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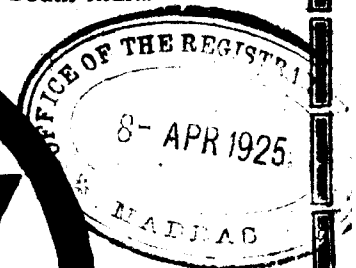
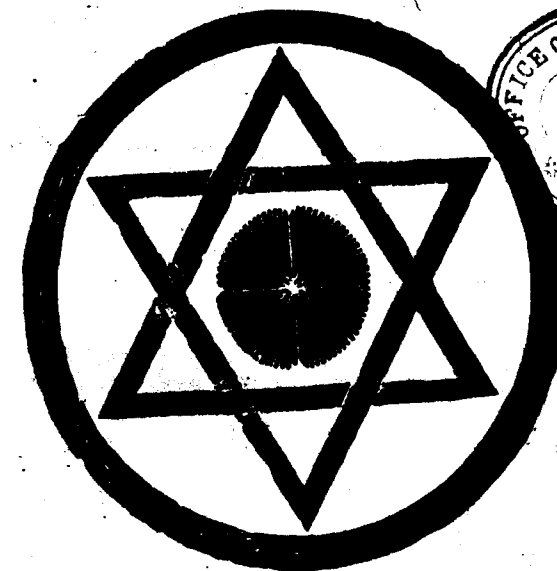
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SELF CULTURE

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SELF-CULTURE JOURNAL

JANUARY, FEBRUARY AND MARCH, 1925.

THE MIGHTY POWERS OF THE SOUL.

BY H. M. BOUCHER.

"Not Paradise lost, but Paradise gained;
The conquest of death at last attained."

The mighty powers of the soul latent in every human being is the glorious theme of this article, its object being not only to instruct but to encourage one and all in the realisation of their inherent divinity. To feel absolutely that you are not doomed to perdition, neither are you lost nor fallen souls, but sparks of infinite light, and mighty angels in the making.

We who are initiated into the "higher mysteries" are well aware that

the Book of Genesis is not to be taken literally, only by child minds, as it is really but a fragment of a condensed, symbolic description of the gradual formation of our solar system by a creative god; and, to a certain extent, it endorses the modern scientific conception of continual evolution of form and shape. This geological research abundantly demonstrates to be a fact.

In the first chapter of Genesis it describes the all-pervading power of the Creator forming and condensing this material world out of the elementary essences gaseous, mineral, vegetable, etc. until then in a state of solution similar to salt in water. Then, after a period of cosmic time, or a geologic age, when the crust of the earth was ready for it, vegetation appeared, and this was followed by birds of the air and fishes in the sea.

The sentence, "And the waters brought forth life abundantly," is scientifically accurate. Does not the ocean even to-day teem with organic life from gigantic whales to glutinous organisms? After the creatures of the sea and air were formed they were followed by the reptiles and animals suited to live on dry land. Now, when all things were ready for his sustenance and use, man appears upon the scene—not one man, but mankind, for the original meaning of the word Adam means mankind—the human race in fact. Also, nearly the whole of Genesis has a totally different meaning than its literal interpretation. Also note that in Genesis v. 2, it says, "Male and female created he them and blessed them and called their name Adam." Here you have words meaning plural repeated three times. And again, in Genesis iv. 15, 16, Cain is marked out "lest any finding him should kill him." And Cain went to the land of Nod and there found a wife. To any independent thinker the inference is obvious.

But, returning to the mighty powers of the soul latent in every one, they also evolve slowly from latency into activity, even as the mental powers took ages to develop up to the high standard of our foremost thinkers. So, necessarily, do the more mysterious occult powers take

time to evolve so as to be consciously and intelligently used by mortals. The ancient teachers always symbolised knowledge by a tree, because just as a tree grows slowly, so only can spiritual knowledge be acquired gradually, and the apple is used because eating unripe apples is liable to cause severe pains in the stomach. So, also, will spiritual knowledge given to people not yet ready for it cause mental indigestion. For man to obtain dominion over all the earth naturally implies long periods of mortal time, and the recent conquest of the air by a knowledge of both the nature of the atmosphere and the laws governing it shows that we have arrived at a most important epoch indeed in the history of mankind.

If there is one thing more than another grandly great that Spiritualism has done for humanity besides destroying the fear of death, it is the realisation of man's inherent divinity, of the god within as well as the Almighty God without; and also, that ultimately in a heavenly state of existence, we shall indeed become as gods ourselves. Spiritualism destroys for ever in all progressed minds, not only the fear of death and eternal torment, but that most awful and wicked doctrine of infant damnation, being born in sin and predestined to destruction.

Spiritualism gives knowledge in place of ignorant superstition, and ends the grovelling of unhappy souls before their false conception of an angry, jealous deity. It substitutes a philosophy which is founded upon the rock of certainty, composed of proven facts, not merely a shadowy faith. The soul within the body of every human being is a spark of the eternal life force, and all have potentially divine powers within them which only need understanding and controlling to make it possible for them to become demigods, even while still in a mortal form.

All powers originate from the soul, the divine, eternal self within, and act through the medium of the brain. Mental action we term mind, so I will commence describing some of our mental powers first. Will power, or the power to will firmly, persistently, and intelligently, is the most mighty psychic or soul power of all, for just as the whole universe is kept in manifestation by the supreme will of God, so can mortals do almost the impossible by the assiduous cultivation of their will power. But side by side with their will power must be cultivated firm self-control over both thoughts, feelings, and actions. Their expression should be as firmly regulated as you would guide, check, and control the actions or speed of a thoroughbred horse.

Concentration and continuity of purpose are the hall marks of a master mind in whatever direction lies your objective, whether it be a spiritual or a material one. To gain it you must make everything else subjective to your will.

By the continuous practice of intense concentration the mind can control the body absolutely, even alter the action of its organic functions, eliminate disease, stop pain, resist epidemics, maintain mental and physical vigour so long as mortal existence lasts, and even postpone death itself. For even as Marcus Aurelius thought centuries ago, "As a man thinketh so does he become," but of course it takes time. To the mortal who is really a master of mortal science nothing can injure and nothing should destroy his mental equilibrium. As an example, the ancient Greek philosopher Anaxagoras, while giving a public lecture upon one occasion, was interrupted by a messenger sent to tell him that his son had just expired. Anaxagoras calmly said "I knew he was but mortal when I begat him." This is my ideal of a true spiritual philosopher.

"Alone, self-poised, calm and serene,
With iron will and fearless mein,
He walks the path the Master trod—
Alone, to him, means close to God."

He kept himself alive with biscuits and milk or predigested foods that neither satisfied nor nourished him.

Naturally, the greatest stomach specialists attempted to cure Mr. Rockefeller. But their efforts were in vain.

About ten years ago, while a Dr. H. F. Biggar, an old friend, was spending a vacation with Mr. Rockefeller, they fell to discussing the theories of Professor Elie Metchnikoff on the prolongation of life. Metchnikoff always advocated the use of lactic acid in the treatment of stomach troubles. A very religious man, he frequently turned to the Bible to clinch his arguments. He often called attention to the fact that Moses, enumerating in his fifth book the food which Jehova had given his people to eat, specified: "Soured milk of kine and goat's milk, with fat of lambs and rams of the breed of Bashan, and goats with the fat of kidneya" Deut. xxxii, 14.

As a matter of fact, in the English version of the Bible, the word "butter" is used instead of "soured milk." Metchnikoff, however, followed the translation of Ebstein who calls it soured milk. Incidentally, the prophet said something in the same sentence about the "pure blood of the grape;" but Metchnikoff, and Dr. Biggar, too,

seem to have ignored that. In Genesis xviii. 8, Metchnikoff pointed out, "It is recorded that Abraham, when he entertained the three angels, set before them soured milk and sweet milk and the calf which he had dressed."

TRY SOUR MILK.

Dr. Biggar urged Mr. Rockefeller to try the sour milk treatment. But Mr. Rockefeller could not bring himself to the point of drinking it. He had a great deal the same opinion as a certain medical wag who facetiously wrote: "It is now proved beyond doubt that any body who takes a gallon of sour milk night and morning, can live for ever. The only question is—is it worth it?"

When the physician called attention to the fact that practically the same results could be obtained through the use of buttermilk, Mr. Rockefeller readily consented to try it. For while he disliked sour milk he could drink buttermilk, and rather liked it.

It was a long, slow and tedious undertaking. In the first place, Mr. Rockefeller, in all the years that he was undergoing the treatment, used no buttermilk except that produced from the milk of his own cows. And these were no ordinary cows. He drank a quart of buttermilk three times a day.

Of course there were other things that went to make up Mr. Rockefeller's dietary schedule. One of them was a tablespoonful of olive oil with each meal. Mr. Rockefeller considers that this tones up the system and keeps his joints in such a condition as to give him sprightliness that would not be expected in a man of his age.

Gradually Mr. Rockefeller began to eat things that he had not thought of eating for years. First came lamb chops and eggs.

Supplementing the buttermilk treatment, everything possible was done to give Mr. Rockefeller an appetite. For instance, when Dr. Walter Cannon discovered how the thoughts of the brain could influence the stomach, his disclosures were immediately applied to Mr. Rockefeller. Dr. Cannon, experimenting with a cat, discovered, by means of X-ray photographs that when the cat was made angry, the movements of the stomach ceased. But when the cat was happy, as indicated by its purring, the stomach worked more vigorously than ever.

The thing to do then, in Mr. Rockefeller's case, was to keep him happy. Some people imagine that the possession alone of millions would make them happy. But apparently other things are required. So Mr. Rockefeller was relieved, principally by his son of all his business responsibilities

He was ordered to play nine holes of golf a day. And one of the duties of Mr. Rockefeller's friends was to compliment him on his game. That made him happy, too.

John D. Rockefeller finally won the hardest fight of his life—the one against indigestion. Just as he freely acknowledges that oil was responsible for building up his fortune, he gives credit to buttermilk for building up his health.

According to Mr. Rockefeller's associates, as well as his physicians, the richest man in the world is so vastly improved that there is every reason for believing that he will live to be one hundred years old. That is his ambition.

Not only has he improved physically but his mind is as keen to-day as it was thirty years ago. With the elimination of his stomach ailment he has become almost boyish in his interest in affairs and is enjoying life thoroughly. For he can eat anything that any normal man can eat.

SELF-DISCIPLINE.

These verses, translated from Samvutta Nikaya, iv, (Salavaṅga), are the Buddha's summary of a section in which He teaches the way to discipline the Six Senses.

He meets with Ill, brothers, who hath not tamed
The sixfold impact of the sphere of sense:
But who have learned the mastery of these,
With Faith for comrade, they dwell free from lust.

Beholding with the eye delightful things
Or things unlovely, let him restrain his bent
To lust for loveliness, and let him not
Corrupt his heart with thoughts of "O, 'tis fair!"

And when again sounds sweet or harsh he hears,
Not led astray by sweetness, let him check
The error of his senses let him not
Corrupt his heart with thoughts of "O, 'tis sweet!"

If some delightful fragrance meet the nose
And then again some foul, malodorous stench
Let him restrain repugnance for that stench,
Nor yet be led by lust for what is sweet.

Should he taste savours that are sweet and choice,
And thereupon what's bitter to the tongue,
He should not greedily devour the sweet,
Nor yet feel loathing for the bitter taste.

By pleasures' impact not inebriate
Nor yet distracted by the touch of pain,
To pleasure and to pain indifferent,
Let him be free from likings and dislikes.

For whose of the Obsessions is aware,
Of these Obsessions cometh to the end,
Dispel the mind-made, vulgar world of sense,
And treads the path of sacrifice of Self.

By contact of these Six, if mind be trained,
The heart is never shaken any more,
O'ercome these twain, O brothers, Lust and hate,
Pass ye beyond the bounds of Birth and Death!

F. L. Woodward.

*In The Buddhist
Annual of Ceylon.*

Jan., Feb. Mar., 1925.]

SELF-CULTURE

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SUCCESS IN THE MAKING.

BY J. MILLOTT SEVEN.
F. B. P. S. BRIGHTON.

Vice-President, I. A. Se.

Health, happiness, industry, usefulness and success are qualities closely interblended. Success without health and happiness is a misnomer; nor can real success be achieved apart from industry, or without a conviction that one is useful. Brain capital conjoined to love of industry is the capital that able-minded able-bodied people are invited to invest. And while external capital should be wisely utilised to our own and others' interests, our brain capital - comprising the force within us, being our only reliable permanent possession should be specially regarded and used to the fullest and best advantage, and Phrenology shows how this may be done.

The independent, energetic and enterprising who are well endowed with intellect, usually have far better opportunities for success in positions in which they can take initiative and lead.

They should, so far as they possibly can, organise their work and study, their educational knowledge and business and other experiences, so as to give themselves plenty of scope for independent action. It does not do for them to be hampered by others' cramped ideas and methods. If a person has ability to take the initiative and lead, he should certainly do so.

While there is a vast number of persons adapted only to occupy subordinate positions, the failure of many is the result of their working for others while possessing abilities which better fit them to engage in business on their own account.

The would-be successful must ardently desire as well as make themselves deserving of success. As everything gravitates to its own level, thoughts of success have an affinity with thoughts of a like nature. This explains the oft-quoted maxim that "Nothing succeeds like success," which means that when we have established a success habit, it becomes more easy for us to succeed than to fail. Association with unsuccessful, pessimistic, disgruntled, complaining, dissatisfied and unprogressive people does not help the success habit much.

Where Strong-Minded People Score.

