dr. Bryan) as his instrument to receive, write down and publish his knowledge. Carlyle says:

"Life is known as Soul Power. Soul power has many forms of manifestation, and It Comes From Divinity, and is not a physical nor mental quantity. As proof of this statement, when soul power (life) is withdrawn from us, so-called death occurs—the soul taking its flight to heaven—and no power on earth, not even electricity, can re-animate the helpless mortal body. Life, therefore, proceeds from the storehouse of the universe"

Look for message from Prof. Hyslop

Believers in the power of a disembodied spirit to keep a promise made in mortal life to communicate with friends on earth will look now for a supreme test of their faith through the death of Prof. James Herve Hyslop, which occurred recently.

As founder and spokesman for the American Society for Psychical Research, he had worked out by analytical study and had published the belief in spirit contact, and he printed an account of a personal experience in which he said he had talked with his wife, who had been dead for some years. Thus both reason and practical result confirmed him in the assurance that a spirit could talk with the living.

His studies do not appear to have convinced him that the act of the spirit might be voluntary or spontaneous, as distinguished from the mediumship of a "spirit control"; but his scientific mind had prepared for a test of the spirit's volition.

Early in the life of his society, a dozen or more years ago, at a gathering in his house of member-friends and investigators, each of those present wrote a note, not disclosing its contents to the others, sealed it and placed it in a special compartment of the Society safe, at the residence.

The mutual stipulation was that none of the notes should be disturbed or unsealed until the departed spirit of one of the writers should appear to one or more of the survivors and reveal the contents of a note thus deposited. Then the survivors were to break the seal and compare the written contents with the

message from the spirit world. The several writers agreed that if message and note were alike, or substantially so that conformity would be accepted as proof that a spirit could, of its own will, communicate with friends on earth.

Some of the note writers have died and as yet no sign has been reported from them.

Prof. Hyslop made light of this apparent neglect, which, he said, was merely negative testimony and worthless, the implication being that perhaps the writers, in their lifetime, had lost interest in the matter, or at most, that they could not break the restraint of their "spirit control." As it was the purpose of the writers to see what their spirits might do without invoking the help of a medium, Prof. Hyslop regarded the failure of the spirits thus released to reappear to any of the party as merely an incident in a scientific inquiry, nowise affecting the power of communication in some form.

Survivors of the note-writing party have felt, through all the intervening years, that the real test would come with the spirit of Prof. Hyslop, for while others might slip or yield to restraint, his spirit—in the interest and for the credit of the cause to which his high talents had been devoted, would make special effort to keep the compact of the note writers. That is the test which now will be awaited.

Prof. Hyslop undertook psychical research as a trained student, professedly unwilling to accept anything short of scientific truth in the line of his inquiry. He had supplemented his college course at the University of Leipzig and another in Johns Hopkins University, and he had begun his career as instructor in philosophy in Lack Forest University, Illinois, from which he went to Smith College, then to Bucknell University, Pennsylvania, as tutor in philosophy, ethics and psychology, and finally as professor of logic and ethics in Columbia University, 1895-1902, from which he retired to repair his broken health.

This experience had commended him to persons of learning and of high intellectual standing. During his invalidism in the Adirondacks, he had prepared a syllabus for a book on "Problems of Philosophy," which made valuable new friends for him and brought him into intimate touch with Dr. Richard Hodgson, secretary of the American branch of the English Society for Psychical Research. When Dr. Hodgson died in 1905, Dr. Hyslop dissociated himself from the English parent society and founded the American society, of which he was thereafter the head.

Meanwhile, in 1903, he had founded the American Institute for Scientific Research. In that undertaking he had

the co-operation of such men as the Rev. Dr. Minot J. Savage, the Rev. Dr. R. Heber Newton, the Rev. Dr. Isaac K. Funk, then at the head of the publishing firm of Funk and Wagnalls. Henry M. Alden, late editor of Harper's Magazine, gave the project his approval, as a quest in science, although he did not further identify himself with it. Dr. Weston D. Bayley, specialist in the medical aspects of psychology, was keenly interested.

With backing of that kind, Dr. Hyslop had little difficulty in raising a substantial fund for the endowment of the new society. That income, along with current subscriptions to the Journal of the American Society for Psychical Research, and the sale of kindred books from the pen of Prof. Hyslop, maintained the movement and provided for Prof. Hyslop's personal needs.

At no time did Prof. Hyslop and the society lend themselves to so-called Spiritualist movements except as controversy was provoked on a scientific basis. Prof. Hyslop's attitude toward most mediums was usually that of indifference. However, he was greatly impressed with the automatic writings of Mrs. Piper (afterward Mrs. Mary S. Vanderbilt) and with several mediums in this country who had met his scientific requirements.

He wrote long reports of seances for his Journal, among them an interview with his wife's spirit, in which the name of a living woman of means, who was represented as more than willing to marry the professor, figured grotesquely. The public regarded it as a fatal fall from the Hyslop pedestal, but his friends cited it as unerring proof of a belief in spirit contact so sincere on his part that he did not scruple to publish it, even at the risk of making himself seem ridiculous.

Prof. Hyslop was born in Xenia, O., August 18, 1854, and died of thrombosis, with which he had been afflicted for some time, in New York, June 17, 1920.—NEW YORK WORLD.

THE VALUE OF PHRENOLOGY.

DR. PEEBLES, of Los Angeles, writing to Prof. J. Millott Severn, Brighton, says:—"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."

DR. PEEBLES is still living, and in his 98th year July, 1920 as this second edition is being printed.

An Experience of mine

Once upon a time I was sleeping under the root of my solitary place—the cottage in a jungle—while the sleep was suddenly broken out after midnight. I was quite calm, though not awoken in full, no sensation was felt then and it was a same trance; the eyes were, however, closed. There was no light there, but the thickest darkness—all of the windows and doors of the said cottage were open. Any one may come in without any hinderance and fear. Under these circumstances there was nothing to say as a danger, apprehension or suspicion of some imaginary thought in my mind; while precipitately I felt that a stranger was entering my room without asking my permission and he was a thief, as if, who at once seized my hand forcibly coming to me. I was so severely influenced and awed by his pressure that I could not

be able to hold my mind. In the whimsical and rotatory state I accumulated my confused forces after all and being rather encouraged decided to open the eyes to see as to who the person might be.

How wonderful I became, accordingly upon opening my eyes, I felt there was none other to point out except my own hand—the gripper of its own brother (the second hand). Finding it so, in the consequence, I began to wrecklessly smile and sung a song by heart:—

“ Know ye not O, Mind!
 some other behind,
 Thou art the player and play.
 Be happy and calm
 in all thine life,
 To never complainly say.
 None takes or gives
 None hits or pets,
 Is all this trick for gay.
 What pains or pangs
 and sorrowful hangs,
 Nor feel ye grief in hay.
 All comes or goes
 and ups or downs,
 Are always natural stray.
 Nothing victory nor defeat
 no more,
 Are merely thine display.
 Thinkest neither a noble
 or wicked some one,
 Nor one or two to say.
 “Tis all pervading the.
 Brahman, knowest
 Thou art without decay.
 Hail to thee sav
 Hail to thee,
 Forget thee not a day—”

St. SAMPURAN SINGH, Ph.D.Sc., F. I. A. Sc.,
 Hardwar.

Self-Culture-Union

INSTRUCTIONS TO MEMBERS.

Members of the Self-Culture union are advised to go into silence every Monday, Wednesday and Saturday evening at 7 o'clock, for a period of fifteen minutes; and to ask their unseen influences to unite with the influences of the union and those of the operator to help them and all others who are in need of healing aid.

Every member of The Self Culture Union can be a member of this Healing Center. Every new subscriber will be placed upon the List for the absent Spiritual and Mental Vibrations of the operator.—DR. K. T. RAMASAMI.

It is not necessary to write the operator pertaining to this department. All that is needed is to follow the instructions to members that is given above.

THOUGHT FOR AUGUST, SEPTEMBER & OCTOBER

I SHALL BE HEALED.
 I MUST BE HEALED.
 I WILL BE HEALED

I ask the forces of the Operator, and the forces of the union to heal me, and heal all members of the Union. I ask the great Healing Force of the Operator to remove from my system all obstructions that are causing trouble. I ask this because my faith is great.

Repeat this Monday, Wednesday and Saturday evenings at 7 p. m., for ten minutes. Keep it up, and think it, live it, believe it, and you will be healed.

SELF-CULTURE JOURNAL.

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[No 9. & 10.]

• CREATING YOUR FUTURE.

BY LIEWELLYN GEORGE,
 AUTHOR OF

• HEALTH AND ATTAINMENTS THROUGH COSMIC VIBRATIONS.

Do not gauge your future conditions by those of the past.

You do yourself an injustice by making adverse comparisons.

If you must make comparisons don't see blights in your prospects—allow for the progress you have made, allow for your new light, new purposes, stronger intentions, greater and more clearly defined desires—add all of these elements on the side of what advantages are possible for you—look at the future and at your coming accomplishments with a transcendent view.

You have more experience now, more knowledge now than you ever had before and you will keep on accumulating these from day to day with the ever increasing power which conscious and purposeful effort always develops, so that it is entirely erroneous to belittle, or even set a limit on your future prospects. In the natural order of things conditions must improve for those who have an earnest desire for improvement.

Remember that your future emerges from the material which you carry into it from day to day. Carry new thoughts into your future and it will be made up of the material elements of those new thoughts. Your present condition and environment is the result of your past thoughts; your present status reveals the poor quality of the conceptions you have had regarding your real possibilities and also shows the limitations that you have placed upon your abilities and their value.

Get out of the influence of all the old self-depreciating thoughts, treat them as the band of thieves they are, don't allow one of them a moment's habitation in your being, quickly and boldly eject any such that ventures into the sanctuary of your creative mind.

New thoughts will build you a new and glorious future, a new body brim-full of health, strength, vim, vitality, and the courage to undertake any mission with true confidence in your inherent ability to accomplish all that you earnestly set out to do, so that, your future will be filled with happy useful, purposeful moments in each passing day. Your horizon will brighten, your capacities enlarge, your opportunities

increase, a new heaven and a new earth will develop for you in which you can "look up, not down; and lend a hand."

DEVELOPMENT EXERCISE

We sometimes lose sight of the fact that all of Nature's forces are constantly around and about us—and in us—and we are in them! Think it over. Picture it.

Science shows that the pressure of Cosmic force on every human body averages 14 pounds to the square inch! The reason we do not notice this tremendous weight is because the pressure is the same inside us as outside. The power is within and without, and we are in it.

There is in every human being thousands of times more power than he needs to keep, or to get himself well. Nature is lavish in her supply; see how many acorns she supplies more than oak trees that grow!

Power is everywhere present—just to think and speak; the word gives us more strength. Try it. Say often:—

I am filled with POWER.

I will express more of my power today than I did yesterday.

Soon I will be expressing more power than I ever thought was in any human being.

I am accumulating power which **MUST** be **EXPRESSED** and **UTILIZED**.

I draw **POWER**, now, consciously, to execute my greatest desire.

I shall **REALIZE** this power and shall use it to perform my wishes.

I use **POWER** to strengthen my body, to strengthen my confidence in self.

I will be well, perfectly well, strong, powerful, capable of carrying on every function with **PERFECTION**. **POWER** is **MINE**.

I **AM** **POWER**.

I **GENERATE**, **UTILIZE** **AND** **TRANSMIT** **POWER**.

At this moment I send the blood rushing through my veins to notify every particle of my body of the determination to manifest **Strength** and **POWER**.

I stiffen out, clench my hands, stretch out my arms, and limbs, throw back my shoulders, tighten every muscle, and then relax to demonstrate the power of my will over my body and to develop strength and co-operative action throughout my being in the attainment of perfect strength, perfect health, and right thinking.

HAUNTED HOUSES.

By PROF. CHRISTENSON

When apparitions become fixed or attached to one locality, they constitute what is called a "local haunting", and the place they influence is commonly called a "haunted house". This is the ordinary or common theory of haunted houses, and the average person probably assumes that the figures seen in such houses are material, and the picture he forms of the ghost is that it is a sheeted figure walking about, up and down stairs and clanking chains after it! There are probably few, if any, psychic students who believe that houses are haunted by figures of this description, and opposed to this view, is that of ordinary science which contends that there are no haunted houses at all—the figures seen within them being merely the products of expectancy, suggestion and excited imagination!

• The Explanation of Haunted Houses.

All those who have carefully investigated the subject, however, come to the conclusion, sooner or later, that there are genuine haunted houses. The question is: what constitutes the haunting and how are such cases to be explained? Many psychic students have specialized, so to speak, in this subject of haunted houses, and have formulated

various theories to explain cases of this character. The following are the most important theories which have been advanced:—

(1) That one person or group of persons, forming a family, have experienced certain psychic phenomena in the house in question, and these formed the nucleus round which gathered apparitions, noises and psychic experiences of all kinds. From a small beginning great results sprang, elaborated by their own minds. Now, when these people moved away from the house in question, and other tenants occupied it, this second group was influenced by the thoughts, emotions and impressions of those who had moved away, so that they in their turn began to see signs and hear strange sounds,—inquiry revealing the fact that the house had the reputation of being "haunted", their own imaginations

would magnify the significance of all they had seen or heard. In other words, this theory contends that telepathy or influence from living minds is the all-sufficient explanation and alone serves to account for the facts.

Telepathy and "Psychic Atmosphere"

(2) The second theory advanced is that telepathy from the dead is the true explanation—the phantoms seen etc.

being produced by the influence of minds of deceased persons. On this theory the figures and phantoms are not objective or real any more than in the first case, but are telepathic hallucinations, just as truly, though they have an objective basis of reality, inasmuch as they have originated in the mind of a deceased person. Dreams or thoughts of the dead constitute, therefore, the basic principle of explanation on this theory.

(3) The next theory which is advanced is that some subtle psychic atmosphere permeates the walls of the house in question, and that this atmosphere influences or impresses all those who live within it. There is much to say in favour of such a theory. At the same time it is difficult to see how a general and impersonal atmosphere of this character could translate itself into definite figures or forms, particularly when these speak and convey information unknown to the seer. We shall say more of this later.

ASTRAL BODIES AND THOUGHT-FORMS.

(4) The fourth theory to be advanced is that the figures seen are the astral or ethereal bodies of spirits who return and constitute the haunting-being present in actual fact. This is the nearest approach to the commonly-

held theory of the figures seen in haunted houses.

(5) The fifth theory is that such figures are thought-forms, created by some distant, living or discarnate mind, and projected into the house in question, where they assume more or less definite and tangible form. This is, in a sense, a process of self-projection, but the phantasm is always seen in a certain place as though magnetically drawn to that locality.

PLANETARY AFFINITIES

THE MOON rules the fluidic elements of the body, also the brain matter, hence all lunar aspects are particularly effective on the human through those sources—that is, through the brain and the chemical constituents of the body, including the stomach, which organ the Moon rules.

Solar aspects are particularly effective through the solar plexus, the cerebellum (the heart-shaped portion of the brain which lies in the lower back part of the cranium), and the heart.

Other planets particularly affect the human body through the organs with which they have vibratory affinity, and are therefore said to rule them.

Mercury has particular influence on the sympathetic system, the nerves and the bowels.

Venus influences particularly the throat, lymph, skin, kidneys and ovaries.

Mars influences the muscular system, sex organs, and the head, generally speaking.

Jupiter has much to do with the condition and action of the liver, blood and thighs.

Saturn has influence through the spleen and the knees.

Uranus influences the faculty of intuition and also the ankles, and the distribution of waters in the body.

Neptune influences psychic emotions or states, giving mediumistic and psychometric tendencies.—L. G.

“Mysteries of Life”

(CONTINUED FROM LAST ISSUE)

Can a Child of a Tiger be a Cat

A human being will not have the body of an animal and the head of a man, and an animal will not have the body of a man and the head of an animal but their respective characters will be exhibited in all their parts either as a human or as an animal; so is the character of one's life expressed in all its parts. On the other hand it may be taken as an additional evidence of the truth that life composes a form according to its character just like a man who manipulates to show himself according to his position and profession—

an instance, a sage represents himself with long grey goatee, whiskers, beard etc. But it frequently happens that children show the same or similar Physical features and forms, talents and intellectual capacities as that of their parents. This is due to the truth of the doctrine of REINCARNATION and to the fact that the spiritual character of one's life would naturally be attracted, in its efforts to reincarnate to the bodies of such parents whose mental and intellectual constitution would correspond nearest to its own talents and inclinations, developed during a previous life.

This is the truth upon which the doctrines of Astrology, Phrenology, Chiromancy, Physiognomy, Naeviology, Metagrammatism etc. are based. Likewise we may read a man's or a woman's character and fortune in his or her hands, or face or feet or in any part of his or her body, if we have properly acquired the art as to how to read it correctly.

1. **ASTROLOGY**—The science of foretelling events by consideration of the signs of the Zodiac, the sun and the moon and the Planetary system with list of Lucky and unlucky days.

2. **PHRENOLOGY**—The Science of character reading by gauging the shapes and size of the skull which corresponds to the characteristics of 42 organs or parts of brain, the seat of the power of Thought and Feeling.

3. **CHIROMANCY**—The art of fortune telling by the lines of hand commonly called Palmistry.

4. **PHYSIOGNOMY**—Prognostics drawn from the colour and nature of the hair of men or women, as also from the forehead, Eyebrows, Eyes, Nose, Mouth, Chin and whole assemblage of features.

5. **NAEVIOLGY**—The science of foretelling future events, by considering the position of moles, scars or other similar signs of skin. They give a person's disposition and future lot in life.

6. **METRAGRAMMATIC**—The art of fortune telling by transposition of names etc.

A life that possesses a high character of Industry and honesty, great vigor and courage, amorous disposition and fidelity, acquirements of riches and honour, successful business, faithful engagement etc, attains a human form of a male on the day of 'Taurus' or the 'Bull' (about the twentieth of the month of April when the sun enters this sign.) He will be christened with such a name, as letters S and L will sit side by side (e.g) NELSON. He will have a head that is large and round with very black and soft hair hanging far over his shoulders. He will have a forehead that is large, round and smooth with eyes that is lively, brisk and penetrating, and eyebrows that are thick and even without any or few starting hairs. He will

have a face that is plump, round and ruddy with a nose that comes even on the ridge flat on the sides with little or no hollows between eyes; lips that are moderately plump and even, and a chin that is round with hollows between it and lips. There will be moles clearly visible on the wrist, lines, right thigh and knee, either cheek, chin and other members or parts. The various lines and places of the planets in the palms of his hands will be clear and regular, and the places between them, will be broad with numerous star like crosses.

(To be continued.)

Prof. C. R. DEVARAJ,

PH. D. SC. O. P. A., F. I. A. SC.,

Psychometrist and Magician,
Choolai, Madras.

Great Scientist's Testimony to Clairvoyance.

Hereward Carrington, Ph.D.

THE most mysterious personality in the United States to-day is that of Bert Reese, confident of kings, adviser of scientists and financiers, and medium extraordinary.

Edward VII. of Great Britain, King Alphonso, of Spain, Thomas A. Edison, Dr. William Hanna Thomson, the brain specialist, Chas. M. Schwab, the late Andrew Carnegie, and Henry Ford are

a few of those who have witnessed exhibitions of his power.

SESSION WITH EDISON.

Here is the manner in which Reese describes his first interview with Thomas A. Edison:—

"Edison was a little nervous at first, thinking I might be a crank. I told him some things he never knew—including technical information as to the construction of some storage batteries he then had under way, and of which I, of course, knew nothing. I gave him just the information he wanted—so that he went ahead and finished them along the lines I had suggested; and they proved a success. Thenceforth Edison was a convert to my powers."

Immediately after this, Edison published, over his own signature, a whole page account in the "New York Times" of the marvellous tests he had received through Bert Reese. He stated the tests he had applied, and the results he had obtained. He asserted that he was completely convinced of Professor Reese's clairvoyance; he signed the article.

CREATED A STORM.

The publication of this article quite naturally created a storm. Dr. William Hanna Thomson, author of "Brain and Personality," and other well-known books, challenged Edison to prove his statements.

Edison immediately telephoned to Reese. "Did you see that article in the paper about me?" asked Edison excitedly, as his visitor was ushered in. "Thomson says my mind is either abnormal or diseased. Can't you go over and convince him that this is not so—that I am still sane and normal?"

"I will," said Professor Reese. And he did.

The very next day he walked into Dr. Thomson's office.

"I am here to show you what I can do in the way of clairvoyance," said Professor Reese. "You said that Edison's mind was abnormal because he believed in my power. Now, let us see whether or not your own mind is quite normal in that respect."

KNEW ABOUT MEDIUMS.

"I think you have a good deal of nerve walking into my office and challenging me in this way," said Dr. Thomson. "I want you to understand that I know all about the tricks of mediums, and all about telepathy, clairvoyance—"

"I didn't come here to find out what you know," broke in Reese, "I came here to give you a demonstration of my powers, right now."

"No," said Thomson, "I'm not ready to-day. Come back next Friday and I shall be ready."

At ten o'clock the bell rang. In walked Professor Reese. "I'm ready for you," said Dr. Thomson. "I have a number of questions written in various languages tacked down to the bottom of the drawers of that desk. I want you to answer these questions without coming into the room at all, and give me the correct answers."

FOREIGN LANGUAGES.

The questions were written in French, English, Latin and Arabic, none of which languages were known to Professor Reese with the exception of English, and they all dealt with abstruse medical questions quite beyond the range of the clairvoyant's normal knowledge.

"Without coming into the room or touching any of the papers," said Professor Reese, "I answered all of them."

At the conclusion of the test Dr. Thomson was pale and trembling.

"You are a wonder, a marvel! Here I have been studying science for 40 years, and along comes this man who knows nothing of these subjects, and shows me something which causes me to throw all my knowledge in the waste paper basket. What can I do for you?"

"Only one thing," replied Professor Reese. "Sit down and write this letter," and he dictated a letter, which

Dr. Thomson wrote and signed, stating he too had seen Reese, was convinced of his powers, and that he retracted what he had formerly said concerning Edison. A full page article with a photographic copy of Dr. Thomson's letter was published in the "Sunday Times" the following week.

FAILS TO STICK REESE.

Edison was delighted, but as Reese entered the room he rushed excitedly toward him, crying out, "I've got you, Reese! I've got you! I have something here you can't answer."

In his hand was a huge roll of paper, perhaps eight feet square, "Tell me what's on that piece of paper," cried Edison.

"Kino," Reese finally answered.

"D—n it!" snapped Edison, flinging the paper to the floor of his office, "you're better than ever."

As a matter of fact he had written this very word, in tiny, almost microscopic writing, on the very centre of this enormous sheet of paper, which was otherwise blank.

It was this same Bert Reese who, some time ago, received a caller—a strange woman—who called to have her "fortune told." Reese gave her a sitting, told her many remarkable things, and when she offered money, refused to take it. She had him arrested on the ground

of "fortune telling," and he was found guilty in the lower court. He appealed. He appeared before Judge Rosalsky in the supreme court.

"The number of your watch is so-and-so," said Reese, giving the exact number of the judge's watch.

"The amount of money you have in the bank to date is so much," he continued, giving to a penny the exact amount.

"You are discharged!" said Judge Rosalsky. "You are not a fortune-teller, you are a marvel."

How does this marvellous man perform his wonders? Reese himself does not know. He only knows that he has always had his gift; that he sees things as though written before his eyes in space; that he tells what he sees; and that a curious feeling of "congestion of the brain" comes upon him—making him almost faint at times in its intensity.—"LOS ANGELES RECORD"

THE PITHAS.

Centres of Psychic Activity.

(BY SWAMI DAYANAND).

The Vedanta holds that every being has the following five Koshas:—

- (1). Anandamaya Kosha.
- (2). Vijñānamaya Kosha.
- (3). Manomaya Kosha.

(4). Pranāmaya Kosha.

(5). Annāmaya Kosha.

The Annāmaya Kosha, the lowest in the order, is the gross body, which "dies." The other four constitute the being's Sukshma Sharira or subtle body, which is not destroyed at "death," but survives, and goes to other worlds for enjoyment or punishment; after which, is "born" again in other Annāmaya Kosha to work out his Karma. These five Koshas envelope the universal consciousness of the Jiva. As one after another Kosha falls off, the Jiva's consciousness is proportionately increased, and when all the Koshas are destroyed, the Jiva's consciousness, hitherto bound and limited by the sheaths, is freed, and it mingles with the Supreme consciousness. This is Freedom (Mukti, or Release).

Here we find the true explanation of hypnotism, clairvoyance, and such-like phenomena, in which the Annāmaya Kosha is put to sleep, while, the subtle Pranāmaya Kosha, having thus obtained a greater sphere of action is left free to operate.

The Pranāmaya Kosha is the seat of the Prana. In its ordinary and popular meaning, Prana is taken to be the breath. When life in a man becomes extinct, we say that "his Prana has gone out." But Prana is not the breath.

It is not the air that goes into the lungs. Respiration is one of the actions of Prana itself.

Prana is a subtle force pervading all things of the universe. Out of this Prana is evolved everything that might be called Force. The sum-total of all forces in the universe, whether mental or physical, is called Prana.

The Prana is the vital force in every being. It has five centres in the human being, from which it controls and guides the brain and every nerve-centre, and thus regulates all bodily actions.

The Prana can be controlled by Yogic practices. The Yogi who has perfectly controlled the Prana acquires miraculous powers.

Such then is Prana. The places and objects in which we see a special manifestation of Prana are called Pithas. The Universal Prana may be compared to a swift stream, in which eddies are being constantly formed in rushing waters by the forces of attraction and repulsion. The Pithas may be likened to these eddies which last longer than others; so there are some permanent Pithas, while others are transitory. Impermanent Pithas, either good or evil, are being constantly formed around us by our thought-force.

These Pithas or circles of Prana-force are formed by its own forces of

attraction and repulsion. They might be formed naturally, or by our concentrated and continued thought-force. Yogis who have controlled the Prana can create Pithas in their own bodies, or anywhere they please, by simply touching a place with a finger.

The Annamaya Kosha constitutes the material world, and the other four Koshas, the subtle supersensuous world. The Pranamaya Kosha is the link which connects the two worlds. Communication between the two worlds can be made through the Pranamaya Kosha only. Just as the material world is the support of the Annamaya Kosha, so the Sukshma Sharira is the support of the Pranamaya Kosha. A circle of Prana might be formed in the Pranamaya Kosha by the forces of attraction and repulsion of Prana acting on it. This is a Pitha.

A Pitha might be called the support or the resting place of the Sukshma Sharira. A Pitha might be formed voluntarily or involuntarily. By the practice of concentration and of the control of the Prana force, one can form a Pitha voluntarily. At the time of coition, a Pitha is formed involuntarily.

When a Pitha is formed, Rishis, Devatas, Pitris, Spirits and suchlike beings are generally attracted by it to rest on it awhile. These beings with

their subtle bodies can appear only on a Pitha, the circle of subtle Prana force. Just as a bit of straw in the rapid current of a river floats along and stops not in its course except when caught in a whirlpool, so the invisible power that be alight and rest, as it were, for a time in the whirlpools of continuous and all-pervading stream of Prana.

We are continually absorbing and rejecting Prana, or, in other words, the Prana in us is imbibing congenial Prana from the universal Prana, and rejecting the unsuitable Prana. This has been stated as attraction and repulsion. The action of these two forces of Prana is seen in inspiration and expiration.

Now let us see what happens at a seance. We will take table turning as an instance. The sitter's Prana-forces begin to attract and repel each other, the consequence being that a circle of Prana or Pitha is formed. Spirits are naturally attracted by Pithas. Restless and evil spirits called Pretas are usually and easily attracted by these low forms of Pithas. The consequence is that the "replies" obtained are generally untrue. It is because that the Preta Loke is not far away from this our world, that the inhabitants thereof generally come and 'possess' these Pithas. And how can pure spirits come in presence of the evil one with their impure aura? If Sattwic

persons sit at a seance, purer spirits than the Pretas might come.