Unless you feel that you can be of useful service to this class of person without greatly hindering your own good resolves, it is better to avoid them. Yet every strong-minded individual of high ideals and strength of character should be able to make himself impervious to the stagnating influences of the unprogressive and unsuccessful, whose dormant better faculties must be called into action and expression before they can be of any practical use in the world.

To be successful, in addition to other qualities, there is need for concentration. This is a weak faculty in many persons, but it may be one only of many other weak qualities. There may be hindering conditions besides weak concentration. The strength of the chain is measured by its weakest link, so the measure of a person's mentality and his prospects of success may be judged by the strength or weakness of his mental faculties. Too much or too little of a faculty may hinder success.

A person may be too cautious, too sensitive, too idealistic, hypercritical, or too lacking in selfconfidence, acquisitiveness, firmness, energy, perseverance, imagination, hope, enterprise

and enthusiasm. No one is better qualified than the phrenologist to point out which are the mental qualities that may be hindering a person's success. When concentration is weak it should be cultivated. When too strong, so as to make a person prolix, it should be restrained, and the same applies to every other faculty of the mind.

Lack of Hope a Hindrance.

Lack of Hope and excessive Caution are often as much a hindrance to success as lack of concentration. While complete concentration on one's own affairs, and the avoidance of undue criticism of those of our neighbours may be a prime requisite for success, cultivation or restraint of many other mental qualities may be equally necessary.

There is an abundance of good literature on the subject of attaining success, splendid maxims written and most stimulating advice which should appeal to every aspirant wishing to succeed. All of this, though decidedly useful instruction, and in this way helpful, is nevertheless outside the main thing that is, a knowledge of the true measure of one's capacity for success. This Phrenology alone is able to give.

Real success is in becoming what you are fully capable of being, and the

THANKSGIVING

Thankful for life as we find it,
Its experiences, strange and sad;
Thankful for love as we feel it,
Making the sad heart glad.

Thankful that each soul knoweth
Its volume of joy and pain,
Tho' outward no sign e'er showeth
To the world, of inward strain.

Thankful for dear friends left us,
To help us on our way,
When Time's scythe has bereft us
Of our own, who could not stay.

And thankful, too, for assurance
That this life, so fraught with pain,
Is only a moment's endurance,
Compared to eternal gain.

Thankful, though Truth and Error
Are waging a fearful fight
That truth will as surely conquer
As the Sun, that vanquishes night.

Thankful that we may be helpers
To brighten the darksome way,
Thus making each hour that passes
A constant Thanksgiving Day.

—LUCY L. RAY.

man who can make the fullest use of his mental faculties may be accounted the most successful man. To do this, he must first ascertain the extent of his mental powers, and then get into his right sphere of work, and the environment which most facilitates the using of his abilities to the highest and best advantage. While using them he should endeavour to improve them. For a person can scarcely be said to be successful unless he has striven to improve and further develop each and all of his mental faculties.

Those who aspire to great achievements and success need to be strong-minded, courageous, hard-working, persevering and thorough. They should have aim and purpose, also good motives, and unselfish and praiseworthy desire to accomplish something worth while. This will add to the development of their own innate goodness, intelligence and self-respect, and make for the betterment of the lives of others, and so contributing to the common good make the world better and happier. There is very little accomplished in life that is worthy of achievement that does not entail considerable hard work and self-sacrifice. Failure is generally due to indifference, inefficiency and weakness of character.

MODERN SPIRITUALISM

What is Spiritualism viewed from a modern standpoint?

Communication in different ways between the so-called dead and those who are still in earth-form.

What was the special manifestation in 1848?

The rappings that awakened thought in the cottage in Hydesville, N. Y.

Why was this crude form used?

To attract the attention, as we rap on a door, when unseen, to make our presence known.

Have we any way here of talking without vocal speech?

Yes, by signals, letters, telegraphing with and without wires.

How do we receive messages by telegraph?

By a system of sounds, each one of which has a special meaning.

How do we write letters?

By pen or pencil, arranging letters into words, and those who can read the language in which they are written can understand the message.

Do we carry these messages ourselves?

No! We find some one adapted to the work, to take them for us.

How could we speak of these people?

We could say they were transmitters of thought and message bearers.

What about those that we term message bearers in Spiritualism?

They, too, are those who transmit thought between the giver and receiver, and are as real message bearers as those in a telegraphic office or mail department.

How do they become able to give messages?

By discerning in and with the spirit. Some perceive, some hear, some discern and being sensitive to spiritual conditions can understand the meaning, as the operator understands the sounds of the telegraph, and can thus give in earthly language the thought of the unseen spirit.

Have these manifestations been known before 1848?

Yes; they have been recorded for ages. Confucius of China, Socrates of Athens, Plato of Greece, believed and received. The Jews believed in familiar "spirits" of Abraham and others talking with them. The Christians believe the spirits told Joseph of Jesus in a dream, of their releasing

Peter from prison, of Moses and Elias materializing, also of Jesus appearing, talking, and eating after the change called death.

What then are these manifestations of the later days?

They are supposed to be of the same kind in modern form. They are in accordance with what is called natural law, that we are learning more of every day.

What have the ancients and moderns to say of manifestations?

The Jewish Bible that we call the Old Testament tells of visions and prophets and seers like those of our day. We are told the word of the Lord came to Abraham in a vision, and of other visions. The New Testament reveals many manifestations, and it is told that "sons and daughters shall prophesy, and young men shall have visions."

What have modern writers to say?

They, too, have many references to the unseen "that lies about us like a cloud," and all our inspired writers find much of the spirit world to write about.

When, then, do we find Spiritualism, both ancient and modern?

In history, poetry, literature, Bibles, and science.

Take Spiritualism from these and there is little left of interest.

Give a few quotations?

An old Hindu said to Death:

"I shall extort eternal life from thee; thou canst but snatch this worn-out dress from me."

Nine hundred years before Christ they said: "Invisible, the gods are ever nigh."

A Persian poet said, when dying:

Tell thou to my friends when weeping they my words decry,

Here you find my body sleeping, but it is not I.

I behold each deathless spirit;

All your ways I view;

Lo! the portion I inherit,

Is reserved for you.

Our own arisen Lizzie Doten wrote:

"O ye sorrowing ones! arise!

Wipe the tear-drops from your eyes;

Lift your faces to the light;

Read death's mystery aright;

Life unfolds from life within,

And with death does life begin.

Of the soul can never be said,

Gone is gone, and dead is dead."

C. FANNIE ALLYN.

CRYSTAL AS AN AID TO CLAIRVOYANCE

The occult tends to look upon crystal gazing as one of various methods of getting into touch with the *anima mundi*. To some people endowed with the clairvoyant faculty it proves an aid to their clairvoyance just as the psychic faculty in others is fostered by the practice of automatic writing or the reading of the cards. To others these adventitious aids are merely hindrances, and the faculty is more readily assisted by getting en rapport with some article of apparel which is saturated with the aura of the individual about whom information is sought. It is obvious that the clairvoyant faculty inheres in the sayer and not in the crystal, and the employment of a crystal is only a convenient method of objectivizing the sub-conscious knowledge of the sayer.

There are many clairvoyants who have the gift of visualizing without the aid of any medium, and even those who use the crystal might probably in many cases see what they visualize there equally well by closing the eyes and concentrating in silence for that purpose. The utility of the crystal for psychic purposes has, however, been so widely recognized during many centuries and

among many nations and races of mankind that we should hardly be justified in dismissing it as valueless in the development of latent psychic powers. *The Occult Review*.

SCIENCE AND THE SEANCE

By Sir A. Conan Doyle

The radical mistake which science has made in investigating the subject is that it has never troubled to grasp the fact that it is not the medium who is producing the phenomena. It has always treated him as if he were a conjurer and said "Do this or do that," failing to understand that little or nothing comes from him but all, or nearly all, comes through him. I say, "nearly" all, for I believe that some simple phenomena, such as the rap, can, within limits, be produced by the medium's own will.

It is this false view of science which has prevented skeptics from realizing that a gentle and receptive state of mind on the part of the sitters, and an easy natural atmosphere for the medium, are absolutely essential in order to produce harmony with the outside forces. If in the greatest of all seances, that of the upper room on the day of Pentecost,

an aggressive skeptic had insisted upon test conditions of his own foolish devising, where would the rushing wind and the tongues of fire have been? "All with one accord," says the writer of the Acts of the Apostles, and that is the essential condition. I have sat with santly people, and I, too, have felt the rushing wind, seen the flickering tongues and heard the great voice, but how could such results come where harmony did not reign?

That is the radical mistake which science has made. Men know well that even in her own coarse, material work the presence of a scrap of metal may upset the whole balance of a great magnetic installation, and yet they will not take the word of those, who are in a position to speak from experience, that psychic condition may upset a psychic experiment. — Ex.

C. P. L. (A Dialogue)

Boy — If you can, will you tell
Me what the letters C. P. L.
Are to teach us as they stand
Here and there on every hand?

Girl — I will try. Now let us see;
C, the letter comes to me,

Stands for Charity; thus living,
We grow richer still by giving.

Boy — Cure, another meaning still;
Cure, that doesn't mean a pill;
Cure bad habits, such as lying,
And all other, just by trying.

Girl — Cultivate, another C.
Stands with Cure and Charity.
Cultivate all we may say,
We grow wiser every day.

Boy — P. That one stands for Peace.
Our quarrels and wrangles
cease.
We can bring the good time
then;
"Peace on earth, good will to
men."

Girl — Purity, another P.
May be added, thus to be
Free from all that leaves a stain
Where pure whiteness should
remain.

Boy — Progression, too, begins with P.
It means to grow; that just suits
me.
I mean to grow into a man,
And progress further as I can.

Girl — For L the name of Love we
Place,
The savior of the human race;

And Liberty begins with L.
Life, Light and Lyceum as well

Both Children's Progressive Lyceum,
The whole wide world may call
The children of the Lyceum,
Progressive Thinkers all.

MATTIE M'CASLIN.

THE SPIRAL OF EVOLUTION

Evolution has been compared to a spiral; a constant circular motion always ascending, going over again and again the same place, but ever proceeding higher and higher. Thus we may think of the long period of human evolution as a spiral stair-way with many landings, where the climbers pause to take breath and gain new strength for the next ascent. The stairs may be considered as the periods of physical incarnation, when the advancing soul is constantly putting forth all of its endeavors to master first one hard condition, and then another which are the steps on this stairway. The landings are like the periods between incarnations for rest and inspiration. The SPIRAL of the stairs symbolizes the truth that we return to the same field of action, the physical

world, again and again; and between these physical lives, we return to the same super-physical regions of our own earth; or we may consider these realms as the aura of the material earth.

Someone has written then we shall not pass this way again. This is generally interpreted to mean that we have but one life upon earth. Whatever the author meant, we must not accept the thought in this way. Rather let us take it to signify that we shall not pass THIS way again. Then it may be accepted, and its sentiment dwelt upon to the greatest advantage; for this poem goes on to say that therefore one should try to do all the good possible and make the most of every opportunity for loving service. This thought is not weakened in the least by the realization that we pass through the world many times; because, even though we do, the SAME opportunity may not come again. But there will be others all along the way. The one important truth to remember is that we should of course make the most of every opportunity, for every one omitted builds up selfishness and narrowness and retards both individual and collective evolution.

In the last stanza of the sixteenth chapter of Job, he says: "When a few years are come, then I shall go the way whence I shall not return." Mrs. Besant,

in her "Death And After?" gives in the opening paragraph, an apt simile: "Who does not remember the story of the Christian missionary in Britain, sitting one evening in the vast hall of a Saxon king, surrounded by his thanes, having, come thither to preach the gospel of his Master; and as he spoke of life and death and immortality, a bird flew in through an unglazed window, circled the hall in its flight, and flew out once more into the darkness of the night. The Christian priest bade the king see in the flight of the bird within the hall the transitory life of man, and claimed for his faith that it showed the soul, in passing from the hall of life, winging its way, not into the darkness of night, but into the sunlit radiance of a more glorious world. Out of darkness, through the open window of Birth, the life of man comes to the earth; it dwells for a while, before our eyes; into the darkness, through the open window of Death, it vanishes out of our sight."

One to whom reincarnation is a fact might add that the bird flies into the hall many times, through it, and out and up toward the sun, a little higher every time; and that its winging out of the hall is much higher and of longer duration that while the roof of the hall confines it to a low altitude. Thus the soul makes

a great sweep through the higher ethers, and returning to the narrow confines of the hall brings back elements of the greater of higher regions, as the captive bird comes into the hall with the atmosphere of the great outdoors in its soaring wings.

— GRACE EVELYN BROWN.

THE GARDEN OF THE HEART.

Memory Gem:

"Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits."

The heart is a garden, and the children are the sowers of the seeds. What kind of seeds are you planting in your garden? You know if you had a flower garden, you would only want to sow seeds which would grow into beautiful plants laden with blossoms. With what pleasure you would watch and water them, taking care to pluck out any weeds which might injure the growth of the flowers.

If you would neglect the flower garden, and take no interest in it, you

could not expect good results. Weeds would creep in and destroy much of the life of the plants, and when too late you would realize that the beauty of the garden was destroyed, through your own fault.

So with the garden of the heart. Sow the seeds of love and kindness there, nourish them with the thoughts of kindness. These will take root, and blossom into flowers of kind deeds.

Think kind thoughts. Say kind words. Do kind deeds. Allow no unkind thoughts to enter your heart garden, and as you grow day by day you will reap the harvest which will manifest in the beautiful blossoms of a character that will inspire others to imitate your example.