The Hindus recognise five classes of principal Pithas. They are:—

1. Upasana Pithas, such as images, fire, wathr, etc.

The Pithas are formed in these, invisible divine powers are invested in them. The Pitha of fire may lose its heat, and the water of the Water-Pitha may in special cases move and splash and ripple as if it were a thing of life.

The Pithas under this head are of 16 kinds as explained in the Mantra Sastras.

2. Parthiva Pithas, such as temples and places of pilgrimage, or Christian churches or Mohammadan mosques, etc.

Such Pithas are of two kinds, viz., (a) Nitya or permanent, and (b) Naimittica or transitory.

A permanent Pitha is that where the 'Whirlpool of Prana' was formed naturally as in permanent Hindu Tirthas; and a transitory Pitha is that where the 'Whirlpool' was formed in course of time by the accumulated thought-force of men. The latter sort remains a Pitha so long as the thought-force lasts, the former remains always a Pitha.

The Tirtha-Pithas are divided into many classes in the Sastras, which need not be mentioned here.

3. Jiva-Yantric Pithas, where Pithas are formed in human bodies, such as in the worship of boys and girls, in "Nakha-darpan" in cases of clairvoyance, etc.

4. Sthula Yantric Pithas which have absolutely nothing to do with worship or the display of divine powers, but formed by men to obtain the so-called responses from the spirits.

Under this head come table-turning, Planchette, and other forms of spiritualism.

An Indian example of a form of motor automatism, in which a Pitha of the kind mentioned in this head, is formed is given here. It is very common amongst the women of Rajaputana. Two women take each other's hands, the right by the right and the left by the left, thus forming a kind of cross. At the cross is placed a small earthen pot with flowers in it. After a few minutes the pot begins to move as in table-tilting.

In voluntary Pithas, such as those formed at the time of coitions. Such a Pitha might be formed in human beings as well as in animals. It is the Pitha that is thus formed which is the cause of propagation. For this reason, the act of coition has been held so sacred by the Hindus.

The 'whirlpool' of Prana is created with the help of the mind mantras and objects. By mind, we mean the thought-force of the mind, and by mantras we mean

any syllable or phrase, (particularly one possessing occult powers, having been used by many in connection with a certain object), or any action which aids the concentration of the mind to bring forth powerful thought-force. Lastly an object is any external object, such as in image, or a table in table-tilting.

It has been remarked that evil-spirits might come in a Pitha. Toward off their influence and to prevent them from coming in a Pitha, the Hindu, when creating a Pitha, purify the ten directions (dik-banda.)

Shava-Sadhana is an instance of a Pitha prevalent amongst the Tantrics. In such a Pitha the Prana is concentrated on a fresh corpse sitting on which the sadhak meditates. If the Pitha is formed strictly according to the prescribed rules, the corpse will rise and speak.

The ancient Hindus understood well the workings of the subtle Prana. There is a deep meaning in some of the apparently unreasonable customs of the Hindus. A Brahmana or a Sanyasi has been forbidden to bow before an idol set up by a Sudra. The reason is that the Pitha established by a Sudra who is usually low in spirituality, is generally weak as regards the amount of Prana in it. A Brahmana or a Sanyasi, who is highly advanced in spirituality, is likely to draw in him the Prana that is in the Pitha, and thus

destroy the same. Or, it might be that some of the Prana in the Brahman or a Sanyasi might be imbibed by the Pitha, thus doing a spiritual harm to the Brahmana, or the Sanyasi. One's thoughts, surroundings, etc., are much influenced by one's Prana, which might be pure or vitiated. This principally explains the "touch" and similar customs in India.

The philosophy and the practical exercise connected with the Pitha are very essential, for Upasana as well as for the realisation of the occult world. The subjects of Upasana and occult world have been dealt with in separate chapters. Our Maharishis have indicated two means for realizing the power of Pitha. (I) By means of development of Yogic insight. (II) By means of special natural gift with which some persons are endowed. In the Shastras there are many classifications regarding such. (I) Yogic powers which enable the Yogi to see and communicate with supernatural beings (so to say). Some Yogis develop among other things what might be called telegraphic centres in the body for the automatic perception of things and forces occult. Western enquirers have not yet known of these. But the (II) viz., natural gift is manifested in the West among those who can, for example see spirits with the physical eye, so the understanding of this class of phenomenon is becoming easier nowadays. The more the Westerners go into the spiritualism the more they will have to go into the science of Pitha.

The world needs to know God as active love by doing the works of love. There is no other way to know God but by loving and serving.

BAYARD TAYLOR'S EXTRAORDINARY AUDITORY HALLUCINATION.

The author of many well-known books of poetry, fiction, travel, etc., Bayard Taylor (1825-1878), related the following in the New York Mercury, but it may be more conveniently found in *Seers of the Ages* (N. Y., 1869, pages 225-6) by Dr. J. M. Peebles.

Let skeptical, hard, matter-of-fact men talk as they may, there is a lingering belief in the possibility of occasional communication between the natural and the supernatural—the visible and the invisible world—inherent in human nature. There are few persons whose lives do not contain at least some few occurrences, which are incapable of being satisfactorily explained by any known laws—remarkable presentiments, coincidences, and sometimes apparitions, even, which seem to be beyond the reach of accident or chance, and overcome us with a special wonder.

It was, perhaps, an hour past midnight, along the foot-hills of the Nevadas, when, as I lay with open eyes gazing into the eternal beauty of Night, I became conscious of a deep, murmuring sound, like that of a rising wind. I looked at the trees; every branch was unmoved—yet the sound was increased, until the air of the lonely dell seemed to vibrate with its burden. A strange feeling of awe and expectancy took possession of me. Not a dead leaf stirred on the boughs; while the mighty sound—choral hymn, sung by ten thousand voices—swept down over the hills, and rolled away like retreating thunder over the plain. It was no longer the roar of the wind. As in the wandering prelude of an organ melody,

note trod upon note with slow, majestic footsteps, until they gathered to a theme, and then came in the words, simultaneously chanted by an immeasurable host: VIVANT TERRESTRICE!" The air was filled with the tremendous sound, which seemed to sweep near the surface of the earth, in powerful waves, without echo of reverberation.

Suddenly, far overhead, in the depths of the sky, rang a single, clear, piercing voice of unnatural sweetness. Beyond the reach of human organs, or any human instrument, its keen alto pierced the firmament like a straight white line of electric fire. As it shot downward, gathering in force, the vast terrestrial chorus gradually dispersed into silence, and only that one unearthly sound remained. It vibrated slowly into the fragment of a melody, unlike any which had ever reached my ears—long undulating cry of victory and of joy; while the words "VIVAT CORLUM!" were repeated more and more faintly, as the voice slowly withdrew, like a fading beam of sunset, into the abysses of the stars. Then all was silent. I was undeniably awake at the time, and could recall neither fact, reflection, nor fancy of a nature to suggest the sounds. * * * How does the faculty of the brain act, so far beyond our conscious knowledge, as to astound us with the most unexpected images? Why should it speak in the Latin tongue? How did it compose music—which would be as impossible for me as to write a Sankrit poem.

Cleanse your mind of self and truth, will fill it. Desire truth for power to serve, and the truth will abide in you.

Curing Organic Diseases By Mental Suggestion By A Minister.

IT IS frequently said that New Thought lays no claim to ability to cure organic diseases. But just what is meant by the term "organic"? Of course the use of New Thought will not cause a new limb to grow in place of the one that has been amputated, but will it cause an organ that has been displaced to return to its normal position? I believe that the following experience will at least offer affirmative evidence for this proposition.

For several years my wife suffered from female trouble and was treated by several physicians without benefit. At one time she was unable to walk a distance of a few blocks.

After our second baby came she seemed to get much better, but a trip to her home in the west with this baby and an older child brought her trouble back on her to such an extent that her people urged an immediate surgical operation, and she even asked my consent for her to be operated on while there.

I had been reading some works on New Thought and mental healing in general, and I determined to try the treatment on her. Accordingly I began the usual form of absent treatment—offering mental suggestions anent the strengthening of the ligaments of the organ. She was some two thousand miles distant at the time I began the treatment.

A few weeks later she returned—repeating the trip that had brought her trouble back on her—and within a few days her return she had ceased to mention the ailment, and has never since

suffered in the least from this cause. This was about four years ago. She has since done her own housework, frequently doing even the household laundry. Was this an organic cure?

I have also cured urine poisoning and chronic appendicitis, not to mention a multitude of minor ills that have yielded readily to suggestion.

I once undertook the treatment of a man in the last stages of consumption, and succeeded to the extent of getting him out of bed and into the country, but while there he caught a severe cold and died suddenly.

As I am a minister, I find it best to use the "absent treatment," for the simple reason that many become suspicious and even scoffing if one, especially a minister mentions such a thing as New Thought or mental healing to them.

Jesus evidently cured organic diseases, as we are told that he gave sight to those who had been born blind, healed withered limbs and the like. Is there any reason why we cannot do the same? He Himself said that all things were possible to them who believe. Personally I believe that we are simply lacking in that little matter of belief. We know so much that our faith is seriously handicapped by what we accept as knowledge.

Every deed of love becomes a source of wisdom. Not by learning but by loving the soul grows wise and powerful for good.

Truth is a spiritual growth and continues through eternity. By truth within the soul finds its way to truth in all things.

Stray Thoughts.

As one on a hot day, after weary trudging up the mountain paths finds a broad sheltering canopy of leaves, with the breezes blowing and the rippling song of the rushing brook, so it feels to the doubling soul when the light of spiritual perception from Astral land illumines his being.

Let us cleave closely in these days of dissolution ere the rebuilding.

"Nature is deity externalized."

That just as the body takes up the fact at the bruised lung into its own consciousness, lifting it thereby from the submerged, unrealized state; and just as our human consciousness can be caught up again as a part of the earth's; so in turn the Planet's own vast personality is included in the collective consciousness of the entire Universe—all steps and stages of advance to that final and august Consciousness of which they are fragments, projections, manifestations in Time—God."

[ALGERNON BLACKWOOD.]

From "The message of Mary"

Try to understand that all the truth the world needs is love of truth—truth in action, not creeds.

Every way will finally bring the soul fulfilment, but the way of service is God's way.

NOTE:—"The Message of Mary" has just recently been transmitted from "a teacher in the highest school of God," and is being given to the world "so that the spirits of mankind may come into a truer harmony."

[VICTOR E. SOUTHWORTH.]

Karmic Struggles

By Bro: WILTON HACK,

Carlisle, Perth, West Australia.

'T was a good that compelled me,
and oft I resented
The probing that caused me
such exquisite pain ;
I was blind to the reason,
why I should be called on,
To suffer such anguish,
again and again.

Then wildly I prayed to our God,
in my frenzy,
Demanding release,
or imploring for aid ;
The silence that followed
these mad intercessions,
Increased my dispondency,
made me afraid.

Then I turned to the world,
for some compensation :
Let me eat and drink,
for tomorrow I die ;
Deception again,
was the lot I encountered,
And laughingly, scornful,
the world passed me by.

When the depths I had reached,
and there seemed to be nothing
To hope for ; to live for ;
a message there came ;
From out of the silence,
and depths of my anguish,
My WEAKNESS I found ;
and discovered my shame.

For, the message revealed,
that I had been seeking,
To change my condition,
opposing the LAW ;
And I found, that unless
I conformed to its ruling,
I ne'er should be free,
in the long ever-more.

I found, I must PAY too,
my debts long contracted,
That all I had suffered ;
been called to endure ;
Were but the re-payments
of debts long out-standing,
I found, that God's justice
was perfectly pure.

I realized then,
that the sorrows I suffered,
Were ALL SELF-PRODUCED,
by infringement of law ;
So long, as on earth.
I placed my affections,
True peace of the heart,
I could never insure.

Then upward I looked,
and the star of redemption
Beamed kindly upon me ;
the Christ-Light within
Responded, and so a fresh vista
was opened ;
I turned to the task,
my redemption to win.

Then brighter the rays of
that star, me befriending ;
And brighter the Light
that my mind disenchained ;
And I found that my peace
might well be accomplished
By seeking the LIGHT of
MY SOUL unrestrained.

I HAVE sought, and the peace
I NOW am enjoying,
No pleasures of earth
have the power to give ;
Go'd. fame, reputation ;
earth's glory and power,
Shall no more deceive me,
as long as I live.
Dear light of my soul-life ;
Thy illumination
Is all I desire,
while still I am here ;
Thy loving solicitude ;
patience and power,
Now, long since, have banished
all semblance of fear.
A man does not dread, the kind friend
who has saved him ;
Nor the son, the good father,
who all wants provide ;
Thus, I so regarding,
the God who befriends me ;
I have but one wish,
to keep close to His side.

Question and Answers

By MRS. MARY T. LONGLEY.

QUESTION: Why is it that some people who are of at least average good character and intelligence are when attempting to develop mediumship, visited and afflicted by undesirable spirits, some of whom have obsessing power?

ANSWER: Ignorance of the laws of spiritual communication may be the cause of this trouble on both sides the border. A sensitive mortal desires to become an active medium, and opens a series of sittings for the purpose. He (or she) in some instances sits several times a day others once daily but for two or three hours at a time. The sitter sends out the call for spirits. While he naturally wants decent visitors, he has no idea who they

are until they announce their names. He is delighted to get a message, and receives with joy whatever is given. The very spirits—even if honest—who report to him may have no more knowledge of the laws of mediumship than a little child playing with a kite has of the rules of Geometrical construction and the laws of gravitation. The whole condition becomes confused and muddled, and trouble ensues the sitter and his spirit friends, while the busy bodies of the Borderland rejoice at the errors and evils that thus arise.

While it is true that the Spirit World proper needs and desires all the useful mediums that can be developed for the spread of Truth and for the upbuilding of an educational system of enlightenment concerning the fundamental relations of man to man, and about the needs and duties of man here and now, it is equally true that the wise intelligences understand that every sensitive cannot be developed as such a useful instrument, owing to various conditions, pre-natal or post-natal—conditions relating to the mental, spiritual and physical circumstances and environments. Many a sensitive endowed with good qualities of mediumship is unfit for its development. A twist in the nerve system ; a lack of co-ordination of mental and spiritual activity ; a defective alignment between mortal and spirit can cause the entire machinery to become unbalanced and set away. The consequence may be a line of incoherent or of very undesirable communication opening between the two worlds. Hence we aver that a medium may be developed in some particular phase who is either not adapted to that speciality or else who is not fitted for the work of our cause at all. One who sits for development should have a stated hour ; sit not more than one hour and but twice weekly ;

should not allow curiosity or frivolity to enter the mind. One should aspire for and ask the presence and help of wise and good spirits, and should, of course, always conduct himself as one who has a serious and sacred purpose and end in view.

A Message From. W. J. Colville.
Through.

MRS. M. KLEIN, MEDIUM. F. I. A. S. C.
August 5th 1920.—I. W. J. Colville have come to you with some of my student friends, to beg for service, having been granted further permission to study eternal verities at this cosmic basic centre, to observe and learn here the primal attachments to the supreme creative God center in the co-ordinated cooperations as they were started in the remote past.

Yes; started by the supreme, eternally existing life and wisdom in the eternally existing cosmic organism of two parts holding latent internally existent substances of refined deific and crude material grades, marked with corresponding figures for co-operative co-ordinations and creative purposes, when discovery of this inner wisdom and force and its grandly put-forth system, was rightly comprehended to permit purposed external creative beginnings, as observed and noted by us. We next beheld symbolical shapes of cosmical symbolism, as patterns furnished for beginnings in externalizing all of this internal wisdom and wealth deposited for purposed external creations. Here, then, we found in connection with the marked intelligence and force, that they in purposed co-ordinated service constituted the base and vibratory system which is the law and motor of the great creative order, and this was kept under the united cosmic seal of the great but

interactive cosmic organism for its divinely purposed, enacted, and then transacted universal operations, in strict compliance with the inherent but unformed laws of mind and matter which, as observed and noted, depended on the affixed seals being opened by wisdom in the marked legal order of beginnings and successions of all this stored wisdom and force. Here is why we were permitted to study and observe, for the set time is come for humans and semi-mortals to be informed of how all things, man and mind included, came into existence, and all the many other whys and wherefores.

Throughout all world ages these things have been given through, inspired humans whose minds could receive parts of these great eternal truths in keeping with their own mental, and spiritual ability of receiving revelations, as parts of all these eternal truths were due for mundane enforcement.

This is world record and understood by scholars, but now, the fullness, is due, for the present, is not an epochal era for numbered changes in existing mundane rules, but it is an eternity's division of a finished world creative process and the ushering in of a New Earth and Heaven; but, now, as in all the eternal past, it is simply a succession of the eternal creative order in the higher degrees of manifested wisdom and power in human governments and enforced rules for conduct and purposed progress, and this new world process is based on especial mental and spiritual attainment for general progress.

The oncoming humanity will be far in advance in all things comprehended in a world's demonstrated wisdom and power, happiness and unstinted prosperity. We do not hope to give a

fullness of our findings at one service, but all we can give at each separate service, we feel assured, will be helpful to many of our brother and sister students on the mundane sphere, in solving these knotty problems under discussion.

I now give way to others with me here, desirous of giving expression to their convictions in their findings here at this, as also other interactive mind centers in these connected yet separately governed immortal and mortal worlds.

I am as ever, God's and humanity's servant.

SPIRIT—W. J. COLVILLE.

Communication to the Editor
from Prof Severn.

DEAR DOCTOR RAMASAMI,

I am forwarding you 30 copies of (Pages beautiful in the making Long Life and Hope) to distribute among Self Culture fellows and students. I am making you a present of these, as I think it will be a useful little booklet, and should aid in developing optimism amongst those who read and study it.

You will be pleased to hear that our business concerns are still on the increase. In addition to Mr. Banks being a qualified Phrenologist, I am permanently engaging another qualified Phrenologist, Mr. Wheeler, who is also a literary gentleman, and I am hoping that we shall be able to put out a good deal of useful literature as soon as we can get well started. I am working at Gall's volumes, and hope soon to be able to tell you that they are in the printer's hands. The publication of

these works ought to be a very good thing for the cause of Phrenology and the students of the science.

By the way, I have had a very delightful holiday this year. Our Doctor son had to go to Brussels to sit for his Brussels M. D., which I am glad to say he has obtained: and after that we had a very enjoyable tour through the principal cities of Italy, some of the delightful places in Switzerland, and returned home via Paris, where I saw Dr. Gall's tomb. Some years ago a phrenological benefactor had Gall's tomb done up, and I am pleased to see that the tomb and bust are in good repair.

We have had a very busy summer, and I have great hopes for the future of Phrenology. People are beginning to realise more and more its advantages, and when I get my staff a little more efficient, I hope to be able to give more attention to literary subjects than I have done recently.

Kind regards and all good wishes.

Yours fraternally.

J. MILLOTT SEVERN. (22nd Septe.)

THE SEED OF EVIL DOERS.

We inherit the Carnal Mind from our human parents. Human parents bequeath their inclinations to insanity, disease and crime to their off-spring. "The seed of evil doers shall never be renowned." Isaiah 14-20. The seed of evil doers are their children. If the parents are syphilitics their children are inclined to have diseased brains, and diseased nervous systems, and to be criminals and degenerates. If the parents are sensual, the children are inclined to sensuality, and are lustful, see Job 18-19, Ps. 21-10, 37-28; 109-13.

The evil thoughts within the father and mother are bequeathed to the human minds of their children and this produces degenerates and criminals, therefore parents should meditate upon the Spirit, and be in as holy and spiritual state of mind, and as free from lust as possible, when begetting and conceiving children. John the Baptist, Samuel, the holy prophets, and the holy men and women in all ages have been begotten and conceived by parents who spiritually meditated before coming together. Every father and mother should be free from all unnatural lust before begetting and conceiving a child. Husband and wife should never come together for the so called pleasure of the senses, but only after spiritual meditation, and only when they intend to beget and conceive a child. This is the remedy to reduce crime and degeneracy and divorces.

ISSUED BY
THE SCRIPTURAL CHURCH COLLEGE,
KANSAS CITY, MISSOURI, U. S. A.

The Basic Principle

The basic principle of health, business and social success is to find yourself. We have said that to "Know Thyself" is the key to life and all its problems; to find this key you must realize that you have in yourself the Divine image of perfection, which is the foundation of your life, in fact, the heart of your Spiritual Self. That there is in man such a principle, no one who observes and studies the psychic nature of human personality will deny. In fact, there is in everything a divine principle which designs and decrees the nature of being—for instance, there is in the acorn a mental image which is the divine antecedent of the oak, the seed of the flower decrees what species shall be

produced by virtue of an indwelling design; likewise with the animal and also in man.

There is within each and all a something which designs and determines the nature of the species and the character of the individual. This something we may call the creative principle. In man we have also called it the Spirit of God, or Divine Image. Some claim that this Image is the Spiritual Self or real individual and that it is a part of the Omnipresent Selfhood of God. Of this we are certain; It is the means by which we live, move and have our being. It is the power and essence of our life. It is indeed, the heart and very soul of our Personality and thus we may say it is the divine spark or God within.

Man, of himself, can do nothing; but by the power of God, through the medium of this indwelling spirit, he can do all things. Through this medium man may get in touch with the Infinite, wherein lies all power and all wisdom. This great fact is the basic principle of Psychology teaching. It is a conception, radiant with power and beaming with health. Try to get it.

Meditation Thought for October & November.

I SHALL BE HEALED, I MUST BE HEALED,
I WILL BE HEALED.

I ask the forces of the Operator, and the forces of the union to heal me, and heal all members of the Union. I ask the great Healing Force of the Operator to remove from my system all obstructions that are causing trouble. I ask this because my faith is great. Repeat this Monday, Wednesday & Saturday evenings at 7 P. M., for ten minutes. Keep it up, and think it, live it, believe it, and you will be healed.

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The Science of Self

Man, the thinker, is the son of Manu, the all-thinker.

Minerals exist, plants feel, and animals know. But they know not that they exist, feel and know, while Man exists, feels and knows. Because of this appearance of self-consciousness in him for the first time in the course of the evolution of our world-system, it is possible for him to know the greater self, and understand the method and the reason of the world-process.

Because of this and this alone, he is truly the man, the thinker, the son of Manu, the all-thinker. The others can not think thus comprehensively, with this self-reference of all that is before and after, distinguishing between the self and what is not self and so grasping the whole essence of the world process. In them all the manifestation of the self is but partial, though in ever-increasing degree, first of only the existence, Sat aspect of the supreme, then of that and bliss, Ananda, then of these and a little of consciousness, Chit. In man the manifestation finds comparative completeness and he therefore fulfils the purpose and is the turning point of the world-system.

Adhyatma Vidya, the science of the Self, is the king of all Sciences.

The science of the ever-living Self, Self-consciousness, deep-seated in the heart of every living being, is the Adhyatma Vidya. All sciences exist but for the sake of the self, therefore the science of the Self alone, knowing itself, knows also all the others in their very essence, and can set to each its due proportion to the rest, to make

all harmonious and fruitful. The roots of all concretely physical sciences are lost in Metaphysics. Hence this Science is verily the king of Sciences.

Because it is the king of sciences, therefore it is the holy science that all true kings should know. The Manu of the human race is the great phototype of all particular and patriarchal kings. Their king, looking before and after, joining cause and effect deliberately in memory and expectation, the pre-eminent and specific character of man is perfectly embodied in the man's mind, omniscient of whole past ages,—world cycles of activity and sleep—that only serve as ever-repeated, ever-passing illustrations of the truths and principles of the science of the Self. Because He has this vast experience, therefore is He fit to guide new hosts of selves in new cycles, from their birth in the atoms of primal substances and times up to their reemergence on the Universal Self at the Nirvana of the System. He who does not know the essential, the broad outlines and general principles of the science of Self-knowledge proper can not fitly rule the bodies of others, be it in a household or be it in a Kingdom.

S. K. BANERJI, M. E., D. M.

Christ and India

"We want missionaries of Christ. Let such come to India by hundreds and thousands. Bring Christ's life to us and let it permeate the very core of Society. Let him be preached in every village and corner of India" said Swami Vivekananda sixteen years ago in a lecture delivered at Detroit U. S. A.

What's God's Will?

Just to be tender, and just to be true,
Just to be glad the whole day through;
Just to be merciful, just to be mild,
Just to be trustful, as a child;
Just to be gentle, and kind and sweet,
Just to be helpful with willing feet;
Just to be cheery when things go wrong,
Just to drive sadness away with Song;
Whether the hour is dark or bright,
Just to be loyal to God and right;
Just to believe that God Knows best,
Just in His promises ever to rest;
Just to let love be our daily key,
That is God's will for you and me.

From "HEART THROBS"

An American book of Rare Collections
S. K. BANERJI, M. E., D. M.

Why do I love Thee?

Why do I love Thee, O My Lord?
Because it is my nature to love you.
Because I can't help loving you. Because
I find in you all that I want to have.
Because I have an eternal relation and
fellowship with Thee. I am a Scholar of
Divinity and read good many religious
books in which I see Thy glories only.
I have seen various deties in this earth,
in each of whom, I see a part and parcel
of Thy dignified Shape.

There was once a time when I found
no difference between Christ and Thee,
O my Lord Krishna. But now after my
experience, I come to understand that
I was mistaken. I respect Christ, I honor
and love Buddha and Muhammad, but now
I sincerely admit that it is you O my
Krishna, who has occupied the foremost
place in my heart. And why?

Because Thou art the fountain-head
of love—love that includes everything that
this world and the next one can give.

I love Thee from the utmost recesses
of my heart. Because you have taught me
the religion of love. Because you have
taught me the realities of human life,
Because you have taught me the ends and
object of a man's life. Because you have
taught me what true love is. Because you
have taught me the different ways of loving
God—specially the last and noblest way of
loving Him, which goes by the name of
Madhur Bhagan.

This is a love which make Bishavism
superior to all other religions. This is a
love which, though it is the nearest and
dearest object in earth and heaven, you
freely and kindly bestow upon men, irre-
spective of colour, creed or race.

You are the giver of such a precious
thing—the best of all gems. Hence I love
Thee. My Lord! teach me to love you
more and more. Teach me to stick to
Thee. Teach me to like with the earnest
seekers after you. Teach me not to avoid
the company of Thy devotees, Thy admirers
and lovers.

Sweet is Thy name, sweet is Thy self-
sacrificing love, sweet is Thy noble mission
with which you have done a world of good
to the world—, with which you have opened
a vista of new thoughts to the profound
religious thinkers—a series of subjects for
the wise to think on.

I love you for aught I do not know.
It is because my relation with you is eternal
and natural. It is because such is my
inclination.

I love you. Why? you judge by
yourself. I depend on you for its solution.

I am,
My Lord,
your humble seeker,
S. K. BANERJI, M. E., D. M.

Up in the air

An extract from an article by Willis
L. Moore in the North American Review.

"The darkness of outer space may be
proven by taking an enclosed volume of
air, free it of dust motes, of which there
are millions per cubic centimeter, and then
try to illuminate it, and it will be found that
no matter how powerful the light that is
directed into it remains wholly dark.
When one looks up, at midnight he appar-
ently sees the whole universe illuminated;
but in point of fact only the thin stratum
of the earth's air in which he lives is
illuminated. Outer space is practically
without temperature or light. The rays of
the sun do not become either light, or heat,
or electricity until they encounter the
denser molecules of the air near the earth
and the invisible dust motes and cloud
particles in suspension in the air, and
through such interference are transmitted
from etheric vibrations into other forms of
energy—heat, light, electricity etc.