If you allow thought of anger or selfishness to enter the garden of the heart, then you will reap the harvest of strife and sorrow.

Sow seeds of joy and peace and reap blossoms of hope and gladness.

We offer the following selection as the basis for a "conversational" upon this lesson, as the children can readily understand the suggestions it contains, and express their thoughts:

"Little children, you are sowers
In the fertile fields of life.

Day by day your work hands scatter

Seeds of peace or seeds of strife,

Seeds of love or seeds of gladness,

Seeds of smiles or seeds of tears.

Seeds of joy or seeds of sadness,

Seed of hope or seeds of fears."

LYCEUM SESSION.

Opening Song.

Invocation: Angel of Light, of
Harmony of Music, of Love, of Peace
and Progress. Be with us at this hour.
Speak to our hearts and instill in us the
desire to know the truth. Teach us the
way. Lead us from error, from anger
and strife. Teach us kindness. Let
your love encircle us that we may be
stronger to press forward in life's battle.
In our hours of weakness be with us to
give encouragement. Inspire us to act
nobly, the approval of our own highest
self. May this hour be one of benefit to
to teach, that we may feel mutually
benefited by the instruction received.
Let us feel your presence and ministry.
Amen!

Golden Text: "A child is the repository of infinite possibilities."—
Andrew Jackson Davis.

Memory Gem:

"Where the world needs workers,
be there;
Where there's wrong, make it
right;
Where there's need, there is thy
mission.
Home or foreign, day and night."

LYCEUM COLUMN.

A Rose By the Wayside.

One day, while I was strolling out,
A fragrance filled the air,
And as I searched around about,
I spied a rose, most fair.
As petals closed around its heart,
Unfolding one by one,
Wafting forth rich perfumes to,
Its friend, the Morning Sun.
I raised my hand to cull the flower,
When lo! a piercing sting!
I looked beneath the shining leaves
To find the treacherous thing.
'Twas just a guardian in disguise,
Safe hidden in a thorn,
Just quietly protecting it—
The loveliest flower born.
So let us, like the gracious bud,
Unfold our petals fair;

And as they're falling, one by one,
They'll hide the thorns hid there.

— ANNA PARKER.

In this day of vicious influence it is imperative that parents seek out every agency which tends to safeguard and develop their children's moral and spiritual nature.

The influences of the street, the "gang," and the movies must be counteracted, and the home and the Lyceum must work together toward this end.

No matter what your child's later life may be, a strong character foundation will be his greatest asset, which you may help him to strengthen by encouraging him to take advantage of the wholesome, uplifting influence of the Lyceum.

Theosophical Column.

COLOUR.

There is a marvel in the color, odor and construction of the simplest flower so graceful that the wisest scientist cannot fathom it. It is the marvel of life; and life is spirit without

limit as to its powers of expression. Growth, or evolution, is the expressed marvel of this life. We may observe its varied forms, and know that one leads to the next in orderly sequence, as steps on the ladder of progress; but we can know little of the marvellous power of Life; only that as it has come from the smallest and simplest forms up and up to those of great beauty and complexity, so it will continue to develop upon realms so great and high that the forms transcend the physical, and appear upon the higher planes in more subtle and beautiful ways. Thus these voices of the past not only tell us of evolution already achieved, but prophesy an even greater and more marvellous future, for all children of divinity.

DARKNESS AND LIGHT.

What a wonderful depth of thought and philosophy may be found in the twenty second verse of the twelfth chapter of Job, which is as follows: "He discovereth deep things out of darkness, and bringeth out to light the shadow of death."

This might remind one of the opening lines of Genesis: "darkness was upon the face of the deep. And God said, Let there be light: and there was light. And God saw the light, that it was good and

God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

Thus beign the first pairs of opposites; and darkness and light may be considered not only what their obvious meanings would imply; but they also symbolize spiritual truths, as well as to be capable of an inversion of meaning, as applied to the deeper side of their symbolism.

The idea of Emerson that there is That which is back of all things which is Nothing of No Thing, because it is Spirit, and which is the symbol of the naught or cipher, the center of Being, out of which all things emanate, is also applicable to the subject of darkness and light. To the physical eye, the rays of the sun striking an object and then being reflected from it, give the sensation of light. To the disembodied, this physical light does not exist; in the same way that Emerson's idea of the nothingness of Spirit means void to the average mind. Therefore, to the materially minded man, death is the end of all things.

Shipwrecked, and facing death, the late Charles Frohman spoke of his impending fear as "the great adventure."

Death to him was not annihilation, but rather, a passing into a greater life. He belonged to that class of mankind, who with Job, "discovereth deep things out of darkness, and bringeth out to light the shadow of death."

Passing into the next life is merely a shifting of the consciousness. If we rivet the gaze upon a nearby object, the distant mountains, the sky, or the stars at night, become vague. If, on the contrary, we turn our eyes to these distant objects, the immediate objects near us become vague and no longer hold our attention. In the same way, if we focus our attention on spiritual matters, the material elements of the mundane world become faint and far-off voices, that will not approach themselves unduly to the end of all our attention. It is all merely a question of where we direct our interests.

We should not hold the attention closely to the material; neither should we spend all of our time and thought upon abstract and spiritual matters. Occulists affirm that the eye is stronger and better if we shift the gaze frequently from near to far objects. Occulists also agree that a soul progresses to the best advantage who turns his gaze both upon the material and the spiritual, combining them, co-ordinating them, as a practical idealist should; practical

idealism being the greatest test of the advanced ego dwelling in a material world.

Both material and spiritual progress consists in discovering "deep things out of darkness." Material science, probing, experimenting, investigating, goes deeper into hidden mysteries, and as a miner digging deeply into the earth, at last finds the precious gems, so the scientist at length finds that back of form is law and that yet again, beyond law is Life or Spirit. The Author of all has and of all things, that he has revealed, and in this way, knowledge is lost, "bringeth out to light the shadow of death." Then so-called "death" is seen to be but a doorway through which mortal life is transmuted into a greater and higher state of existence.

Everyone who passes through this doorway, or death into the greater "beyond" might truly reiterate these words of Job. The heaviness of the physical vesture confines both mentally and emotionally the powers of the ego. Relieved of this dense garment, the soul understands so much more than while using the physical brain that such an experience as that of passing truly "bringeth out to light the shadow of death." The consciousness, no longer limited to the three-dimensional field

of matter, is then able to regard life, not from the purely personal point of view, but from a broader, more sympathetic range. Many limitations engendered by the coarser vibrations of physical matter are transmuted into subtler, more refined qualities. One of the densest veils of matter is removed. What was formerly darkness is perceived then to be light, so intense, so glorious, that man could not have borne it so high, spiritual vibrations while living in the physical world.

Yet, even here and now, flashes of a great light come to us. It may be that for a wonderful moment, we gain a swift and deep insight into the Fatherhood of God, or the brotherhood of man, the marvelous future awaiting each child of God, or the sensing of our own spiritual being even here and now. Such experiences pass, but their memory remains a constant and steadfast inspiration, prophesying the future, when the present limitations of darkness, and the obvious claims of mortality will pass away under the glory of the great light of spiritual understanding.

—GRACE EVELYN BROWN.

Body and Soul Separation.

This separation in any complete sense occurs only once, and that is at death, when the last link with earth is finally severed. When the body is fully mature, Nature begins the preliminaries of the process. At the acme of middle life it is one of gradual detachment. The soul or spirit body quietly begins to release its hold on the physical form, the consummation coming at last when, after the severance of many links, the last tie is broken and the spiritual body is free that is the meaning of death. It passes from the physical form in a state of solution, seen by the clairvoyants as a flowing mist or vapour, and then slowly composes itself into an apparent duplicate of the body it has left—not quite a (replica) because it is far more refined and produces none of the deformities or defects of the material organism. This process of building-up or integration is deeply interesting. There is no immediate stepping forth of a new and complete form from the old physical shell. It emerges in a kind of nebulous way—a diffusion of particles, but every particle is governed by the principle of elective affinity and flies immediately to its appropriate place in the new organism and when the

process is complete, the birth—for such it truly is—into the other stage of life is consummated and the spirit world holds one more inhabitant.

The Psychology of Marie Corelli's "Boy."

W. Geo. Wheeler. F. I. A. Sc.

MYSTERIES OF THE MOON AND EARTH.

By chemical analysis of lavas of the Hawaiian volcanoes Dr. Henry S. Washington, the famous expert on the chemistry of the earth's crust, hopes to find some clue to the mysteries that lie beneath the Pacific Ocean. For example, there is the theory that the moon was once part of the earth, and was pulled out of it millions of years ago, leaving a hole that became the bed of the Pacific. Another theory is that the continents really float on a semi-liquid layer, and that that they slowly drift about, so that the earth's appearance a million years from now will be vastly different from the earth as we know it do day. The lava, it is believed, holds the clue to these mysteries.

"Boy" is not a fine production in literary art, or a great novel, but rather a psychological study, without complications, free from mysticism—the commonplace interwoven with the tragic. It deals with child environment, education, evolution, on its darker and less favourable side, showing the evils of false training, vulgar companionship, inartistic art. It portrays the false mother in all her falseness, without the charm of graceful womanhood, lost to self-reverence, self-honour, self-culture. It portrays the degraded father, ruled by the lowest within himself, wasting his intelligence—the slave to drink. Captain Hetton and Mrs. Darcy Muir had sold their manhood and womanhood.

Robert Muir, known as "Boy," entered this world under unfavourable circumstances, although he brought with him that wonderful ego, the gift of the God of Light, that priceless treasure which too often is over-shadowed and lost in a materialistic realm. There is something beyond parentage,

environment and education, that which makes the true personality, the God in us, the soul the divine self which lives through eternal ages. Thus was it with "Boy."

Robert had one good angel on earth to guard and bless him, one pure, sweet soul in human form to aid and advance his psychic life. She was known as Letitia Leslie. Letitia lived in the sunshine of divinity. She tasted the water of life, she looked up tenderly into the face of heaven. She placed her earthly riches on the altar of love, and dedicated them to the God of Light. The realm from which she came was revealed in her face.

This lovely woman perceived "Boy" at his best. She saw him first a tiny baby from some higher sphere. Her soul cried; "Give him to me! It shall be mine to lift him above a base environment, to free him from the curse of vile parentage, to deliver him from a false education. Give him to me! I will lift him up to God, inspire him with high ideals, sublime thoughts, holy dreams." In this world it was but a dimly answered prayer.

Letitia desired to adopt "Boy" in childhood before the age of seven. She was aware that an ill-formed cerebral structure is not well re-modelled after that period, inherited tendencies less

easily corrected, false parental training difficult to counteract. The children of slumland, taken in time, may be redeemed - let the great city, the mighty nation, the world, see to it.

"Boy" was the victim of parental ignorance, the victim of mother's crime. What more criminal in womanhood than child neglect, child misdirection, child vulgarisation? To deprive the child of its truest life is to rob the Almighty. Robert was permitted to mix with the commonest lads in the village, listening to their vile language, catching their unholy spirit. He was supposed to receive education from his mother, but acquired "more from the fishermen in one hour than she could have taught him in one hundred years."

There are psychological moments in our lives. The soul seizes its opportunity, casts aside its slavish dress, lifts its face to the spirit realm and beholds for a brief period, at least, the divine self, yea, even the shadow of the Divine, to which it rightly belongs. Such a period came to "Boy." Letitia Leslie sent a friend, Major Desmond, to rescue Robert. She would have the lad spend a holiday with her in Scotland. Desmond found not the lovely baby with a thousand possibilities, but "a little ragamuffin," who required a Turkish bath and fresh garments ere he

could be transplanted to a world of light and beauty.

Robert finds himself in a lovely environment, amid art and grace, but his soul cannot rise to the occasion. He lacks honour, he is deficient in conscientiousness. His character is strikingly contrasted with that of another boy, Alistair McDonald also a friend of Letitia Leslie's. Alistair is the son of a noble gentleman. He has been well trained, loving all things bold and many, yet full of boyish mischief. He is led and influenced by his moral faculties. The boys interfere with Major Desmond's loaded gun, and there is an explosion. Alistair would own up, but "Boy" denies all knowledge. The Major is disgusted with his conduct. He offers regret and is forgiven. It is, however, apparent that the ethical instincts in "Boy" are very far from the ideal standard.

Robert continues to suffer through his mother's folly, and against his wishes he is sent to a low, cheap school in France. He afterwards studies at Sandhurst, gets through his exams, but is expelled for drunken folly. He is cursed by his father and abused by his mother. It is clear that the lad has not the essential moral forces to resist a great temptation. He also is deficient in the faculty of human nature. He is ensnared by a pretty woman, and finds

himself in a gambling house, where he is soon £500 in debt.

"Boy" is now employed in a London office, but cannot of course, find the money to pay his losses. He writes Miss Leslie to ask her aid in a financial difficulty, and she sends him a cheque for £50. He contrives to alter it to £500. The bank authorities are suspicious, and communicate first with the drawer of the cheque. Letitia is grieved and astonished, but keeps a perfect self-control and informs the messenger that the cheque is in order. "Boy" perceives the nobility of the woman who would thus save him from ruin. He returns her the money, joins the Army, and finally goes abroad.

The scene then changes to the Transvaal War. Here Violet Morrison, Miss Leslie's niece, who knows something of "Boy" is working as a nurse. It happens that a company of Fusiliers are surrounded and cut to pieces. In the midst of slaughter a young officer on horseback dashes from behind a hillock, galloping with all his might, bearing a wounded comrade across his saddle. Mid a hail of bullets he reaches the first field hospital tent when his horse falls dead. The officer was Alistair McDonald, the private he had rescued was "Boy."

Robert had evidently done his utmost to wipe out the past. He is dying. He opens his eyes, saying, "Have we won?" He is told not to worry. Violet nurses him, and he sends fond messages to his partoness in England, then passes beyond.

The final scene is in England. Major Desmond is reading the war news, the battle of Colenso, and the list of dead. He finds the name of Robert Darcy Miur. How shall he tell Miss Leslie? She sits in an armchair by the fire, a book on her knee, her favourite bird is singing. He advances softly and mentions her name. He views tenderly and reverently the sweet face and the dear old book. Letitia, too, has passed beyond. He knelt and kissed the hand of the woman he had loved—and lost.

"Boy" is by no means one of the gifted authoress's masterpieces, but it has its educational side, teaching the lessons of parental responsibility and the terrible consequences which result from a careless and indifferent training.

THE VALUE OF SUNLIGHT.

THAT all animal life is dependent, directly, on plant life, and that plant life is dependent on the sun for its energy, are matters of common knowledge. But the immediate demand of animal life for sunlight is less generally recognised. This demand is most clearly shown by experiments on the production of rickets in animals. It is known that diet is an important factor in that disease, for the elusive vitamin, present in the fresh fatty foodstuffs, can both prevent and cure rickets. But dark, unsanitary surroundings can also cause rickets in puppies, even when the diet is adequate. It is reasonable to deduce that sunlight and open-air cure rickets, and in fact this is so. But modern research has gone further than merely to show that in sunlight is health. In America the wave-length of light which is most efficient has been identified; it is found to be about 300mμ that is to say, in the ultra-violet part of the solar spectrum. The mercury vapour lamp is very rich in this type of light, and really remarkable results have followed its use in London hospitals. The child is striped, and lies bathed in this light, and is kept warm by a large electric lamp. It gets as brown as an Arab, and improves in every respect in a remarkably short time.

The applications of this method are many. It is certain that tuberculosis in all its forms is a disease of darkness, ill-feeding, and over-crowding. Light, and especially ultra-violet light, is deadly to the tubercle bacillus. And the sun-cure of tuberculosis, which is carried out both in Switzerland and in England with great success, can be imitated by the ultra-violet light in hospitals. It is a remarkable fact that children whose skin does not darken in sunlight fail to derive benefit from the treatment. Many skin conditions, and many kinds of joint trouble come also within the range of ultra-violet light treatment, which it is safe to say, is in its infancy. But the lesson for mankind in general is quite clear. What sunlight, and artificial sunlight, can cure they can prevent. [*The Discoverer*.]

EYE EXERCISES

Exercising the eyes to relieve them from strain is the latest medical device. Its purpose and method are described in the *Literary Digest*.

Learning to see without strain is not half as easy as it sounds, says this paper. Many of us never relax our eyes, even in sleep. And the habit of straining is

intimately bound up with the habit of staring. You will notice that persons with extremely poor sight have a way of fixing their eyes in a changeless stare. It is partly to get out of the staring habit that one practises the universal swing.

A pre-requisite is that one should imagine some simple object quite perfectly and hold it in one's mental vision while swinging the eyes upon an outer object. The imagined object may be a printed period. Or it may be easier for you to picture a small letter "o," or one of the initials of your own signature. Whatever you select for the purpose your imagination of it must be perfect in form and intensely black, standing forth distinctly on a snow white background.

"Having fixed your interior object of vision, you swing your eyes rhythmically from one side to another of your mountain, your page of type, a picture on the wall or perhaps an optical test card, always carrying your interior object with you. And your first purpose in this is to see the mountain, or whatever it is, swinging from side to side in the opposite direction to that of your eyes.

"This probably will not happen immediately. When it does happen you'll be startled by the suddenness of it,

and by the brisk independence with which the test card, picture, lamp page or mountain will shoot from side to side, as if by its own motion, as your eyes go in the reverse direction. With that experience comes a sense of lightness, or freedom. The eyes feel as if a load has been lifted from them and the type they had been reading with difficulty now stands out clear and black upon the white paper.

"A singular feature of the process is that if the patient's mental picture of his period, initial or other interior object blurred or imperfect, or disappears, his habitual defect of vision will re-assert itself.

"To overcome the difficulty of making the mountain move you are advised not to give more than a vague attention to the exterior object, just to be conscious of its mass as your eyes pass and repass it but not to let it drag them into anything like detailed inspection, for that would inhibit the magical swing."—*The Statesman*.

OUTDOOR VERSUS INDOOR AIR.

The open air differs from the air of confined places in that it circulates much

more freely and is more often flooded with sunlight, with the result that it is being constantly cleansed of its organic contents. Thus the atmosphere of an open space such as People's Park, situated in the midst of a large city may be surprisingly pure. The air of confined spaces, on the other hand being comparatively stagnant and receiving little if any sunshine tends to get foul from an accumulation of impurities. Consequently the percentage of pathogenic is higher in dwellings than in the open air and hence infectious disorders are more likely to be caught indoors than out. The air of dwellings is also more dusty than outdoor air, especially when there is the usual superabundance of curtains, carpets and other collectors of dust and a dustladen atmosphere is injurious to the lungs.

We will now consider some of the diseases to which indoor life predisposes. The connexion between indoor confinement and anaemia is well known. Indoor life also predisposes to functional nervous diseases of all kinds. Microbic diseases are much more frequently incurred by those leading confined lives than by those who live much in the open. There can be no doubt that the congregating of human beings in towns has rendered them far more liable to infectious diseases than formerly

So long as men wandered about, nude or almost nude, in small groups, and spent most of their time in the open, diseases of this class were comparatively rare; but when they learned to dress themselves in clothes and to dwell together in large communities, it became inevitable that infections should be disseminated in a scale hitherto unknown.

Pre-eminent among the diseases fostered by an indoor life are those of the lungs which cause more deaths all over the world than diseases of any other organs. This is due to the fact that the lungs are peculiarly exposed to morbid influences, for when a vitiated atmosphere is breathed it comes into direct contact with their delicate and highly vulnerable structure. Hence impure air is a potent source of pulmonary disease—above all—of tuberculosis.

It is manifest from the foregoing. (1) that in order to keep well, man should secure in his daily life the maximum of pure air and of sunshine and (2) that in diseases, he should still make these the great desiderata. [*The Health*.]

The Faith that Achieves.

THE object of life is to climb up the scale of existence; to become something worth while; to move forward steadily; to gain the mastery over every condition; to control every circumstance, and to secure the best results. There are the desires of the heart.

To do all this one must get complete possession of the inner self, and faith is that power by which we can gain that possession. Faith is the power that opens the door of the soul to the limitless world. Faith unfetters the mind; emancipates the soul and reveals the invisible. By faith all miracles have been performed; by faith prophets receive wisdom and light; by faith martyrs endured; by faith man unlocks every door, climbs every height, gains everything worth while, and secures unbounded power.

Faith moves mountains; controls chasms, tunnels hills, masters every ill, rights every wrong, straightens every path, rises over every obstacle, frees the self, emancipates the sinner, opens the door to light, gives birth to truth, brings peace between men and good will from heaven.

Faith fills every part of the soul with God; it fills every fibre of man's being; it makes him break the bonds of earth and enter higher realms; it connects the spirit of man with the Spirit of God; it gives tone to every impulse of the soul; it illumines the brain and heart; it quickens the conscience; it inspires the whole being, and leads man into another world where God is.

Faith makes the whole man alive; it shows man the home of his own spirit. Faith shows a man that power comes not from earth or earthly things, but from that union of the spirit of man with the Spirit of God.

It is clear that if we move forward, beyond the senses—beyond what we can see and hear, we move into the unknown. Faith is not afraid of the unknown. The faith of the soul in unity with the Spirit knows what it can do, and what it will do, because God and man move together. The soul is small or large, expands or contracts, according to its faith.

"According to your faith be it unto you."

We feel that there is a world of limitless power beyond us,—we feel sure of this. We want to get into that world. We want to sweep through it. Can we do this? If we become conscious of the Faith-World within us, we will move from that world within out into the

limitless world of God; we shall explore that world, mountains will move out of our way, valleys will be exalted, hills be made low, clouds will be scattered and the glory of life will be revealed. In that world there are pictures still unpainted; inventions unplanned; songs unsung, and work waiting to be done.

If we will bring this inner world of ours into the limitless world of God, (the world in which we really live, and move, and have our being), then we shall realise that our little world turns within, moves within, and exists within the great limitless world of God. If, when we pray, we do not pray to a God afar off, but commune with God "closer to us than breathing," then all unsundered will become surrendered, all unknown will become known.

Faith is power. It develops the mind. Talents of all kind expand under the influence of faith. The quality of existing talents becomes superior. All kinds of developments wait on faith. Faith links man with God, and the sooner we have this faith the sooner shall we realise how superior all our qualities will become,—every quality of the mind will be deepened, heightened, and brightened by faith.

Three of our greatest troubles are *doubt-fear, and anxiety*. They are the

biggest stumbling-blocks in our path. But faith absolutely dispels doubt, destroys fear, and obliterates anxiety. Thus we are left free to move up, and on, and out, into the great centres of Life, and Love, and Power—in God. This makes *all things possible*.

"All things are possible to him that believeth."

There is good everywhere though it may not always be on the surface. How shall we find the Good? Faith must look for it; faith must seek it. There is coal, but we must mine for it. There is gold, but we must dig for it. There are diamonds, but we must seek for them. Faith seeks for the hidden treasure in the soul of things.

Faith is grasping God and the unknown. Faith takes us into the presence of God, and we feel we are with God, and God is in us. We doubt nothing; fear nothing; worry over nothing; we despair of nothing. We know that we are closer to God than our breathing. *we no longer live with God, we LIVE IN GOD.*

Man is the "image and likeness of God." The higher power in man is *that image*, and faith in the God-image-presence in man removes all limitations.

Dependence on God makes a man independent. It shows man a high destiny.

"Let not your heart be troubled."
(Taken from *The Master Mind*.)

MAKING-GOLD FROM-MERCURY.

Prof. Miethe's Discovery.

For more than three hundred years the best scientific minds of the world—for the ancient alchemists were, in their day, the very flower of science—strove without cessation to make gold out of some baser metal, writes the "Scientific American." They failed. The mysterious "philosophers's stone" of which they had read in still more ancient books and which was believed to have the power of turning everything into gleaming gold, this magic talisman persistently eluded all search. Finally the sensible men of the world grew gradually to believe that all this effort was useless. Alchemy fell into disrepute.

And now, after another two centuries the secret of making gold seems to have been discovered by

accident. Where the labor and intelligence of so many thousands of alchemists came only to failure, a German college professor seems to have succeeded by absolute luck. His magic wand is not only any mystic stone of the philosophers; it is the more modern magic of electricity.

This, at least, is what most of the scientists of the world are now inclined to believe as a result of the remarkable observations recently published by professor Adolf Miethe of the Charlottenburg Technical College, near Berlin, and mentioned briefly in the "Scientific American" last month.

Professor Miethe was not searching for the philosopher's stone; far from it. He was engaged in researches on ultra-violet light. To procure this light in sufficient intensity he employed a quartz lamp containing the vapor of mercury, the liquid metal familiar to everyone under its other name of quicksilver. The vapor of mercury was contained in a bulb made of fused quartz. Through this vapor there was passed a powerful current of electricity. After a time Professor Miethe noticed that the inside of the quartz bulb had become coated with a black film. He analysed this film. It proved to contain gold.

Now suppose that Professor Miethe or someone of his successors is able not only to make gold but to make it cheaply, so that gold becomes as common as iron or Portland cement. We could build our houses of gold, which would be both beautiful and useful, for gold does not rust. But it is extremely unlikely that many of us would have funds to build houses with or would be alive to live in them if we had.

A sudden destruction of the belief that gold is valuable would wreck the fabric of business in a day. Starvation war, pestilence would not be far behind. The modern world is a business world. Wreck business and the world goes with it. Cheap gold, suddenly acquired would wreck civilization for more surely than all the panics and thieveries and wars of history.

Why, then, has business survived without even a ripple the announcement of Professor Miethe's discovery. Merely because his process is not cheap. It costs him thousands of times as much to make his gold from quicksilver as it would to go and buy some gold in the nearest jewellery store.

But this extensiveness of the method may not be inevitable. Most things cost a great deal when they are first discovered. The original electric

lamp cost, it is reported, more than a thousand dollars. Now you can buy a better one for thirty-cents.

The important fact, therefore, about the gold-making process of Professor Miethe is the possibility that it may be cheapened. Fortunately this is not likely to happen suddenly and it is only a sudden flood of cheap gold that constitutes a threat to business. If the destruction of gold values can be foreseen it will not be a menace. We can shift the basis of world credits to something else; for example to the "commodity dollar" suggested some years ago by Professor Irving Fisher, a monetary unit the value of which is determined by the average market value of a number of basic commodities like wheat and coal and steel.

COST OF THE PROCESS.

The great need of the present situation, therefore, is more facts. Does the Miethe process really make gold? Exactly what does it cost? What are the prospects of cheapening? Can we expect ever to make gold more cheaply than we can mine the natural gold from the earth? How soon, if ever, can we expect such cheap gold to be available?

Given these facts the Governments and financiers of the world can prepare for whatever is probable. They can

take steps to control the gold-making process if that is possible. Or they can prepare the structure of finance for an easy transition to whatever other standard of values seems necessary or most desirable.