EDITOR'S NOTE:—The "etc." men-
tioned in the last sentence includes the
important solar and planetary influences
WHICH GIVE DIRECTION TO THE META-
BOLISM OF ALL LIFE; which in turn
produces emotions, tendencies, thoughts,
attitudes and acts—the features that deter-
mine destiny. Because an advanced
person can largely control his emotions,
tendencies, thoughts, attitudes and acts,
he can largely direct his destiny into higher
levels than otherwise. Knowledge in
Astrology is a great help to those who are
making such effort."

EDITOR,

THE ASTROLOGICAL BULLETIN.

What is Planetary Influence?

By H. L. DAVENPORT.

(Continued from July S. C. J.)

History shows that Father Time and
Mother Nature changes man's method of
thinking and that thinking changes man's
mode of living. From the unpoetic walk
of life comes the evidence that IGNORANCE
AND EVIL ARE DESTROYING THEMSELVES;
Tradition, science and human reason
claimed the world flat for thousands of
years. One man had the courage to
advance the idea that the world was round.
He stepped out from the crowd and stood
alone. Today tradition is forgotten.
Science and human reason know that
Columbus was right. Only a few years
ago the Natural Scientist said that it was
impossible for iron to float. But Fulton
said it could. He stepped aside from the
crowd of the world's Greatest Shipbuilders
and proved that he was right. Today the
mighty ocean is plowed by steel Steamships.
The old coach driver and the world in
general said that Stevenson was crazy
when he said that he could pull coaches
and heavy loads without horses. He, too,
stepped aside from the crowd and stood
alone. Today the mighty mogul locomotive
hurries across continents maintaining the
commercial life of Great Nations. And so
it goes with every new idea. Someone
must step aside from the crowd and be
smiled at, in order to give to the world its
best, and give it those things it needs the
most. When we advance the idea that
planetary influence is thought power
thrown out by the intelligencies inhabiting
the planets, we step aside from the crowd,
knowing the day, will come when this
will be believed. We do not say there is
no planetary influence in Light and motion
vibration. But, is not thought vibration
of the same essence?

Man is in himself vibratory, and is always in motion. He is either progressing or retrograding. For the lack of a better word we say he is evolving or degenerating. There may be a brief period in one's life when they become passive, or rather stationary, before degenerating into lower spheres or evolving into higher ones. We are learning that there is no difference between the orthodox idea of growth in grace, the spiritualist's idea of unfoldment and the astrological idea of progression. They are the same.

Inasmuch as man is in himself vibratory, he is susceptible to planetary vibrations. It matters not whether the planetary vibration comes from thought, light or motion. The fact is proven that planetary influence is determined by the law of vibration. Science has mastered the knowledge of the human body in so far as the heart, lungs, kidneys and other vital organs concern us. But, inside the frail bony skull is the most mysterious organ of the body. It is the brain. Dr. Joseph Sims, a widely known brain specialist, died recently. He gave his brain to his fellow scientists. Dr. Edward A. Spitzka, in whose laboratory the brain is kept, has measured it, weighed it and has examined it through a powerful microscope and has found only mystery. The mysteries of the brain will continue to baffle the scientist who can see only the lobes and the cells. The brain is the mind's workshop, and is used for thinking service. We can develop the brain cells by the same law of exercise that we employ to develop muscles in our body. Someone has written a book on "Mental Gymnastics." The title is not bad. Planetary vibrations influence the brain, and through the brain the whole life is colored by this power. For that reason

we claim that a knowledge of Astrology softens the blows of fate and lessens the sting of disappointment.

Back in the twilight of our known history we read the interesting story of how the Egyptians fell before the Hebrews, and the Hebrews before the Babylonians. Then we see the Babylonians fall before the Persians, the Persians before the Greeks and the Greeks before the Romans. The student of history asks "Why was this, and how did it all happen?" Astrology can give the answer. All history is mystery without Astrology, and all Astrology mystery without history.

The musician who knows pitch and scale and is able to interpret the Beethovenian passion; the painter who knows how to draw, model and color, and who excites the emotions by his dramatic pictures; the poet who knows rhetoric and rhythm, and who can move one to tears by depth of pathos or flights of sublimity, hardly realize that we sing, and paint, and write under the mastery influences of planetary vibrations. That may explain why many of the old masters had a knowledge of Astrology. The philosophy of the science of Astrology teaches mastership.

The story of Jacob Boehme's life is thrilling. He was an uneducated shoemaker who lived nearly four hundred years ago. He was endowed to write profound philosophical books, and all of his writings of God, Nature and Man he colored with profound astrological truths. I quote the following from his works: "As the SUN is the heart of the life and an origin of all the spirits in the body of this world, so is SATURN a beginning of all corporeity and tangibility. Thus he does not derive his beginning and decent from the sun, but his origin is the earnest, acrid, and severe

anxiety of the whole body of this world." (Aurora, xxvi, 1.) "When the light became ignited, the conquered power in the astringency became MERCURY." (Three Principles, viii, 24.) "MERCURY is an agitator, sound-maker, ringer; but he has not yet the true life. The latter originates in the fire. Thus he desires the fierce and storming essence to cause fire to appear, and this is MARS." (Threefold Life, ix, 78.) "When the sun became ignited the terrible fire-flash went from the locality of the sun in an upward direction like a furious stroke of lightning, and this became MARS. He is now there as a tyrant, a raging element, a mover of the whole body of this world, so that all life takes its origin of him." (Aurora, xxv, 72.) "As soon as the spirit of motion and life, by means of the ignition of the water, arose from the locality of the sun, mildness, being the basis of the water, penetrated, endowed with the power of light, in a downward direction, after the manner of meekness, and from this, the planet of VENUS came into existence." (Aurora, xxvi, 19-33.) "When the fiery terror was captured by the light, the light by its own power, and being in mild, exalting life, penetrated still higher upwards into the depth, until it arrived in the hard and cold seat of nature. There it remained, and from that power the planet JUPITER came into existence." (Aurora, xxv, 76-82.) "The seventh form is LUNA, wherein are contained the qualities of all the six forms. She is, so to say, the corporeal being of the other forms, all of which throw into her their desire by means of SOL. That which SOUL (the sun) is spiritually become corporeal in LUNA (the moon)." A knowledge of Astrology makes people charitable, and creates a human sympathy that should cover the earth as the waters cover the sea. If the people

knew JOAQUIN MILLER, the POET, would have had no occasion for writing:

"Look at the roses
saluting each other;
Look at the herds all
at peace on the plain.
Man, and man only,
makes war on his brother,
And dotes in his heart
on his peril and pain--
Shamed by the brutes
that go down on the plain."
(ASTROLOGICAL BULLETIN.)

Greetings! Happiness! Love:

- Friends of the assembly
why demur and shy
Yourself wholly to throw
in to our TIE.
1. For the Goal of Life
Vedic paths are four,
To keep pace with vritis
o' our core;
'motional, Mystic, Reflective
or Active, yet,
You strive to sound
the Self or diadem must.
 2. Heroic with courage
in roseate Optimism,
With zeal that is
the real enthusiasm,
With energy unflaged
and leonine to bounce,
Churn your self
to omnipresence.
 3. Than Electricity
far more potent,
Of greater voltage
energy intent
Of thought - that magic,
dynamic force,
Struggling in man to man,
the All of course.

4. The orb of Thought
a mighty Beacon
To buttress up true
faith, and beckon
The guideless Explorer
on Life's Expanse
For Bliss and Peace
from beating his brains.
5. With the scythe of Thought
we firmly forge
A certain way
to power over Age,
And assert empire
over disease
And Death that assail
and asport the weak.
6. Pelf and birth
are royal assets,
But make feathers
fly with fickle whims;
Only purposive thoughts,
fiducial and fixed
Weave the Web of
Beatitude unmixed.
B. V. CHANDA, F. I. A. Sc.

AUM!
**The Occult Significance of the
Word - Ganapathy**

by
B. V. CHANDA.

Papers read before the
Third Annual Assembly of the
Golden Tie Brotherhood-Arkonam.

BROTHERS,

What a rare and happy coincidence is it that our Golden Tie's 3rd Anniversary and the Ganapathy Festival have most haply fallen on this Auspicious day! Let me then seize this opportunity, and essay to fasten these two strings of important religious functions on to my single Bow as

an humble student of the Cult of our Immortal Siddhas, whose achievements are truly prodigious and whose inventions are prolific, in that they practically eclipse all the so-called modern discoveries, in the realms of spirit and Man!

From the tiniest object to the loftiest of our systems of worlds; from the infinitesimally subtle to the incomprehensibly Gross in the phenomenal Universe; from the nearest to the farthest mystery of creation projected through the plenary space by some Almighty force that defies human understanding, we all perceive signs of Life, and intelligent movement all over. In a word, all the miscellaneous items of the Conglomerated whole, called nature, are throbbing with Life. Nature is sentient all over. However intricate, and recondite the solution of Creation, still Life is the keynote of our existence and Crown of Nature. It is an arrant fallacy to hold that Destruction is the ultimate Goal of all Créations, because the beautiful Nature, which breaths out the symphony of optimism, Life and Joy, could not have been designed and created by a superior and Omniscient Power with the express and deliberate intention of engulfing all such living evidences of His Omnipresence, Omniscience, and Omnipotence in Dissolution. There are some systems of philosophy in India, which most insidiously instil into the minds of man, the poison of Pessimism by counselling him to look upon Nature, and all her variegated beauties of form, and the captivating cadences of her dulcet tones in which she sings and speaks as MITHAI as Nil. He is enjoined even to doubt himself as a part and parcel of Nature. This adwaita philosophy, when expressed in such tall talks as I AM BRAHMAN and "the whole world is a

mirage" without reference to the physical sphere in which one has to function for a period of time, is certainly pernicious in its effects on Realism. If body is merely an unintelligent Coat which the Atman wears, as these adwaitis say, and if the whole world around is comparatively non-real and non-existent, then I say you would be perfectly right in holding all that the so-called Adwaiti glibly babbles about, as Nil, and himself as a non-entity. His teachings would be productive of good to you only when you all really think him a chimera, and, as such wherever he may be, ignore his presence. To be true to the tenets of his philosophy, the Adwaiti should not open his mouth. I say this because I have heard of an upstart Vedanti talking with all the dignity of stupidity about the occult movements, which believe and demonstrate the Autonomy and Omnipotence of the human Will, in a most derisive and disparaging manner. He perhaps thought he was justly cracking a capital joke by phoo-phooing our "Going into silence," and "giving treatment" by citing the instance of a fool who wanted to cure the defect in a wind-mill by "treatment from the silence" and failed to effect any thing by that means.

Of course you are all aware of the laughter-provoking plight of Shri Sankarahrirahself when he was thrown into a pit by one of his disciples to test his faith of religion. But here I need only ask what would this "Imp of a Brahman."—This wetseralized prowler-Vedanti do if levelled to the ground with the force of one's fist, if not of the will, at the time he indulged in the sarcasm, mentioned above? Where would be his vaunted AHAM BRAHMASMI when reduced to that sad plight. It is how the loftiest Vedanta philosophy whose

only mode of expression is MOWNAM i. e. Silence, is being disgraced by some Bogus Sannyasins Bogus Sannyasins weltering in the mire of seenses and by some Wolves in the sheep-skins, wading in carnality like slimy worms in filth.

Now to the thread of our subject. The living, joyous nature cannot and will not end by and through Destruction. But she plays an eternal drama of Crucifixion and Resurrection. Are we not daily and hourly repeating this Drama in all planes of our being? Is there not a ceaseless birth and death of Molecules, cells and atoms in our bodies. Yes. We are dying and living almost simultaneously. To fully understand and husband this Secret Law is End and Aim of Religion.

I may tell you that after all our grand discoveries and achievements in the realms of Science in this century, we are no better than the Savage of olden times, who stood aghast and speechless at all the marvels of creation. We may have counted the stars in the heaven, gauged their relative distance from the earth, explored them through Telescopes, invented quicker methods of locomotion, hearing, and speech, and harnessed the mighty force of Electricity to run ponderous Machinery, but still we do not know the Mystery of Creation, still we do not know the way to overcome the Bogey of Old age, disease and death. The grand Panoramic scroll of Nature rolling before our eyes in endless variety and also the expanse of space strewn thick with living worlds, challenging as it were man's each step of advance in Science, bears testimony to the incomprehensibility of the vastness and grandeur of the Wisdom that guides them all in their orbits. The puny man of Science, ever

inquisitive to pry into the Secrets of external Nature, has only to throw himself down into his easy chair to yawn and to own that the more he discovers of Nature, the more he likewise discovers of his own limitations and of the illimitably inconceivable Process of Mysterious Creation still lying ahead. Such is the never-to-be-exploded secret of LIFE.

But then our Ancients, unlike the western Savants, who have directed their enquiries into the heterogenous world outside, have taken MAN for their study and conducted all their researches introspectively. They have discovered, through analysis and synthesis, that man is the Epitome of the Cosmic Universe; and as such what is true of Macrocosm must inevitably be true of Microcosm. Therefore it is that our Immortal Siddhas have been and are dinnig into our ears through their multifarious works "MAN, KNOW THYSELF."

Now let me try to elucidate the hidden import of the word GANAPATHY, with a view to resume your enthusiastic interest in the cult of the Super-Man, as also to petrify those blind votaries of Mythic Religion, who worship Ganapathy without knowing the underlying Secret, by the revelation of its Truth.

Ganapathy, which word is translated by the ill-educated into english as BELLY-GOD, is represented by a Symbol, half human and half animal. This Deity is the invention of Hindu Mythology, and is installed first and foremost in the Pantheon of Oriental Gods!