More artificial gold would have tremendous scientific interest; it might be useful in many ways in scientific experimentation; unquestionably the process would give us deeper insight into the many unsolved problems of atomic structure. But these things, interesting as they are, are not the impelling motive of the "Scientific American." What does impel us in the duty of foreseeing, so far as may be possible, what is likely to happen to gold as a medium of exchange and standard of financial values. That is what we hope to discover.

A sudden debacle of values based on gold would be a world misfortune beside which wars and earthquakes and the Black Death are more mild annoyances. The one thing that will surely prevent such debacle is advance knowledge of its imminence.

What scientists have learned in recent years about the structure of the atom provides a sound theoretical basis for Professor Miethe's claim of the conversion of mercury into gold. It is now believed, you-remember, that the

ance, we can usually attain the greatest results.

Let us not overlook the little things in life, for the greatest things ever done on earth have been done little by little. The influence of the little things are as real and as constantly about us as the air we breathe. A spark is a little thing, yet it may kindle a great fire. It is well for us to observe men, and how they win their object in life, for the slightest bit of knowledge obtained through any source is of great benefit on the road to success.

However, we cannot expect to have success always. Constant success would show us our merits to the result we would not learn our defects; so when the tide has turned and we feel ourselves slipping and drifting away, let us be patient, for he who can have patience can have what he will. Patience lies at the root of all pleasures and powers, therefore go hand in hand with success. Patient waiting is often the highest way of doing God's will and he who is patient will persevere, for there is no great achievement that is not the result of patient working and waiting.

All that I ever accomplished or expect or hope to have, has been and will be by that plodding, patient per-

severing process of accretion which builds, thought by thought, fact by fact. Let us not murmur if for a time there seems to be nothing accomplished in what we are striving for, because God's delays are not God's denials, so trust in the spirit to weave your thread into a great web.

What seems to be a failure is only another step to success, for failure is, in a sense, the highway to success inasmuch as every discovery of what is false, leads us to seek earnestly after what is true, and fresh experiences point out some form of error which we shall afterward carefully avoid. God must have some way of carving new outlines in our character, and very often when we seem to be most subdued and feel most discouraged we are building great stepping stones for success in the future.

Every experience in our lives is but a lesson which we had to learn, and we could not have learned in any other way. We sometimes experience many hardships and wonder why we have to suffer, but God knows best and as we look back over our past lives we can see why it was so. We learned a lesson; the experience brought us somewhere, on some new road perhaps, which we would not have reached had it not been so.

This new road may be the one that if we put forth our best efforts, will lead us to success and also to happiness. It is the things which we labor and work for that are the most appreciated in life the things which are attained easily are too liable to increase our pride and then things begin to go wrong.

Pride is allowed to a certain degree, else we cannot keep up our dignity; but too much leads to vanity and ill-nature.

The true secret of success lies in embracing every opportunity of seeking high and right ideals and in never forgetting the "Golden Rule" of doing your duty in that station to which it shall please God to call you. When you do that you will be truly happy, for happiness never comes by making it an ideal. So many persons make a mistake and seek for it directly, instead of loving and serving God and thus obtaining it. The result is dissatisfaction and sorrow. So, let us always look forward to greater things and employ the mind with only those things which shall be of the greatest benefit to ourselves and those about us.

Steady, patient, persevering thinking will generally surmount every obstacle in the search for truth and as

truth is the foundation of all knowledge, it is also a stepping stone to success. Christ was truth, through and through. It is a thing, not of words, but of life and being. If we ask the blessing of God on our studies or our understandings, we will achieve more in one week than we will in a year by ourselves.

Scientific Investigation

By Fidus E. Fish

This term is losing caste. The time has been when it commanded the utmost respect, but its use as applied to psychic phenomena, especially in the United States, has materially lowered the favorable opinion of all who possess a decent understanding of psychic phenomena. While physical science, when confined to physics (or physical matter), commands our admiration, yet when physical science is brought into use to solve psychic matters, it is traveling out of its domain, and here we part company.

Psychic phenomena is not physical phenomena. Psychic phenomena is divorced from physical matter, as the soul or spirit is divorced from the

physical body at death. It is the mind or soul, whichever you choose to call the life principle which directs the activities of the body, in physical life, but at death that life principle no longer manifests through the physical, but it survives the physical body, and its future manifestations are the so-called psychic phenomena.

The doings of the physical man, while possessed of life principle, is properly called physical phenomena and is properly studied by physical science; but after the separation at death, there is nothing physical about the surviving part of man.

After that great event the surviving part is spirit. If there is no survival, there is no immortality. Immortality is the great hope and foundation of all religions. Samuel survived death and appeared to and talked with Saul. Moses and Elias survived and appeared to and talked with Jesus. Peter, James and John were present and heard the talk. Jesus survived and appeared to and talked with his disciples on numerous occasions.

If Samuel, Moses, Elias and Jesus survived death, then every soul entering the valley of death survives. The great plan of nature giving survival to one, gives to all alike. Na-

ture never discriminated in giving life to man through physical birth for all come into earth life that way and through death all are born into spirit life. It is unthinkable that we do not survive death. The manifestations of the soul after birth into the celestial world are psychic.

The so called scientists know little enough about the mind when it is functioning in the physical body, but still less do they know the greatly extended powers of the mind when freed from the body. Science now concedes that brain is not the mind; but what that invisible something is, they have only a feeble conception. They do not concede that the mind continues to function in the next sphere after death.

Without an acknowledgment by science that man survives, and with no pretense of a study of the mind activities after death, science comes to the solution of the soul's manifestations without the least qualification to give it an intelligent investigation say nothing of a scientific one.

Until science shall recognize psychic phenomena as manifestations of the surviving life force of man, it will make no progress in its so-called scientific investigation.

As long as science shall continue to be obsessed with a belief that psychic phenomena can be accounted for on some other theory than spirit, its labors will be fruitless.

Science shies at the word spirit. It avoids its use in describing the things done in the seance room, which can not be told understandingly without its use. Thus Mr. E. J. Dingwall, the English scientist, in his lecture in Boston, January 21, in describing his sitting with "Margery," said Walter, asked Mr. Dingwall and Dr. Worcester "to move nearer the table," described Walter as "the personality who gives directions and operates through 'Margery.'" To a question from the audience, whether Walter speaks through the medium or independent of her, he replied that "the voice comes from where the medium sits; but others have heard the voice at the other end of the room away from the medium."

If Mr. Dingwall had not been a research officer on a high tension guard, lest he should use the word spirit, but was seeking to give an unbiased account of the happenings, he could have employed the familiar and apt expressions common to the phenomena in the seance room, by saying, "Walter addressed Mr. Ding-

wall and Dr. Worcester, advising them to move up to the table, and that Walter is an Independent spirit voice, speaking independent of the medium, usually being near her, but at times away from her."

Such a description would accurately convey to the reader a clear conception of the high grade mediumship given.

His assertion that "Walter is the personality who gives directions and operates through the medium," is a big error, and is misleading, for voices in the seance room, independent of the medium, are independent spirit voices, and do not come "through the medium." Trance voice comes through the medium.

If it were not for the fact that all descriptions coming from researchers are always found to understate the phenomena, we might pass this with out notice, or attribute it to the writer's ignorance between trance voice and independent voice, the latter being vastly less frequent in occurrence and of a higher class.

Following Walter's direction, however, brought the anticipated phenomena, but Walter will get no credit for producing it, for Walter is a spirit and spirits are outlaws with research investigators.

Such big men as Lodge, Crookes, Doyle and Hare, among research investigators, who have courage to announce their honest convictions are rare. Spiritualists need not look to science with its present attitude for anything like a square deal.

In justice to mediums, and "Margery" in particular, the widest publicity should be given Conan Doyle's masterly criticism of the commission's work. It is the most noteworthy contribution to psychic literature in several years.

The A, B, C of Andrew Jackson Davis

Twenty-Six Quotations From His Writings

A child is the repository of infinite possibilities.

Beautiful and peaceful are the ways of Love and Wisdom.

Charity is fraternal justice.

No man is justified in returning evil, but good only under all circumstances and to all humanity.

Death is but an event in our eternal life - is simply a birth into a new and more perfect state of existence.

Error, however beautiful and gold enameled by time, must be extracted from the human mind, by the archangel of eternal truth.

Facts are only things, but truths are principles. Fidelity is the integrity of the soul to itself.

God is the central magnet of the universe, the spiritual world is the continuation of the natural world, and man's spirit comes out of his brain at death just as the flower out of the bud in the garden.

Harmony is the guardian angel of universal Love.

Intuition is the soul's telegraph.

Justice is both means and end in the elaboration of the natural and spiritual universe. Justice and truth generate happiness, the native religion of the soul.

Knowledge is acquired and superficial; but wisdom is unfolded and intuitional.

Learn the beautiful lesson of strict loyalty to your deepest convictions.

Music in its perfect and full expression, is a revelation of the whole system of nature.

Nothing noble or heroic can be obtained without labors and dangers of greater or less magnitude.

Order and Form, and Love and wisdom are indicated in each created object from the lowest to the highest.

Prayer is sometimes the key by which the golden door of opportunities may be unlocked.

Quietness of mind is essential to interior light.

Reason on the wings of faith and justice is a bird of paradise. Its flight is outward, onward, upward.

Spiritualism is useful as a living demonstration of a future existence.

Truth is the golden door of entrance to the human heart.

Under all circumstances keep an even mind.

Vitality is a part of the Divine mind associated with, and specifically acting upon, organized matter.

Wisdom is greater than knowledge.

Existence after death is not ghostly and ghastly, but is natural, palpable, definable, and most desirable - a relative existence, as much in harmony with objects and substances as the present. Experience is the book of life.

Yea, we will put a "new song" into their mouth. We will have our children chant the anthem of Love and Wisdom. We will echo the music of the spheres. We will do for our youth what the church has not the disposition nor the power to do, namely, we will make them happy.

Zealously labor for the Children's Progressive Lyceum. Let us all pull together in this heavenly work let us feel the divinity of devotion and the perfection of effort will be crowned.

These Memory Gems can be used as Golden Texts, or lesson subjects. They contain sentiments worth our deepest thought, and will tend to develop the mental and spiritual faculties, which is the object of the Lyceum.

Sadhana Chatustayam.

SADHANA Chatustayam or the four Jewels are to be cultivated by each and every individual, for the interest of Yoga. They are 'Virakti,' 'Viveka,' 'Shama,' and 'Dama.' These are the first four steps that lead to the kingdom of Eternal Happiness from the world 'without,' to the world 'within.' We should cultivate these four 'Jewels' before the practice of 'Yoga' as they are the main guidance. Without the knowledge of 'Jiva Brahmi Kya Jnana' Yoga does not lead us to the Eternal Happiness or 'Mukti,' 'Yoga' and 'Jiva Brahmi kya Jnan' are always combined. Before stepping into the practice of Yoga one should avoid (1) Heavy and Indigestible food. Meat is strictly forbidden. Light food with some vegetables is quite essential. "Vegetarian food is most conducive to health and spiritual development" says Prof. Maxwell, one of the greatest philosophers of Europe. As to drinks, milk and pure water are the best. Avoid stimulant always. Avoid flesh as animal passions and appetites are apt to be excited. The Yogis of India, our ancestors, preferred always a non-animal food consisting of fruits, grains, cereals, herbs, roots of plants and vegetables that grow in the sunshine, together with milk, butter, and a

profuse quantity of water; (2) Number of hours of sleep should be decreased as far as possible; (3) Sitting before the fire should be avoided; (4) Sexual intercourse should be reduced in number as far as possible, but in the case of 'Raja Yoga' it is strictly prohibited; (5) Walking long distance; (6) Bathing in the morning; (7) and fasting are forbidden. Just as a man is ambitious in fulfilling his 'Kamyas' or desire, so also a man who is interested in Yoga should be ambitious towards the attainment of the 'Eternal Bliss.' As medicines are the remedies to cure so the four Jewels are the remedies for the attainment of 'Eternal Bliss' or 'Mukti.' It is quite essential to have a good practice of these four Jewels before going to acquire 'Paramarth Jnanam.'

FIRST JEWEL:—'Virakti' is to have one-sidedness or 'Advitabhava' i. e., to have an equal view towards these:— 'Health-Disease; Poverty-riches; Happiness-misery' and so forth. Whatever may happen either good or bad, be calm and poise. Have a cheerful mind and soothing and forcible look in your eyes. Never allow your mind to worry, flurry, haste and sorrow. Everything happens due to previous 'Karma' which is related to the body and not to the Soul who

is the Infinite Being. Eternal and Chidananda Swarupa as explained by His Holiness, the Jagatguru Sri Adi Shankaracharya in his Sadguru Stotram. What else is Virakti? 'Virakti' is to be desireless. Asasya Paramdukham nirasya Param Sukham." Desire is like a creeper that sprouts day by day. To be desireless is to cut off the creeper-desire. "Waste not, want not."

SECOND JEWEL:—'Viveka' is 'Self' knowledge or 'Atma Jnana.' God is omnipotent, omnipresent and omniscient. Where is such glorious God? He is within thee and all the living and non-living beings. 'Seek within thee and thou shalt find.' Where is the kingdom of God? It is within us. The world 'within' and the world 'without' exist in us.

THIRD JEWEL: 'Shama' is 'Vasanashaya.' 'Vasanakshaya' is to have no blind affection or the bondage of love towards home, wife and children, wealth, relatives and so on. It does not mean that one should not love them. Love them but do not worry yourself if any of them is lost. It is due to 'Sanchita Prarabdha.' The fruit of the 'Karma' which the body is enjoying or subjected to is called 'Sanchita Prarabdha.'

"Trust no future however pleasant,
Let the dead past bury its dead.
Act, act in the living present,
Heart within and God overhead."

FOURTH JEWEL:—'Dama' is 'Indriyanigraha' i. e., to have perfect control over the five senses the 'Panchendriyas.' When a man is thorough in these, he is entitled to have the privilege to go to an Experienced Guru to acquire 'Self' knowledge or 'Atma Jnana.' After 'Gurukripa' he can gradually practise 'Panchopasadhana' and so on.

Ramananda

in the Maham

Divine Healing

There is a great deal of misapprehension in regard to Divine Healing, what it is, and how it came about. Divine Healing is only another name for spiritual healing, though the procedure may vary in form of application. Remember, there is only one infinite Universal Principle of all life, but many manifestations. There are diversities of operations but it is all the same God which worked all in all.

Some think it is God's response to prayer which heals the sick; others say

it is faith. I am willing to concede both are right as the immeasurable influence, value and effectiveness of faith and prayer are not to be denied, as they, plus action and understanding, are the keys which open the door to the reservoir of life.

Faith is the beacon light that illuminates the pathway of human existence, that turns the black shadows of despair into a bright and hopeful outlook. Therefore, let your faith stand not alone in the wisdom of man, but in the Power of God.

Prayer is the healing ointment, the panacea for human ailments. It is the language of the Spirit, the medium by which we in the mortal are able to attune to the infinite, the source of all Life. Prayer uplifts the soul from the physical entanglements, of limitations, onto the store house of plenty, the realm of spiritual attainment.

As God's children, we inherit His power and participate of His Glory, but remember that neither faith nor prayer will help, unless you know. Knowledge of the truth will make you free from ignorance and superstition.

Prayer without faith has no reaching power or value. Faith without knowledge or works is insanity, like a body without a soul. People think that just as soon as they start praying,

things should begin to happen; they pray so seldom that something ought to happen when they do.

Though we have said the time of miracles has passed, there are a great many in the world today who still cling to the old fallacy of miracles. There never was such a thing, and never will be. The law of cause and effect still prevails as the outstanding principle of all action.

When we fail to get something we want, it is because we go after it in the wrong way, or that we are not entitled to receive it. Things do not just happen; there is a cause and a purpose for everything and a way of doing them. If prayer is all there is to Divine Healing, then we are all in possession of the secret of health. All that is necessary for us to do when people get sick is to pray for them and watch them get well.

If such system of treatment is what its name implies, it should be effective at all times and in all cases. But, to our disappointment, we find it is not so. This is due to our misconception of things. The biggest mistake we ever made was to imagine God way off somewhere in an exclusive kingdom, surrounded by a few of the elect, such as those who here on earth take upon their shoulders to save everybody's soul but their own by forceful prayers.

Such is not my conception of God. We do not have to remind Him what he is; nor tell Him we are miserable sinners in order to inspire His sympathy. We are His children, and He knows our needs better than we do, without our asking. Praying does not mean begging.

The value of devotional prayer cannot be overestimated as a means of awakening the sleeping God within us, as it is by the psychology of prayer that we uplift our spirit from the earth environment into the spiritual atmosphere. It is while in this elevated, psychological state of mind that things sometimes happen which we cannot understand. We are led to believe a miracle has taken place; that God, in answer to our prayers has come to us. Instead of that it is only the God within us that has reached into the realms of spirituality and communicated with the great principle of life, which we call GOD.

— M. C. Martinez.

Finding The Secret of Long Life

Do you want to live to a hundred—and then some?

Questionnaires are being sent to most of the persons in the United States

who have reached the age of 95, asking them to state how they did it. The Rockefeller Foundation is financing the inquiry, which is directed by a new Institute for Biological Research under the auspices of Johns Hopkins University.

What these aged citizens will have to tell the world will be of immense value. This is the truly scientific method to find out, collect and state the facts!

There are certain fundamental things that will be found out when the tally is all in. Here are some of the matters that will be found to have prolonged life.

Temperance in eating. This means judicious selection of foods as well as refusal to devour enormous quantities.

Hopefulness of disposition. This means a well balanced outlook on life, regardless of sudden unexpected happenings.

Keeping muscles in trim. This is the fundamental of all the laws. Inertia, inactivity, mean sloth, decay and death.

Properly regulated sleep, outdoor air and the following of an absorbing hobby are all going to be included in the list. Exchange.

Dr. W. J. Bryan adds: "Spirit friends aver that a personal unclouded, through a condition of heavenly-mindedness, defers old age, and is the

open secret of longevity. To die before 100 is now considered a disgrace.

What Is the Condition of an Insane Person After He Is Out of the Body?

It largely depends on what the cause of the insanity was. If caused by some difficulty of the physical organization, either disease or injury, then when the spirit is released from a vehicle that would not or could not function accurately and passes to one that can (the spirit body), it is at once normal. The effects is such as here when we wake suddenly from bad dreams. At first we do not fully realize just where we are. Then all is clear, and we are happy to know it was all a dream.

But if the insanity was caused from a mental state such as dwelling on certain things that are disturbing or create fear, the individual is not released at once, after passing out, for the state is a part of his mentality, and will have to be overcome then, and outgrown.

For instance, I know a man that is insane from dwelling too much on the industrial situation. When he leaves the body he will have to be treated and

nursed into normalcy by those who understand the mental better than we now do. But he will come out of it there if never here, because everything there is conducted on a different basis, and his interests will be aroused from another angle, and by it confidence will be restored in those with whom he comes in contact. After this takes place he will gradually come back to a normal balance of mind. The vibrations there, being of a more rapid nature, will help to arouse him.

And so it is with all who lose their poise by a constant dwelling on one point. Diversity of living both mentally and bodily in life's monotony always bring an unbalanced state in some degree; not always to the point called insanity.

The future life is where we all will be brought into a more sane and wonderful state of consciousness and living.

Hiram Slushinger, one of our leading citizens, created quite a sensation in a nearby city recently when he entered a Woman's Exchange and told the lady in charge that he wanted to exchange his woman for another one.—Judge.

M. Camille Flammarion Astronomer and Spiritualist

THE transition is announced of M. Camille Flammarion, the noted French astronomer and writer, which occurred at his home at Juvisy on Wednesday, June 3rd, at the advanced age of 83. He was probably the most popular astronomer in the world, and one of the soundest Spiritualist of this generation. He commenced the study of astronomy at the age of five, his attention being attracted to the subject by the reflection of an eclipse of sun in a pail of water, and from that age onward his interest in the subject never waned. At fourteen years of age, he went to Paris from his birthplace, Montigny-le-Roi (Haute-Marne). He was the son of very poor parents, but he neglected no opportunity of attending night classes and managed to enter the Sorbonne. He later became the pupil of the famous astronomer, Le Verrier, who was then Director of the Paris Observatory, where an opportunity was afforded him to exercise his undoubted abilities. Essentially a practical man, the mathematics of astronomical science had to take second place to observation at the telescope; whilst his enthusiastic nature impelled him to excite enthusiasm in

others. No living astronomer has done so much to popularise the science as Flammarion, and few writers have commanded a wider public. His books have been translated into many languages, and have received a hearty welcome wherever published. While the professional astronomer was chiefly interested in working out calculations from observations made, and endeavoured to keep the observatories quiet and secluded, Flammarion was anxious to obtain facilities for every student to make personal observations, and he established a private observatory at Juvisy, which has acquired a considerable reputation and been successful in training prominent present-day scientists. He entered enthusiastically into the study of the composition of the stars and their purpose in the universe, for astronomy to him was only one branch of universal science. His "Popular Astronomy" translated by Gore, is perhaps his best known scientific work in this country. His enquiries also carried him to the realms of meteorology, and other sciences, and his book, "The Atmosphere," is a popular treatise of electrical phenomena connected with thunder storms. An excellent insight into his character and ambitions is possible by the reading of his "Dreams

of an Astronomer," recently translated into English.

He had a facile pen, and did much work as a scientific journalist. As far back as 1853 he was engaged in editing the journal "Cosmos," and for many years he conducted "L'Astronomie," a magazine in which he endeavored to popularise the truths of his favorite science. In 1867 he established the Society Astronomique de France, which still flourishes and has enrolled more than 3,000 members, and publishes a monthly bulletin. During the Siege of Paris in 1871 Flammarion was engaged in aeronautics, and when he married in 1874 he and his bride enjoyed their honeymoon in a balloon. The celebration of his eightieth birthday on June 14th, 1922, was the occasion of an extraordinary display of popular feeling. The great Hall of the Sorbonne was crowded with over 3,000 admirers at a fete held in his honour, under the presidency of Prince Buonaparte and M. Painleve was amongst those who took an active part. In August of the same year he was elected a "Commander of the Legion of Honour."

M. Flammarion would often remark on the singularity of his name, which means literally one who sheds light.

Readers of this Journal will be interested in his work as a Spiritualist. For many years he made a systematic effort to collect records of communications from the Spirit World, and the results of his researches in France as well as in England, Italy and other matters. He was a frequent member of the Mesmeric Society at Paris, and one of the founders of *La Revue Spirite*. He has written quite a number of books on Spiritualism the chief of which was his three volume work entitled "Death and its Mystery" which has recently become a best seller in France, and which contains a voluminous collection of records of psychic appearances, "Before Death," "At the Moment of Death" and "After Death." Many years ago he published "L'Inconnu," translated into English under the title, "The Unknown." A recent edition of his "Haunted Houses" has also been translated into English and well received.

Camille Flammarion insisted that man was a superphysical being, that his body and brain were merely an instrument through which he manifested during an earthly life, but that the consciousness was something which rose superior to these limitations and survived the decay of the body.

M. Flammarion was looking forward with some eagerness to the forthcoming International Conference of Spiritualists to be held in Paris in September next, and many delegates were looking forward to meeting him. We expect he will be there, but owing to the limitations of our physical senses most of us will be deprived of the pleasure of communion with him. He was positively assured of communion between the two worlds. He tells us in his "Haunted Houses": "Positive, direct, scientific observation of the phenomena and their normal interpretation have led us to believe that there are invisible beings which act in our atmosphere. We cannot account for the authentic facts in this book unless we assume that there are not only forces, but beings, which are independent of ourselves. There is no reason why general psychic evolution should stop at man" ("Haunted Houses," page 311). Again, in volume three of "Death and its Mystery" he says: "Human beings survive death, and souls which love each other are not separated. Those who are invisible are not absent." "In the face of facts we have the impression, as Oliver Lodge said, that the dead are striving to enter into relations with us, as we with them, and that on both sides such efforts

resemble those of pioneers who, in order to open a tunnel through a mountain, work at both ends of the tunnel." As a result of a long investigation M. Flammarion lays down the following postulates: (1) "The soul exists as a real entity independent of the body"; (2) "It is endowed with faculties still unknown to science"; (3) "It may act at a distance telepathically without the intermediary of the senses"; (4) "There exists in nature a psychic element the character of which is still hidden from us"; (5) "The soul survives the physical organism, and may manifest itself after death." And in his last volume he adds the following: (1) "Human beings who have died, those we call dead, still live after the dissolution of the material organism"; (2) "They exist in the form of invisible substances, which our eyes do not perceive, which our hands cannot touch, nor our sense grow aware of under normal or ordinary conditions"; (3) "In general they do not manifest themselves. Their mode of existence is entirely different from ours. They act upon our conscience, and at times and in certain circumstances may prove their existence"; (4) "when they act upon our souls, and through these upon our brains, we see them in perceptible forms, as we have known them, with

their clothing, their bearing, their habitual movements, their individualities. And it is our inner eye which sees. One soul can perceive another"; (5) "These are not hallucinations, imaginary visions, but realities. Invisible beings come visible"; (6) "They may also manifest themselves in objective forms"; (7) "In a great many cases apparitions of the dead do not appear intentionally"; (8) "Apparitions and manifestations occur with relative frequency during the hours which follow immediately upon dissolution. Their number diminishes as time passes, and grows smaller from day to day"; (9) "Souls which have left the body long retain their terrestrial mentality." And he concludes the volume with the words: "However far future discoveries may carry us, the doctrines which we have acquired may henceforth be summed up in these words: the body dies, the soul lives on in the infinite and the eternal."

I hear that you're going to marry the lawyer who won that million-dollar estate case for you."

"It was the only way, my dear, I'd ever be able to see any of the money."

—Life.

Instances of Spirit Return.

BY SIR ARTHUR CONAN DOYLE.

Let me give in brief a few of the instances which I have myself experienced of spirit return. I could fill the book with them, and these are but samples.

At a meeting at Southsea five years ago my son returned to me. He was so far materialised that his hand pressed my head down and his lips rested on my forehead. He spoke with me in his own manner on a private matter which concerned himself in the past,

All in the room heard the conversation, and all signed afterwards as witnesses. It was a favourite saying of our opponents that the evidence is merely personal, but how can evidence be merely personal if it is attested by six or more witnesses?

At a meeting at Merthyr, with the same medium, my brother, General Doyle came back. He gave me advice as to the health of his widow, and mentioned a man in Copenhagen whom he wished her to consult.

The name was new to me, but on inquiry I found that such a man did exist. The lady was a Dane, and was in Copenhagen. Several heard the conversation.

Sitting with Miss Besinnet in our home I have seen the materialized face of my mother in front of me with such clearness that I could distinguish the wrinkles round her eyes. The ladies upon each side of me, my wife and Lady Cowan, saw it as clearly as I did.

Upon another occasion the face of my nephew, Oscar Hornung, appeared in the same way. Later, at a seance with another medium, he referred to this materialization.