Well, if you will make an ordinary Elephant sit upon a stool, it will give you some idea of the shape and structure of this Deity. Crudely, I may describe to you its outline in the following diagram;—



This figure describes the letter "O" in Tamil, as well, and bears a close similitude to a human ear. Furthermore those of you, who have studied physiology and anatomy, will comprehend that this is the fac-simile of a young life in the human foetus in its embryonic stage. To an uninformed, superficial religionist, the conception of Ganapathy may seem fantastic and ludicrous. But to the Occult student it reveals the basic principle of Life. The letter "O" is a Tamil Vowel, and is called BEEJAKSHARA meaning a Seed-letter; and this "seed-letter" means literally one that lets out the seed of life. As stated in the foregoing paragraphs this "seed-letter" resembles in shape and outline, the life in human foetus; and hence the outyard shape of God Ganapathy. Thus, you see, the form and structure of Ganapathy as well as this Tamil Vowel "O" stand in effect for the rudimentary life in the human foetus. In other words, Ganapathy is the symbolical representation of the first budding of life!

Now, let us dissect the word 'Ganapathy' and thus try to gauge what it connotes.

The first syllable of this word "Ganapathy" means a place between Anus and the generative organ, in the Sacral plexus; and the last syllable means a "Master". Putting two and two together, you get the clue to the unravelment of the Mystic significance of the word Ganapathy, which is that the Deity is the Master of the Sacral Plexus, is the owner of Life! Thus the symbol Ganapathy represents the outline of Life in the human foetus, and the word "Ganapathy" stands for the root of Life in the Sacral Plexus. In other

words Ganapathy is the Lord of Life, and holds his sway at the seat of generation.

Worship to this Deity means invocation of the vitality in man with a view to rise over all obstacles, nay to achieve success, and enjoy abiding felicity. To be successful and be happy, one must have power; and to generate Power, one should have Life; and to perpetuate Life one must needs have Love. Thus, by worship of Ganapathy is meant the kindling into active operation all the vital forces and potentialities latent in man through Love of life. It is only by and through invoking the grace of Ganapathy, which is the Life-force in us, that one can be able to manifest all his asphyxiated Powers and Possibilities, to the end that he may thereby root himself firmly in his own individual God-head. In yoga philosophy too, the seat delegated to Ganapathy is the Psychic centre. MOOLADHARA at the base of the spine coccyx. Right round this centre vitality is battling against the restraint put upon it. The vital fluid is the Life-gem and pervades from coccyx to cortex. If it is externally used, it will lead only to the DE GENERATION of man through Progeny; but if it is introspectively utilized it will lead one to the RE-GENERATION of man through Regensis. Our Siddhas have known that the Elixir of Life is the transmutation of the dual-force of NADAM and VINDHU, gestating in man; and that is why they so insistently admonish the earnest aspirant to preserve his SEMEN which is by the bye, the real man in the Monument chest of manhood. The fabulons Heaven and Ambrosia are all pent up in this SE-MEN; which is the mainstay of existence, and as everything in Nature tends only to go high up, as long as it has life in it; just like a small tendril shooting upward from the earth, for instance; and as the same thing

begins to bend and wither only owing to the oppressing weight of branches, called responsibilities, it is desirable that you should pilot the course of your Semen upward, when alone it will confer upon you perpetual youth, Vigour and Happiness. But if you allow it to multiply - branches of responsibilities through Namby-pamby sentimentalism, you cannot but be weighed down, and finally succumb. Thus you will see that the Ganapathy Pooja usually observed by all Hindus, is not an occasion for Social Merry-making, or a sort of religious Gala-day, but it is a suggestion for you to revivify your vital forces to the end that you may overcome all impedi-ments besetting your path, through life to success. This is a process of regular remoleculization of your system cap-a-pie to the end that you may, not merely keep at bay, but also subdue and establish the dominion of your SELF over the greatest of your life's obstacles—"Old Age, Disease and Death."

To conclude, Ganapathy is the Lord of the Seat and Spring of Life; and POOJA is its perpetuation, which is the Summum Bonum of Existence!

Great Thoughts.

Sri Ramakrishna once said: Well now you have come to seek God when you have spent the greater part of your life in the world. Had you entered the world after realising God, what peace and joy you would have found!

First gain God and then gain Wealth, but do not do the contrary. If after acquiring spirituality you lead a worldly life, then you will never lose your peace of mind.

As a boy holding on to a post or a pillar gyrates round it with headlong speed without fear of falling; so, fixing thy hold firmly on God, perform thy worldly duties, and thou shalt be free from all dangers.

Do not let worldly thoughts and anxieties disturb your mind. Do everything that is necessary in its proper time and let your mind be fixed on God.

As an unchaste woman, busily engaged in household affairs, is all the while thinking of her secret lover, even so, O thou man of the world, do thy round of worldly duties, but fix thy heart always on the Lord.

A husbandman was watering a sugar-cane field the whole of a day. After finishing his task he saw that not a drop of water had entered the field; all the water had gone underground through several big rat-holes. Such is the state of that devotee who, cherishing secretly in his heart worldly desires (of fame, pleasures, and comforts) and ambitions, worships God. Though daily praying, he makes no progress because his entire devotion runs to waste through the rat-holes of these desires, and at the end of his life-long devotion he is the same man as before, and has not advanced a bit.

He who is a thief of his own thoughts does not accomplish anything. How canst thou see God when thy whole heart and soul do not long for Him?

What you think, you should say. Let there be a harmony between your thoughts and words; otherwise, if you merely tell that God is your All-in-All, while your mind has made the world its All-in-All, you cannot derive any benefit thereby.

HAUNTED HOUSES.

Continued from the last issue.

The Nature of the Figures Seen.

Which of these theories is the correct one? In our own judgement there is much truth in all of them, and no two cases of haunted houses are due to the same cause or depend upon the same conditions. All five of these causes may be operating at the same time in any one house, or indeed in any two, three or four of them. Indeed, to judge from the complex nature of the phenomena seen, it is highly probable that such is the case. There is strong evidence, indeed, to make us believe that the ordinary hallucination theories will not serve to explain the facts. For example: these phantasms often produce physical phenomena, as before explained, such as opening doors, lifting curtains, snuffing candles etc. Mental images or pictures could not do this. Again, animals often see, or appear to see, apparitions in haunted houses, and show all the signs of fear, such as trembling, sweating, etc.

In the third place, figures are often described differently by different individuals. For example: A. would describe a full-face view of the figure, while B. would describe the figure in profile. If a real figure were standing where both percipients saw it, this description would be correct. Such cases certainly tend to suggest that a real figure, and no mere hallucination, was present.

In the fourth place, apparitions have been seen by two, three or more persons at once. These "collective hallucinations", as they are called, strongly suggest an external phantom and no mere mental picture.

PROOFS of REALITY.

In the fifth place, apparitions which have appeared to strangers occupying haunted houses have afterwards been identified on being shown the photograph of the person. For example: a gentleman sleeping in a house, reputed to be haunted, sees a certain figure, bending over him when he awakes at midnight. He notes details of dress, figure etc., and also notes that he has never seen this person before in his life. The next day he is shown twenty photographs. From among the twenty he selects one as being the phantom seen in the house. The owner of the house then tells him, that this is the person said to haunt the locality in question. Again we are driven to believe that more than mere hallucination was at work.

In the sixth place, these figures, seen in haunted houses, have occasionally been photographed, and this objective and physical proof of their reality is strong evidence that they are more than mental products.

Seventh: figures seen in haunted houses often convey, to the seer, definite information or give messages which the individual in question could not have known. This strongly indicates not only the reality of the apparition, but the fact that it is a discarnate spirit.

For these reasons, therefore, we must assume that haunted houses are actual realities, and that the figures seen therein are, at times at least, outstanding entities and represent more or less directly the individual they appear to be.

SEANCES IN HAUNTED HOUSES.

Psychic students can test their power and at the same time conduct many interesting and valuable experiments in haunted houses. In an atmosphere of this sort, which is more

highly charged with magnetism than the ordinary seance-room, psychic powers of any character should be quickly augmented and increased, so that messages could be obtained by speech, vision, automatic writing, crystal vision, etc. Whenever you hear of a case of a haunted house, therefore, you should make it a point to visit this house at once. It is not necessary to sleep in it a night, as many suppose, in order to test its character. Hold a seance in that house in the evening and striking phenomena will probably result. Or, if you cannot gather together a group of interested students, sit by yourself and see whether you cannot obtain direct messages from the intelligences present.

CLAIRVOYANT DIAGNOSIS OF

HAUNTED HOUSES.

Clairvoyants may also render useful service by visiting clairvoyantly haunted houses and ascertaining and describing, if possible, the source and cause of the haunting. Visit the house by means of a clairvoyant excursion, either spontaneously or when in a mesmeric trance, etc., and use your psychic powers to the utmost, to discover what you can regarding this house. When you find yourself inside it, look about and see whether you can "sense" any spirits, evil or otherwise, lurking within its atmosphere. Endeavor to sense the psychic atmosphere of the house and test the aura of those living within it. All houses, reputed to be haunted, may not necessarily be so, but the individuals themselves may be unbalanced or obsessed for some reason, in which case the house itself would be free except from those influences which were drawn to it by the individuals residing within.

Many persons, living in haunted houses, wish to be free from the depressing influences which sometimes hang about houses of this character, yet do not know how to proceed in order to rid themselves of these haunting presences. This is a very complicated question, and one to which psychic students have in the past given far too little attention. Mr. Hereward Carrington, in his book "The Coming Science" has a chapter entitled "Haunted Houses and their Cure," and we would refer all those interested to the work in question. An interesting case is there given of a haunted house which was "cured", so to say, by the following means:-

HOW TO CURE HAUNTED HOUSES

A trance-medium, Gerogia Gladys Cooley was called into investigate and do what she could, and, when in the house, went spontaneously into trance. In that condition her guides spoke through her and described the haunting spirits. They were then charged to remove them, if possible, and undertook to do so. This they did in a somewhat striking and dramatic manner; but ended by reporting the fact that the haunting presences had been finally completely removed.

This is a very instructive case, and shows us that trance-mediums, and their guides, can be of very great service, in many cases, where the haunting assumes an unpleasant or evil character. Thus the nature of the haunting may be diagnosed clairvoyantly, and the cure effected through some trance-medium, and by the spirits who operate through him.

In some cases, however, the haunting may be cured by more simple means, such as suggestion lessening the psychic sensi-

tiveness of those living in the house by diverting the thoughts, by plenty of outdoor, physical exercises etc.

On the other hand, there are cases on record where haunted houses have withstood all attempts to cure them, and the inhabitants have ultimately been forced to move. Happily, cases of this character are rare. At all events, haunted houses present a fascinating and useful field, in which the psychic student can test his clairvoyance, or other psychic power.

[Prof. CHRISTONSON.]

The call of the Beyond*

(A review) by K. S. VARADACHARY B. A.

The call of the Beyond by L. V. H. Whitely, is a small philosophical booklet, of 30 pages. The first 18 pages are devoted to the subject in point. The next four pages treat about Aspiration, its nature and necessity in this life; the rest contain a record of personal experiences. Apart from the literary and the material value of the work, it is quite paying to dilate on certain ideas of the main topic.

To us the ideas revealed therein are quite familiar but still it must be said to the credit of the author that he has dressed them in fine simple robes and successfully given them a new life. The work is all the more interesting to a research student in the spiritual field because of the compathis of some philosophical points found in the works and passages of the Western and Eastern seers, priests, prophets and poets, quoted therein.

Tennyson, Browning, Wordsworth, these poets' works were little understood except by the few cultured of their day.

* Messrs: L. N. FOWLER & CO., London
Price 1 Sh.

It is only now that their philosophy, in essence a repetition of ours, has slowly gained ground and found a firm basis in the movement what is now widely known as Spiritualism. It is the philosophy of the East. It is now the philosophy of the world. It is a term of vast significance. It is the real essence of any religion. According to Dr. J. M. Peebles the American Spiritualist it is not christianity, not churchianity but spiritualism that is the real religion, if the term religion has any real significance. Perfection is the ultimate end. And to this end is the call of the Beyond. There is something wonderfully homely about the Beyond. We belong to it and it belongs to us and yet there is ever something in the beyond which seems to lie beyond us. There is always something further to be learned, or understood or experienced. It is experience which counts and counts for everything. And the fruits of experience are visible to those who may not as yet have entered into the full joy and glory and beauty of it.

The Kingdom of God is within us. Only those of child-like spirit can rule it well. This is a psychological and spiritual law. It is not a question of exclusion but of fitness, and of receptivity, in one word perfection. Only perfect beings enter the Kingdom God. They enter within themselves. When one says that a man has lost his consciousness, it means a loss to the outside but again to the kingdom of God which is identical self realisation, the spiritual philosophical doctrine propounded by the Bengal Vaishnavite School.

"For God is never so far off
As even to be near
He is within, the spirit is
The home he holds most dear
Thyself God's sanctuary."

Rule thyself well and you attain perfection. Suppress thine lower self and satisfy yourself the true self, the soul. Become one with everything. Identify yourself with every other and you become one with God. You are in the Kingdom of God. You are then said to possess the childlike spirit, to be in the perfect bliss. It is then you feel what Wordsworth describes as

"A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply inter-
fused
Whose dwelling is the light of setting
suns
And the round ocean and the living air
And the blue sky and in the mind of
man
And rolls thro' all things.
A motion and a spirit that impels
All thinking lives, all objects of
thought

This is the feeling of perfection. This is the bliss. And this is the end in life. And to this end is the call of the Beyond.

But the path is not even. There are ups and downs. We fall either upwards or downwards due to imperfection. Again we prepare to reach the goal. And after so much of exertion, after so many ordeals and after so much of adjustment we do reach the goal. The difficulties that beset us in life, the several breaks in our happy moments are the several trials and ordeals wherein we are afforded very good opportunities to adjust ourselves, to find out our imperfections and rectify ourselves. The deaths of our very dear ones should not upset us. They have left us at the call of the beyond, early to prepare a fit welcome unto us. We must leave. We are born to.

different kinds of small animals on an open ground, without any material, to boys and girls with the same surity and accuracy.

All these things come from mesmerism under different subnames and allow the man to do many wonders of the above sort. If a man honestly practises this art of mesmerism he is liable to do many wonders to his great advantage. Our renowned Yogis and Rishis have practised this art of mesmerism known in the ancient times by some other name and have been able to tell the past, present and future and had even the power of interfering with the laws of nature. All this is due to the mysterious power of Electro-magnetism which the world will come to know soon.

Now I will tell you about the art of mesmerism and the way in which I practiced it, with the effects and difficulties which came at hand during my practice.

There are many ways of performing this art but in which I do is, that I ask the subject to lie down at ease on a sofa or on an easy chair, with his head towards south. I do not use much soft or coarse cloth as a bedding and do not allow more than two or three persons to attend the operation. After praying to the Almighty, I turn to the Subject and I tell some Accounts of mesmerism and try to have his belief on this subject.

With these words "I will mesmerise you, you will go in deep sleep, be ready, in a moment you will see many wonders" I catch hold of the left hand of my subject by my right, and his right by my left hand, and ask the subject to have a direct gaze towards my eyes. The distance between his eyes

and mine remains only about a foot; and my hands in close contact with his hands, I keep for about 7-10 minutes, then I make passes, until the subject goes into a deep magnetic sleep.

By this method I have experienced following effects and you can on practice see many other effects too.

(1) TO SEE THE ANIMALS, HOUSES AND OTHER DIFFERENT OBJECTS PLACED AT DIFFERENT PLACES.

One of my friends had no faith in my art; so he tried to examine me, by asking some queer questions. He desired me to tell the colour of his hen, which he killed on some particular day. Then I mesmerised my subject and he could tell the exact colour, with the addition, that the hen was ill and it was the cause of its being killed, and that the lady of the house did not like to eat the flesh, but the man Mohamad could not remain without eating". This answer caused great amazement and since that day Mohamad, the friend of mine, never again asked such useless questions to try the power of mesmerism.

Meditation Thought for November and December

I SHALL BE HEALED, I MUST BE HEALED,
I WILL BE HEALED.

I ask the forces of the Operator, and the forces of the union to heal me, and heal all members of the Union. I ask the great Healing Force of the Operator to remove from my system all obstructions that are causing trouble. I ask this because my faith is great. Repeat this Monday, Wednesday & Saturday evenings at 7 P. M., for ten minutes. Keep it up, and think it, live it, believe it, and you will be healed.

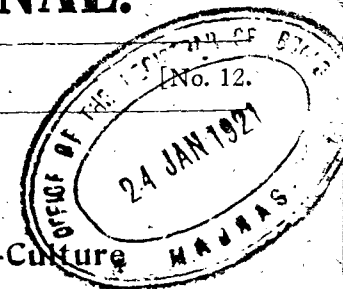


"Happy is the one who has learned to
rely upon himself for support and happiness."

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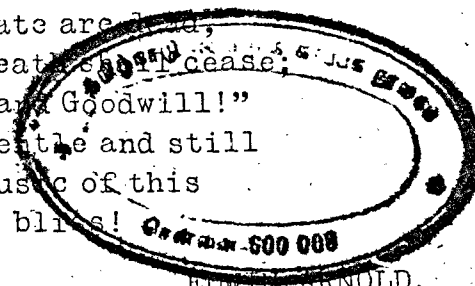


Christmas Greeting

To all students and to all readers of Self-Culture
most loving Christmas Greetings.

Peace beginning to be
Deep as the sleep of the sea
When the stars their faces glass
In its blue tranquillity;
Hearts of men upon earth,
From the First to the Second Birth,
To rest as the wild waters rest
With the colours of Heaven on their breast.

Love which is sunlight of peace
Age by age to increase
Till Anger and Hate are dead,
And sorrow and Death should cease;
"Peace on Earth and Goodwill!"
Souls that are gentle and still
Hear the first music of this
Far off infinite bliss!



EDWIN ARNOLD.

The Breath of Health

It is my earnest, conscientious desire to relax and resign to my subconscious faculties the complete, unrestricted and perfect control of all the physical functions of my body.

I realize that the part of myself which is above my consciousness is part of Perfect Universal Intelligence; it knows exactly how best to function, to create, perpetuate, renew and repair my body continually, so I will no longer HINDER its manifestation of perfect expression but will act co-operatively WITH the Law by observing the life essentials.

As one of the means to realizing life more abundant, and as a means of expressing my honest intention of co-operating with my inner self I resolve to breathe more perfectly so that by the respiratory process I may partake of more oxygen and eliminate more carbon dioxide.

I know that the oxygen inspired makes its way through the thin saccular walls of the lungs, is carried by red blood corpuscles through the arteries to the capillaries throughout the body to its remotest parts, is utilized by the tissues in the process of oxidation and the production of heat and energy.

I know that with each exhalation I am expelling from the body, through the lungs, impure and used-up qualities; therefore, I resolve no longer to hinder the working of my inner self by insufficient breathing. On the contrary, I will breathe deeply henceforth, knowing that all the parts affected will give healthful, joyous response because of receiving a full and beneficial supply of oxygen, and by the process of breathing, the lungs, stomach, bowels and

other organs obtain a perfect massage and exercise which insures their complete and perfect functioning.

The waters of Health

To give strength to my intention and prove to the workers of my inner self that I will no more interfere and restrict their efforts to keep my body in perfect health and harmony, I will frequently partake of water, Nature's wonderful medicine, cleanser and sustainer.

I know that water tends to keep the body pliant, supple and elastic and helps to maintain the bouyancy of youth. Water helps the chemicals and fluids of the body to become adjusted to their proper proportions for the maintenance of resistance and healthful equilibrium. Water nourishes the blood; it purifies and flushes the system through the miles of sweat tube or pores; it assists elimination through the special cells of the skin, kidneys, liver, bowels, etc., adds new tissue and aids constantly in the birth of new cells.

I want to incorporate into my body all of the life-giving virtues of water and I resolve, right here and now, that henceforth I will give my system frequent and abundant supplies of water and will bathe often for the purpose of promoting the best of health and strength.

Food

To delegate still further power to my intention and to confer still greater executive ability to the working elements of my inner self I will remember the importance of proper quantities, good quality, as well as variety of wholesome food.

I will eat when Nature calls for food; I will eat, not with the idea of gratifying taste, but with the intention of supplying the body with the required nutriment so that through the stomach and bowels the lymphatic system may be a healthful and perfect auxiliary to the circulatory system and thus supply the body with the necessary substance to promote perfect nourishment to every organ and cell.

I will not live to eat but will eat to live, to grow strong, to attain and maintain health. I will eat anything that is known to be healthful and will use my judgment as to the quantity and the times of eating.

I firmly resolve hereafter to eat with the direct, conscious intention of bringing into my life an added supply of health, growth and energy.

LLEWELLYN GEORGE, D. A., S. T.,
Author of Health and Attainment.

An Old World Christmas Story.

Related by W. GEO. WHEELER.

L. P. I. Diploma. of

'The Brighton Phrenological Institution.'

It was late on Saturday afternoon, and I was half dreaming of my phrenological clients of the day, previous to locking up our little Consulting Room on the West Pier. It was getting dark, and I had not troubled to turn on the electric light. There had been a slight fall of snow, and the Pier was practically deserted.

It had been a lucky day, for my clients had been unusually numerous, and in the Christmas mood, so that I had rather more money than ordinarily to carry back to West Street.

As I say, I was in a dreamy mood, and inclined to fall asleep. All of a sudden I was roused by a new client: he was the loveliest boy I had ever seen, with a beautiful classic face-not cold, but warm-blooded; the bluest of dark blue eyes, and long golden brown ringlets, which, however lovely they may have looked in the morning sunshine, looked lovelier still when sprinkled by the wintry snow.

His features were exquisitely formed, as though fresh from the Mind of the Divine Artist, and the fine head beautifully shaped and moulded, with a high broad forehead, combined with a nature extremely frank and open. His hands were like two little fairies, long tapering fingers as of an artist or musician.

'Good evening, dear boy,' I said, smiling in my usual good tempered fashion. 'May I have the pleasure of reading your character?'

'I have no money, Professor. Papa is away, but of course he will pay you if you like to read my head.'

'Good', I replied, 'The money does not matter, I myself will pay'

He looked right into my eyes, and we laughed together.

'You have a splendid head, and a kind heart. I wonder from what source you derived your strong sympathies. You have the physical life of a healthy boy the sympathies of a tender hearted girl.'

He smiled: Papa always says my loveable and compassionate nature comes from Mamma, and my other qualities from himself.

'Where then do you come in?'

'I expect there must be myself as well to make up my character,' he said playfully.

'I should just think so,' I replied. 'Your Papa is'

'A writer, you know, he contributes to "The Empire Review" and a lot of Journals. He writes books.'

'You too, will make a clever writer, dear boy,' I said, taking a mental measurement of the fine frontal lobe, the deep set brilliant eyes, the superior quality of his organism.'

'I should love to be an Author and Journalist, like Papa.'

'That is right. You must commence to write little stories. In the meantime, when I have finished reading your head, perhaps you will tell me a story—a real Christmassy one.'

'I have a lovely story,' he said, 'but it isn't mine. Papa says it is impossible to say who wrote it. It's an old world legend.'

I finished reading his character as much for my own sake as the boy's. Then he curled himself up on the carpet, and commenced his story.

'Long, long ago, in an Eastern land there lived a mighty giant whose name was Ophilus. He was a soldier, and wished to fight under the strongest master. So he came to the Emperor, and said:

'I am Ophilus the giant soldier, May I serve in your Army?'

The Emperor was pleased with Ophilus; so Ophilus entered the service of the Emperor, and used to fight in the great Wars.'

Now Ophilus rose to a distinguished position, and was frequently riding by the Emperor's side. One day he was riding with the Emperor and a brother officer, when he noticed the Emperor turn deadly pale. He turned to his brother-officer and inquired.

'What is wrong with the Emperor to-day. He is ill.'

'I think not,' replied the officer, 'But do you see yonder valley?'

'Yes,' said Ophilus.

'Well, in yonder valley dwells an evil spirit, and the evil spirit is stronger than the Emperor, so that whenever the Emperor comes near to that valley he is afraid.'

'Then,' said Ophilus, 'I must leave the service of the Emperor, for I want to fight under the strongest Master.'

So Ophilus left the service of the Emperor, and joined the Army of the evil spirit.

Now as Ophilus journeyed with the spirit, the evil spirit was terrified, and Ophilus said:

'What troubles you to-day,'

'Do you,' said the spirit, 'see yonder hill?'

'Yes.'

'And do you see three crosses on the hill?'

'Yes.'

'Well, on the centre cross was crucified the Son of Man, and the Son of Man is stronger than I am, so that whenever I come near to that hill, I'm afraid.'

'Then,' said Ophilus, 'I must leave your Army, for I want to fight under the strongest Master.'

So Ophilus left the service of the Evil Spirit, and went in search of the Son of Man.

Now as Ophilus journeyed he came to a Monastery. He knocked at the Gate, and a monk came.

'What service can I render you,' he said.

'Can I find the Son of Man here,' inquired the giant.

The monk thought for a moment. 'If you will come inside and fast and pray, I think you will find the Son of Man.'

The giant drew himself up to his great height, and replied.

'I cannot come in and fast and pray, I want to fight and to work.'

The monk thought again.

'Ophilus, if you would serve the Son of Man, go down to the riverside. On dark nights you will find pilgrims waiting to cross the river. Carry them across, and so you will serve the Son of Man.'

So Ophilus used to carry the pilgrims across the river.

Now, when Ophilus became an old man he built himself a large hut by the riverside. And on one wild dark night, he thought he heard a voice:

'Ophilus, Ophilus, come and help me.'

The giant went outside his hut, and in the dim light perceived a little boy.

'Are you a pilgrim,' he said, 'and do you wish to cross the river?'

'Yes.'

'Then get on my shoulders, and I'll carry you across.' Now as Ophilus commenced to wade through the river with the boy on his shoulders, the weight on his shoulders grew heavier and heavier, so that he had to use all his mighty giant strength to keep himself above water. At last he reached the other side in safety; but when he looked at what he thought was a little boy, he saw a strong beautiful Man.

'Who are you?' exclaimed Ophilus, 'I thought I had carried a boy across.'

The strong beautiful Man said:-

'Ophilus, I am the Son of Man. You've served me faithfully for many years, your name shall no longer be called Ophilus, but St. Christus because, you have carried the Christ.'

Thus ended the story. I opened my eyes. It was a dream. A Father Xmas looking gentleman, covered in snow, was looking in at me in good humoured astonishment. It was Professor Severn, President of the Brighton Phrenological Institution.

Can A Man Control God?

ACERTAIN New Thought teacher states that he can teach you to "control or exploit the Law of God" to gain what you desire. I doubt it. I doubt if he means just what he says.

Divine law can not be "controlled" or "exploited".

Law will work unerringly if you meet its own conditions. But it can not be controlled or exploited or deflected at the will of any individual.

Meet the conditions of the divine law of love, and the law of love will work in and through you to will and to do of ITS good pleasure—which is in the ultimate your good pleasure: your good, and your pleasure.

You can cooperate with the law, but you can not induce law to work for you against its own nature.

The most you can do is to inhibit the working of the law through you, by refusing to recognize that the law is a LAW, that you can do nothing with it except to recognize it.

The law is not a set pattern to be used or let along; it is a LIVING PRESENCE, with ALL POWER AND WISDOM pressing to express ITSELF.

You can let it express, through acceptance or faith.

[Elizabeth Towne in the Nautilus.]

Auto-Suggestion.

BY O. HASHNU HARA.

So many people seem to find the art of self-hypnosis so difficult that I have been giving some attention to the matter, with the idea of making it a little easier to the majority of my readers.

I have had to experiment with some apparatus, and have had some very remarkable results.

The first thing required is a good size square of glass, in colour a deep rich blue, a frame to fix it in, and a sheet of dazzling white paper.

Next you want to purchase or pick up two or three old "contents" bills, or posters, and cut out enough letters to form any sentence you wish to make the basis of your suggestion.

Now paste this sentence on the white paper. Place the paper on a table, and arrange the glass frame so that a strong light falls through the glass on to the paper.