When I was in America I sat again with Miss Besinnet and took with me my manager, Mr Lee Keedick, a hard-headed agnostic. Never shall I forget his cry of "Shackleton!" as the explorer materialized before him. They had been close friends.

"His face was not six inches from mine," said Keedick. How can anyone who was not present have the effrontery to say that these things are not true?

But if they are true—is it not the greatest revelation that ever came upon earth? And how terrific is the responsibility of those who have intervened between it and the human race!

Let me give another experience. I attended a seance with Mr Phoenix

as medium in Glasgow. There were present some fourteen Glasgow citizens of repute, one of them a mayor, or, another a gentleman who was at that time the editor of the Glasgow Record.

We were all "of one accord"; we prayed together, our minds were turned to the infinite, and we had such results as the cold and sceptical inquirer can never hope for.

The matter is psychic and responds to psychic conditions—a fact which some researchers seem unable ever to comprehend. A strong wind blew around the circle, tongues of fire flickered over us and a strong, clear voice spoke to us from above, addressing us each in turn.

In my own case it spoke of what would happen that night, and the prophecy came true. I addressed a meeting of 6,000 people that evening, and I told them that the very signs we read of in apostolic days had been seen in Glasgow that morning.

The men and women who had shared my experiences were on the platform beside me. They could check whether my words were true.

Sometimes the simplest psychic phenomena are the most convincing. For example, when Mrs. Wriedt came to visit me we held a sitting at which

only my wife, myself, Major Wood, my secretary and the medium were present.

We sang a hymn, on which a rich strong voice joined in the singing. I stopped and checked the other three voices. Each was audible, but this beautiful voice of the spirit singer soared above them all.

Lights, too, are among the evidences of spirit presence, which are simple, evident and convincing. I have seen them of every degree from little glow-worms to flashes which could only be compared to lightning. Upon one occasion one of them darted past while my eyes were averted. My wife remarked upon it. I said, "I saw no light."

The next instant it shot towards me as a firefly might have done and settled upon my moustache. I felt the impact and was conscious for some seconds of the glow.

On another occasion I snapped a muscle in my calf. I consulted Dr. Abraham Wallace, who told me that the fibres were torn and that it would be a long job. I answered that I had to lecture next evening, and would do so, if needs be, on one leg, like a stork. He did not seem hopeful.

That evening I had a seance in my own home. My son, Kingsley, came

at once and said, "I will help you daddy." The next moment I felt a strong hand upon the very seat of my injury (the medium had no idea where it was) - and for some minutes the whole circle could hear the "swish," swish! " of the steady massage.

The result was that I had the pleasure of lecturing the next day on two legs and of seeing the surprised and smiling face of Abraham Wallace among my audience. "It was a miracle" he said afterwards. So it was, but a miracle is only the interposition of some higher natural law.

These are but a few cases drawn from my experience, and in every case that experience is checked by witnesses. How long will the world wait before they realize these things.

Will these outer forces wait indefinitely for recognition? Or will they find their own way of breaking through? The future will show. Meanwhile there are an ever increasing number of us who have come to be thankful for the greatest gift that life can bring.

Prospective Cook Ann 'ow long
did your last cook put up with you?
- *Passing Show* (London).

Divine Vibration

By Dr. Andrew J. Hornung

The entire Cosmos is a vibratory activity and a knowledge of this Law and an understanding of how to relate ourselves to the plan of vibration which we seek is for us our plan of salvation at the time we seek freedom and wisdom. Many minds travel many paths to attain the particular vibration that they deem necessary to their lives. The wise man knows that the one necessary vibratory activity is that one which leads to the heart, the soul and the mind of God - and God in the final essence is Mind or spirit, so far beyond mortal concepts that the task before us seems hopeless. But there is always a way out of the darkness, a perfect plan of help provided for us.

We open our eyes, physical, mental and spiritual and we then perceive the truth. The Truth is always with us, never separated from us, but our vibration, our action, is such as to create an apparent division, a rift in the Mind of ours. And to destroy this gap (which is nothing) we need only admit wisdom, and wisdom leaps the gap and

provides a path to the Divine Exaltation which takes us to the very pinnacle of Truth.

As we look around us with superficial glance we perceive things in a very limited manner. In fact we do see them at all. We only perceive the light rays (which vibrate), which the vibratory activities of the body under consideration reflect. These impinge upon the substance of our eyes, (and they are matter of mind vibrating) and produce an image or perception. And we declare we saw the thing itself. But we never realize the reality of the thing until we are led into wisdom of the Spiritual Vision. Then we begin to see things as they are, to see back of appearances, to see and hear and act in the light of a new truth which is revealed to our Inner Life, and that truth in its highest sense cannot be conveyed by words, cannot be placed upon printed page. But consideration of the Truth, earnest thought in striving for attainment (which is God's Vibration in you) will lead you into another and better state of consciousness that is the desired goal of all seekers.

All who read these words seek to know. And to those who seek with no let up, to those who declare that they

will not let go, the mighty secret is revealed. And the Mighty Secret is - that all life is vibratory in nature and essence. That matter is vibratory and will respond, obey and do it cheerfully when the right force and understanding are brought to bear upon any given problem or condition. Your problems are very simple in fact. You desire to know God, you desire to bring into your inner Consciousness the Divine Vibration which is healing Life, Financial Plenty, Eternal and Omnipotent Wisdom, Source of all life, Doer of all things, all that is, all that can and will be.

No disease can withstand the might of the Divine Vibration. The Divine Action will provide all you wish. It is the Aladdin's Lamp which, rubbed, will do all the commands that you lay upon it, no task too difficult. The main difficulty is in us, that we will not avail ourselves of the simple means that will bring us into the right understanding and power.

You can find its manifestation in the books of Wisdom of every land and clime. Its secrets were taught in the mysteries of old, in the temples of the hierophants, the priests of the sacred lore. Through the possession and use they did the marvels we read of. They

opened themselves to its powers by special ceremonies, rites, disciplines and methods. Each method had no particular virtue except such as was given to it by the minds of those concerned in the work. And lacking the necessary understanding to grasp the Truth by a leap, by a flash of Vibratory Mind, Mind set free from all limitations, fears, doubts and bondage, it was necessary for the student to undergo all the ceremonies to dissipate the mistaken ideas he had acquired. In the sense that only occasionally there was to be found a bold, free mind, it was highly necessary to have these rites to perform the work that was in order.

The same truths stand today. The Truth, so graphic, so majestic and so powerful, is vibrating about you, about me and inclined to fill our lives with all that we ask for, but will not receive.

Meditation Thought.

The power of the word "I am" takes from the lips ill-natured expressions and awakens the heart to the strength of the Spirit within if you affirm in faith in the Silence, the following.

I am strength. I am life. I am love.
I am joy. I am harmony. I am health.
I am wealth. I am wisdom. I am faith.
I am hope.

A Life built on this solid foundation cannot fail to express God in you and to build up righteousness and peace in your neighborhood.

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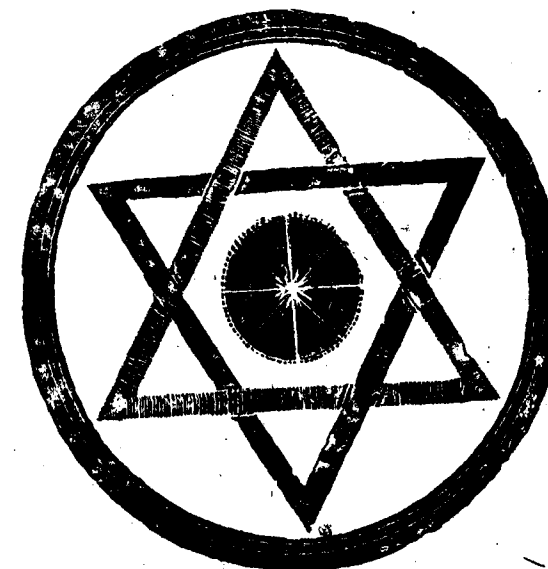
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SELF-CULTURE JOURNAL

OCTOBER—NOVEMBER & DECEMBER—1925.

When we are in harmony with the Universal Order, when we vibrate in unison with God.....selfishness disappears. Order and harmony result from free adhesion and voluntary submission to a common ideal. The model state ought to resemble a great musical society, in which every one submits to be organized, subordinated, and disciplined for the of art and for the sake of producing a masterpiece.—Amiel.

Education

H. Ferne Peck

EDUCATORS in public schools everywhere are diligently searching for the sure method of developing individuality in their pupils.

In some schools wise guidance no longer requires a child to be one of a large class in which the bright, responsive pupils do a large amount of reciting, and the slower ones almost none—or a class in which the quick mentality is held back and checked while listening to other pupils make mistakes.

The new methods of individual study and recitation are much to be commended, but to develop true individuality there is still a greater step to be taken, that of metaphysical education.

The word "education" is derived from a Latin word meaning to lead forth, bring up (a child). This presupposes that something is brought forth through some channel or medium into expression. The very essence of all is God. God is All-knowing. We—that is, our minds—are channels for ideas. What we draw forth from the mind of God we can indeed use and enjoy, for it is our very own. We are then, individual, or as the term is, original; we look to the within instead of merely copying others expressions.

Metaphysical education is the learning to cultivate a consciousness of the presence of infinite Mind, that rich ideas may continually flow through us into expression.

We have been sending children to have something of culture or a trade

fastened onto them. We have tried to hang knowledge on them, as we have put on their hats and coats. We say to them: "Take some practical course. Learn to do the same thing over and over day after day: It brings the best salary." But real individuals have not been content to accept unquestioningly the ideas of others; they have been pioneers, investigating for themselves, consciously or unconsciously, letting Spirit do its perfect works through them. Desiring that the Father's will be done in them, they have become the great souls through whom God has given his rich gifts to the world.

Every child of God has capacity to receive God's gifts. Use enlarges one's capacity to receive, so that one continually receives more and with increased rapidity.

Edison tuned in with the Infinite, and from his meditations brought many rich gifts to humanity. But after he produced the electric light he was not content to spend the rest of his life pushing a button to turn lights of and on; nor did he spend much time putting records on and taking them off the phonograph after that great gift had been given to the world.

Yet we are willing that we and our Children should learn to play the compositions of some one else, or even

just put records on and take them off; should learn one operation in the factory, and then take orders from a superintendent. Some drive automobiles, some make them, some sell them, some design them, some find still better and swifter means of transportation. Your son may be the one to drive one, but he may be at the same time the creator of an original comic feature of the funny paper, or the author of a poem that may cause many to look heavenward.

When infinite Mind has new comforts in heating and cooling apparatus that it desires us to have, new songs that it would have us sing, new means of travel and communication that it would have us enjoy, new paintings that it would have our souls expand in, and now truths that will draw the hungry throngs more quickly to God, why should our thought be limited to the thought that the cash register is in perfect order today?

Too long our teachers have corrected test papers and marked out as valueless any new thought that had not been taught to the class or was not part of the outlined course of study.

"My thoughts are not your thoughtssaith Jehovah." Is not the time ripe to teach: "My soul, wait

thou in silence for God only; for my expectation is from him"?

Expectation is desire. Desire is a wish that has taken root in the feeling consciousness, or the heart. "As he thinketh within himself, so is he." "Delight thyself also in Jehovah; and he will give thee the desires of thy heart." Much has been said of the frivolous desires of young people, but have we taught our young people the power of desire and expectation? Have we taught them how to bring their God-given gifts into expression, and do they know that the real way is outlined in the command: "Wait thou in silence for God"?

There is a wondrous educational work to be done, a drawing forth from infinite Mind. You may say, "But I have no children to train. This does not apply to me. If you let the divine idea speak in you, it will tell you that the Christ child is being made manifest through you, and you will begin to say to your own child, your subconscious mind, "What thou in silence for God only; for my expectation is from him...He is my high tower; I shall not be moved."

Child training in the outer is only the symbol of the inner work that we have to do in consciousness.

(Unity)

Elements of a Powerful Personality

By Thomas Parker Boyd

ALL FIRST class "Service Stations" keep what they call a "trouble shooter", whose business it is to find the mysterious causes of inefficiency. It is really poor psychology to look for trouble, but it is good business to look for the causes of inefficiency and to remove them. To find the causes of failure as well as to discover the elements of success calls for expert knowledge. If we cannot make the discovery ourselves it is wise to call for help from someone who knows.

A Psychological "trouble shooter" covers a great field of action in toning up the human machine. He looks first to your "gas" as to quantity and quality. Is your mind filled with right ideas and have you arranged them in such form and order that you can use them effectively?

Maybe the piston rod rings are worn and "leak", so that you do not get that high compression of purpose and persistence which will carry you up on high.

Maybe it is a faulty carburetor. You are not a good "mixer". Of all things this must be corrected for your

success depends largely on how well you can get along with those who must work with you for your larger success.

Maybe your "steering gear" is out of fix so that you cannot go where you should. It is dangerous to be on the wrong side of the road when you should be on the right. Tighten up your will power so that you can direct all your forces and activities by affirming a strong will and then using it.

Maybe the spark plugs are gummed up and you are missing fire and enthusiasm at a critical point. Success depends on firing on every cylinder whether you are a two or a twelve cylinder machine.

Maybe there is a lot of carbon or your cooling system is faulty and you get all "het up" from lack of self-control. Inasmuch as you rarely have a chance to explain why you are stirred up it is better to clean out impatience, envy, and such other carbon, and learn to keep calm no matter what the justification might be for "losing your temper".