Sit down, make your whole body passive, the idea of sleeping fixed in your mind, and your eyes upon the sheet of white paper.

The results of this experiment have been most successful.

The reflected blue light produces sleep more rapidly than direct gazing through the blue glass. A drowsy feeling comes over the subject, and the whole secret now rests in dismissing the idea of sleep from the mind.

Do not think of sleep; do not trouble about sleeping at all.

Let the drowsy feeling take possession of you, but fix all your thought on the suggestion you have printed on the paper, and the result it is to have on your life.

For instance, you may paste up the words:

"I Am health."

"I have perfect memory."

"I can concentrate my mind easily on anything I choose."

I am bright, happy, cheerful, good-tempered, etc., etc. Any subject, in fact, which you need for your self-treatment. The fewer the words the better.

I have made many experiments along these lines, and have discovered, first, as I have explained, that the reflected blue light sends sleep at once almost: secondly, that the anxiety to sleep, and the thought of sleep present continually is a pretty sure recipe for keeping the subject wide awake.

The subject should not on any account be awakened or disturbed by other people.

Daylight is better than artificial light, as even strong electric rays have not the same power through blue glass as sunlight or strong daylight.

Samskaras

BY WILTON HACK, F. I. A. Sc., Australia.

As I think of the past,
my ignorant folly;
I blush in my shame,
and am filled with regret;
Though repentance has cleared
all these follies away
For the good of my soul,
I must not forget.

When habits of evil are formed,
they degrade us;
And till they are changed,
we are not at our best;
They clog our advancement,
and poison the future,
And not till they vanish,
can we enjoy rest.

A bad habit formed,
is hard to get rid of,
But can be uprooted,
if we have the will;
To conquer and change,
what has been pollution
Imperative is,
but needs patience and skill.

If we greatly desire to
reach our full stature;
Bad habits must all,
be transmuted to right;
Then we shall be soldiers,
and war against evil;
Must see to our weapons,
and "fight the good fight."

Bhakti

BY WILTON HACK, F. I. A. Sc., Australia.

You ask me why,
this ecstasy of mine!
And why my eyes,
with such a glad light shine?
The Christ has smiled on me,
I need no more
To fill me with a joy,
not known before.
Be not amazed,
nor think I am deranged;
That smile of His,
has all my being changed;
The darkness that
surrounded me has gone;
No longer do I dream
myself alone;
No longer, doubts flit
through my troubled mind,
Scattered they are,
like chaff before the wind.
That smile of Christ,
has sanctified my lot.
And never through the years
can be forgot;
Now, well I know,
that He has taken me
From out the Pit;
I am delivered; free.

Oh son of God;
 that thou shouldst condescend
 To smile on me,
 and my love self befriend;
 Fills me with joy,
 that is akin to pain,
 And makes me long,
 to see that smile again.
 What in return,
 can I my Saviour give?
 I can but love my Lord,
 while I shall live.
 The Great Cement,
 that shall all creatures bind,
 From God Himself to all
 grades of mankind,
 Is Love; Love first;
 Love last; Love to the end
 Cementing all that breathes
 in one Love-blend.
 Still do you wonder,
 at the joy I show?
 Surrender to the Love of God,
 and know.

How to lead Children.

By L. A. VAUGHT.

There is no rule by which children can be handled—the composite make-up of the human mind makes null and void the universal practicality of a rule. The very best way is to understand children—to understand them part by part or elementally. Each child is composed of fundamental elements. Each inherits these in different degrees of strength. A very accurate knowledge of the individual and relative strength of these faculties in a child is the only reliable basis of leading children properly. Without this knowledge, parents and teachers have to experiment with children and then

never trust you want to purchase or pick proceeding three old "contents" bills. What we need, and cut out enough letters way that way sentence you wish to make Self-control, our suggestion.

Any child. Place the paper on a table. Every child the glass frame sides or at least soft falls three stronger than others. Parents, alas it may seem, in one sense these are the child's weaknesses. He will give attention through them. By means of these strong faculties he may be led into a higher channel. When a boy has a round, full backhead he can be led easily by means of his affections. He will respond quickly to friendly approaches. He likes to be loved and petted. He will be interested, too, in pets of some kind—a dog, pony, parrot or pig.

By means of these he can be led into the study of natural history and science if properly handled.

Parents and teachers should know what heads mean. They should know the faculties that are located in the different parts of the head. Very much safer would be their guidance and successful their government of children.

Hypnotic Power.

What constitutes hypnotic power? It is made up of Self-esteem, Firmness, Combativeness, Secretiveness, Spirituality, Human Nature, Individuality, and Destructiveness. These give great self-confidence, will, force, positiveness, coolness, secrecy, tact, mysteriousness and concentration, which constitute hypnotic power, just as certainly as eight ones make eight.

And Message to You

Yamasami, Editor, S. C. J.

I have made many experiments along these lines, and have discovered first, as I have experienced, the reflected blue light seen in sleep almost: secondly, that if sleep, and the thought of things that are true. continually is a pretty sure thing that are honest.

The subject wide awake.

Believe in the Hearted.

Believe in the lovely things of the Universe.

Believe all of good report.

Believe in the Virtuous.

Believe in the Pleasant Thoughts of the lofty thinkers.

Harbour always pleasant thoughts in thy heart. For Beautiful Thoughts build fairy palaces within thy mind to make your soul live in the luxury of the Spirit.

Shut the doors of your heart against all impure and vicious thoughts. But once you open the doors to them, remember, remember all thy sacred, pure, true and honest and holy ideas will flee by the back door to their immortal abodes of bliss, and hide themselves, never to return to you hereafter.

Open thy mind, heart and soul to the inspirations of the Divine Self. Thus polarise your inner self to the Divine Magnetism of Bliss and Happiness.

Have always a bright smile; a beaming countenance and a playful word to every being you meet in your daily life. This is the best antidote to overcome the misery of life in and around yourself.

The higher, nobler, purer and holier you raise your inner vibrations, the more harmonious will your body, mind and soul be attuned to the higher cosmic vibrations of the All-wise Spirit.

Harbour Peace and good will to all Mankind, Thy Brethren.

Wonders of the Psychic Power

By Rev. MATIE PAGE LANE.

[in Progressive Thinker]

On Sunday, March the 14th, 1920, Mr. Victor Gullen, Post Master of Forestville, N. Y., came to my house in Lily Dale to see me in regard to his Nephew, son of Junie Wright of Walnut Creek, N. Y., who was drowned several days before, but whose body they were unable to find. In sitting for Mr. Gullen, under the influence of my spirit helper, Naoma Collans, I saw clairvoyantly the little boy, and described him, also saw the creek, its surroundings, heard the little boy clairvoyantly tell me where the body was and how it laid in the water. It had rolled under the ice over a mile from where he went in. Though the creek is very winding, I followed it in detail to where the body was. The description of the location was so minutely perfect. Mr. Gullen said, "I am doing right back to the place you have described, and put down the grappling hooks"—and though he could hardly believe it possible the body had drifted so far under the ice. But to their great surprise and joy at the first attempt to recover the body, it was brought to the surface.

Still another demonstration of psychic Power, on August 22nd, 1920, during camp at Lilly Dale, N. Y., came to me for a sitting. She was anxious to locate a friend who had wandered away from home; (a man about fifty) and could not be located; I saw the man clairvoyantly and described him, heard clairaudiently a spirit-voice say, "He is alive and all right." And in Franklinville, N. Y., she did not think it possible for him to be there, but they found him there, and his brother went after him in an auto and brought him home.

While in Elyria, Ohio, this last month, serving the Second Spiritual Church. I went to Lorain to hold a seance. The spirit of a ladies' husband came to her; I saw him clairvoyantly and heard him clairaudiently tell where she would find a watch she had lost. I told her and she went and found it, as I heard the spirit tell her.

These people are all strangers to me and their conditions connected with them. I could write volumes along those lines, for I have been a psychic all my life, and have been connected with public work for twenty-five years and over.

I have before me, just received from a gentleman I have not seen for ten years, asking for spiritual assistance and guidance. The masses of humanity are seeking and investigating these psychic laws and principles that rule and govern us. May the good work go on, and may our unseen watchers ever guide us for the best promotion of our cause.

Question & Answer

By Mrs. MARY T. LONGLEY.

[in Progressive Thinker.]

Ben Holtzman asks concerning the modus operandi of Spirit photography.

The brother states that having sent his picture to a photographer it has been received back—reproduced with forms and faces of several of his spirit friends photographed thereon. He asks how the phenomenon is produced and why the spirits appear as in bodily form.

We reply that in the production of genuine spirit pictures the invisible operators have two distinctive methods of application. One is to photograph—by the

lens—the spirits who appear around the sitter if he is present, or with his suspended picture if he is absent; the other method is to produce the pictures instantly when the plate in the camera without its exposure to the light of the operating studio. In this case the work is done by an electro-magnetic process and the camera is the cabinet in which the forces and their chemical action upon the plate are concentrated.

Photography is an art that has been beautifully and practically developed in this modern age but in spite of its rare value to the scientific research and work of various arts and industries, its fullness of utility and beauty has yet to be established. The camera is a veritable cabinet in which spiritual forces can be concentrated; the sensitized plate is a reflector of the highest value while the lens can be an all-seeing eye, picking out of the atmosphere and reflecting upon the sensitive plate, substances and apparitions that are unseen by the normal eye of man because of his limited visual vibratory force.

The more physical or material the forms and faces appear in genuine spirit photography, the more of material substance the spirit operators have taken from the atmosphere and the medium artist for their work, and the better for identification the pictures should be.

Blindfolded and Reads the Bible.

F. M. HAILLOCK.

[in Progressive Thinker.]

More than sixty-five years ago when Spiritualism was in its infancy I was twelve or thirteen years old. A neighboring girl came to play and visit with

my sister. It had been told that this girl could read blindfolded. My mother wishing to prove it called the girl into the house and blinded her in this way. She took a pair of cotton gloves, folded each one separately, and laid one on each eye of the girl and tied them in place with a silk handkerchief, folded about four double, then handed her a book—the Bible, I think. As she handed her the book the girl said: "I can't read with a book bottomsides up." She turned the book around and read several verses just as well as though she could see. Then to test her more she handed her a newspaper and she read that just the same.

The Astral Plane

The astral plane is the plane of desire. All kinds of desires, worldly desires, aptly called in sanskrit Kamana, affect the Astral plane in a wonderful manner. Therefore it is called in sanskrit the Kamaloka. With very few exceptions all of us go to this plane after death in order to work off the desires we have entertained. From the much too hated criminal to the much too praised philanthropist who purchases fame and glory by ready cash, all of us have to go to this region. It may perhaps seem strange that all the different grades of people included in this class should go to the same plane. But it is not so. The astral plane is divided into seven such sub-planes according to density. According as we have built up particles of a particular kind in our astral body during life we function on one or the other of the seven sub-planes. We have led a very selfish and senseless life on earth we go to the lower levels for we have built up

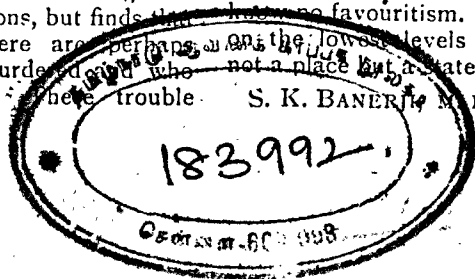
during life an astral body the particles of which are very coarse. Our stay on these sub-planes and on the astral plane varies directly as the amount of energy we have put in the astral body. If our desires have been few our life on the astral plane is short, if they are numerous, it is long. And it is in these lower levels of the lowest level that we experience the pangs of Hell. Hell is nothing more than the lowest levels of the astral. But there is of course no autocratic God of Death asking us to embrace red-hot pillars of iron, nor living serpents to burn us with their fiery poison. Most of us do not stay in these regions at all and when we pass through these regions we do so unconsciously that we may not feel the Hell that is there. It is the sojourn of avowed criminals, of men given up entirely to wine and women, murderers, suicides and such people who are on the very lowest rung of the ladder of evolution.

Let us take an example. It will bring home to us the place and value of Hell in the scheme of evolution. Let us take the case of a man given to hard drinking and to all kinds of sensual pleasures who committed murders and has done horrible deeds. Immediately after his death he remains unconscious for some time and when he wakes up he does not recognise that he is dead. There is no change in his life. For death does not make a sudden change for good or bad. He begins to live over again the life that he used to live. His astral body organises itself and as his desires were of the lowest kind he remains on the lowest level. There he tries to do as he used to do on earth. He hankers after women, wine and all those things and tries to satisfy his passions, but finds that he can not do so. There are perhaps a few people whom he has murdered who have not forgotten him. This is his trouble.

him by trying to take vengeance. He wants to go to public places, to drinking houses. He can not do so. If he is able to do so, he goes to these places and connecting himself with the visitors of those places tries to enjoy his former joys through them.

There is all around him total darkness, and he feels as if there is a thick fluid round about him through which he can not move with ease. These things go on and go on till he is told by some helper or realizes the fact himself that he was dead, that his desires bend him to earth, that they could no longer be satisfied, that they are an obstacle in his evolution. The coarse matter of the astral body is thrown off and he functions in the level next higher. The gradual rising higher and higher goes on till all the desires have been worked off and their potentiality is lost. The results of these experiences on the astral plane show themselves as the intuitive repugnance for these things in the next life. The length of the life on the astral depends upon the strength of our lower desires. In the case of those who are yet on the lower rungs of evolution it is very long. In the case of souls at a higher level of evolution it is proportionately short. Hell according to science and philosophy is thus a matter of individual selection. It is not a place where a cruel and merciless God punishes indiscriminately all the sinners alike. The universe has its own laws of evolution and those who obey them and work with them find the bliss of Heaven; those who work against them suffer the consequences of disobedience in Hell. The laws of nature have no favouritism. Hell is thus the life on the lowest levels of the Astral. It is not a place but a state of consciousness.

S. K. BANERJEE, M. E. D. M., PH. D. SC.



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