Maybe it is a cracked cylinder -- broken health. If so, better run into the repair shop and set that expert "fixer", the Subconscious Mind to work, to renovate and rebuild your body. Tell him just exactly what you want and insist on it being done promptly and right. The substance of every cell of

your body is renewed every nine months, so that you can logically demand a new body in that time or less. Success depends primarily on Physical capacity. Heart power and stomach power can put almost anything across. Get some sensible advice as to diet. Have a set of exercises which you use everyday of the year. Find out how to play as well as work. Enjoy good health and everybody will enjoy it with you. Enjoy poor health and you will be lonesome. You must have health, energy, virility and endurance so as to be physically able to do your work.

Look over your mental capacities and see if they are at their highest effectiveness. The principal ones are:

Perception, which means looking at things with your mind as well as with your eyes. A thing which reports to your senses in one way will report otherwise to your mind. Look at a thing until you can see over it under it, around and through it and have vision of it.

Alertness, means mentally sharp ears. The meaning of many words is determined by how they are said.

Accuracy, which is the result of taking pains to do, think and say a thing correctly.

Punctuality, is a mental habit not acquired by most people. People who

would spurn a dishonest action pilfer all sorts of time by being late. If you have three hands, a right hand, a left hand, and "a little behind hand", amputate the latter.

Memory, which gives you access to the vast storehouse of experience.

Imagination, which pictures out the success of your undertaking. Never let it run undirected.

Concentration, which directs all your powers to the thing in hand, and shuts out the "static".

Adaptability, which enables you to adjust to new and unexpected conditions.

Stability, is the power to "stay put". It grows every time you stick to a purpose. It becomes the habit of "being there" when occasion puts out its finger for you.

Determination, is that resolute state of mind which holds to its objective no matter what diversions arise. It is the "center" of your army of qualities and unless it holds, the battle is lost.

Tact, is the skill to find a way of easing the pressure, relieving tension, smoothing ruffled feelings, turning away wrath, and disarming injustice and criticism.

Diplomacy, is mental maneuvering for an advantageous position. It is finding the way out of an impossible situation.

Judgment, is the wise forecasting of the outcome of any project. It is, "I told you so" brought up to efficiency. It rests upon one's own experiences, the experiences of others and the working facts in the case.

There are certain heart qualities which are essential to success. The emotions furnish the motive force for all achievement. The correct method is not to try to repress them or kill them out but develop and control them. They are present in every one in some degree but may be so developed as to give you a perfect emotional equipment. They are:

Ambition, furnishes you with motive power to carry on to a complete success.

Hopefulness, is a mental anchor out to future success, which sees the invisible and holds to it as a reality until it is brought into expression.

Enthusiasm, kindles all the fires of energy, keeps them at flood tide, and storms many a difficult position. It grows out of your sense of your real worth, the value of your goods and the need of another.

Cheerfulness, keeps smiling, faces the sun, lives on the sunny side of the street, keeps the corners of the mouth up, says the kindly word, is glad to be alive, knows that things are coming my

way, and delights in the "cheering up" business.

Self-confidence, rests upon your realization of your ability. Claim for yourself every good quality you see in others. Concede to others every excellence you discover in yourself.

Courage, grows out of optimism and selfconfidence. No matter what it is, it can be done, and you can do it, and you will do it.

Persistence, never loses sight of the vision of success.

Patience, enables you to play the waiting game, waiting for mental processes to be completed in others, and for the gathering of the material factors out of which you build your temple of success.

Earnestness, keeps you from lagging and inspires the other fellow with the idea that you believe in yourself and your proposition.

Frankness, brings you out into the open, puts all the cards on the table and takes away the idea from others that you are acting from some ulterior motive.

Expressiveness, gives music to your voice, a light to your eye, and a charm to your personality.

Humor, saves many a bad situation with a good story or bright saying. Keep the "funstop" in your organ well

tuned but do not play it too much. You may be deemed a "funny man".

Loyalty, to the best in yourself, in others, and to your undertaking. It is a large factor in that character stuff called integrity.

Love of others. This is the oil that makes all the wheels of human relationship go. It gives all confidence, for you cannot fear that which you love. It reacts upon you for you cannot help others without helping yourself. Study these qualities in yourself. Build them up. They are mighty factors in a powerful personality.

There are certain ethical qualities essential to success. The ethical principle in business is that the needs of others are as real as your own, and your business is to serve them as well as yourself. You claim right intentions for yourself, you concede them to others. You mean to be truthful and honest and you look for these qualities in others. You are of good moral character, and you see the same in others. You are dependable and so are they. And you love your special work because it enables you to serve others while you serve yourself.

The spiritual qualities which enter into a powerful personality are:

Idealism which enables you to see the higher purposes and ends of life,

and to cherish unselfish desires. it is the imaging power by which you construct the picture of a finished and glorious success. A good motto is, "My imagination is stayed on perfection".

Vision, enables you to see the larger outcome of your work. It keeps you from looking narrowly at life. It enables you to see the oak in the acorn, and full grown stalk of corn in a single grain, and in every end a new beginning.

Faith, is confidence in your ideals and visions. It enables you to hold to the thing you hope for until it takes on substance and form.

Desire to serve. This brings you to the secret formula of genius, "I am among you as one that serveth". Every quality in you is bedded in the obligation to serve.

Intuition, is the power to see the realities of any situation. It is our ability to understand the other's need and how to supply it. It enables you to approach his curiosity and excite his self-interest in your proposition. This is the key to to human nature.

This is an outline of every essential element of a powerful personality from an attractive physical appearance to the highest qualities of character, and none of them can safely be neglected. "Decree in thy heart and declare with

thy lips", the steady growth of all these factors. The thought reacts upon them, the spoken affirmation reacts upon them, and the purposeful use of them reacts in strength upon them. Thus you may hope to develop a personality which speaks and it is done, declares and it comes to pass.

Man's Quest for Truth and Light.

By Dr. Wm. Capps

The great medium, seer and teacher said, "Seek and ye shall find." Search must be made in the right way, and in the place where the object of our search can be found. The gold-digger might spend years in searching for the precious ore, in localities where there were no gold deposits. His misdirected labors would only result in failure and disappointment.

Quest for spiritual truth will be no more successful, unless intelligently directed. Truth is absolute and never changes. Truth and light are interoperative. Truth dispels spiritual darkness and ushers in the light. Light reveals truth and clears the mental atmosphere. Without knowledge progression is not possible. Truth, light and knowledge are sources of

mental and spiritual illumination.

Man is not required to attempt to attain the impossible. God and immortality must forever remain in the realm of belief. Neither can be demonstrated. God cannot be seen, and immortality has never been experienced. The inferential evidence is strong, but not conclusive or absolute.

There is but one channel through which knowledge pertaining to the continuity of life can be received, viz., genuine mediumship. If revelations coming through spiritual mediums are ignored or rejected, there is no available proof that man survives the shock of death and lives on in the possession of memory and affection.

Millions of intelligent men and women who are as important to estimate the value and significance of evidence as any who live upon the earth, would not hesitate to aver under the solemnity of an oath that they have seen, heard, touched and conversed with many who have experienced the adventure called death (but which is in reality a birth). Such knowledge removes every doubt, satisfies every desire to know that death does not end all, but is the doorway to life, presumably immortal.

Many manifesting in physical form have been recognized, though recognition is not necessary to prove the continuity of life. Those who have not witnessed genuine spirit phenomena have no proof that death is not the end of conscious being forever. To them future life is a belief, a hope, desire or expectation. Prejudice and lack of opportunity have prevented many from seeking truth where only truth can be found. The phenomena that demonstrates life beyond the grave are many and varied and are corroborated and confirmatory. No one who honestly investigates can fail to find satisfying truth.

Go to a well developed slate writing trumpet or materializing medium and have a few private seances and you will never again doubt the truth of Spiritualism. All spiritual phenomena are controlled by immutable laws, as everything else is of which we have any knowledge. If you desire to receive a telephone or telegraph message, you do not cut the conducting wire. This is just what some do who ask for a message over the spirit phone. They impose conditions that render communication impossible.

This is especially true of some of the all-wise psychic researchers (sic).

Go with an open mind and a sincere desire to find truth, and the spirit friends will gratify your desire. Or, form your home circle, and by patience and perseverance enough reliable information will come through to satisfy you that your dead (!) friends are very much alive. All spiritual phenomena have been witnessed in private home circles. Surely there could not be any motive for deception in these seances.

Spiritualism is the grandest and most illuminating revelation God ever gave to man. Mediumship is the most sacred gift ever bestowed upon a human being. Keep it clean, pure and holy. Mediums recognize the value of your God bestowed gift. Never prostitute it to low mercenary or selfish purposes.

Do your work honestly and fearlessly, and when the time of your departure comes you will be met by a convoy of bright angels who will conduct you to your heavenly home, to forever enjoy the companionship of the pure and good, including many whom you led to see the truth while on earth.

Question and Answer.

Question by Lars Ereckinsbn: Do you think that I am right in my belief that the trinity of nature is physical, spiritual and psychical; that

the spirit world is composed of matter, but much more refined matter than the physical; that the spiritual body of man is composed of such matter? If this is true, it seems to me to be confusing to call the physical world "the material world"; and also "matter and spirit," except to mean the soul by the word spirit. Is not life forever expressing itself in matter and form of some nature?

Answer: Yes, we believe and concede that nature, in other words activity of the universal life principle, is both spiritual and physical in its formative power and expression. As the word psychical means spiritual, it is superfluous in this connection—psyche, spirit! The forces of life in manifestation are dual. Spirit, the co-ordinating, indestructible force, is primal. Matter, the co-ordinated, atomic substances of form expression, and more or less "physical" construction and phenomena. We cannot conceive of matter in concrete form or organized power, either preceding or forestalling spirit in its processes of intelligent and constructive activities.

There are many number of primates and principles, forces and elements so-called in the universe. Doubles, trinities, quadruples, and so on, unite

in one or another of the organized demonstrations of life. Hence, we have no particular need of the word trinity in our conception of human life and consciousness, unless we keep in mind the abstract yet vitalizing soul-plane of life that pulsates within the etheric waves of universal space. Attracting to itself, co-ordinating into form and shape the various elemental forces and sublimations to build up the spirit entity of intelligence, form and expression called the human.

Our questioner asks if we do not believe spirit worlds are composed of "matter"—a more refined matter than this of earth, but none the less "matter." Certainly we do accept that fact. What is matter? It is substance, atomic and molecular in quality and properties. However sublimated and of high rates of vibration such properties may be, and invisible to your physical senses, they are none the less constructions of elemental substance and of co-ordinating power. Atoms, cells, molecules, anything divisible, may correctly be termed "matter," and these atoms of life expression, so tiny as to be invisible to the keenest human eye, are forever floating in the atmosphere, except when and where they

are seized upon by "nature" and built up into germs, seeds, stones, gravel, or other organic formations of planetary action.

Forces per se are not strictly speaking "matter." Electricity is not matter, but it can be applied to the uses of material things. Ether is not "matter," but it can be the sea of force in which sublimated forms of matter can vibrate and live. The subject is interesting, but we cannot enlarge upon it. The soul per se is not matter, but it is the electromagnetic force that vibrates to and through sublimated matter, building up the aggregation of elements, forces and atomic attractions into spiritual form, expression and elasticity.

We do not realize any confusion in calling your earth bodies, substances. objective expressions of mental conceptions, "matter" or material. Why not? They are built up of atoms, particles, substances, all of which belong to material modes of formation and expression. Only the casuist or occasional stickler for specific terms would cavil at the word "matter" as applying only to physical form. Sublimated "matter," matter divested and beyond organic substances such as are necessary to

physical life and its law of specific gravity, exists in etheric forms and belongs to spirit. Yes, "life is forever expressing itself in 'matter' and form of some nature." But just as surely here in your world and in the component parts of your physical structures as in the more etherial and refined type of "matter" of the spirit spheres, which only goes to prove the continuity of life and the oneness of formative power throughout the universe.

The Return of Sir William Crookes.

A Case of Extraordinary Mediumship.

For more than fifty years of his earth life, Sir William Crookes was keenly interested in Spiritualism and it was to be expected that his interest would continue after his passing to the unseen. Evidence tending to show that this is the case has been forthcoming. His transition occurred on 4th April, 1919, in July of which year he purported to manifest through Major R. E. E.

Spencer's home circle at Walbottle Hall. An account of what took place was published in "Light," 1919 (pp. 256, 302), without, however, giving Major Spencer's name, which appeared with fuller details of the seances—in an article by Mr Fred Barlow in "Psychic Science" (the organ of the British College), Vol. 2, pp. 221-229. It is important to note that the Crookes, communications concerned the production of diamonds, a branch of research and experiment with which Sir William Crookes had actively associated himself (see "Light," 1919, p. 253.).

In his memoir of Sir William Crookes which Sir William Barrett read before the Society for Psychical Research in Steinway Hall on December 9th, 1919 (see Proc. S. P. R., Vol. xxxi., pp. 28-29), he said that Crookes was apparently trying to communicate with us. As reported in "Light," 1919, p. 397, a test word had been given by the so-called Crookes, namely, "Klipdam" but the word was unknown to anyone present. Enquiries among the Crookes family threw no light on it. Finally, Sir William Crookes' daughter found two photographs taken by her father in 1896, when he visited the diamond mines in South Africa, and on one of them in his own handwriting was the word "Klipdam." Sir William Barrett on this

occasion (December, 1919) promised that at a later date he would give more particulars if any further satisfactory evidence could be obtained.

That promise Sir William Barrett carried out in a Paper he read at a private meeting of members of the Society for Psychical Research, on Wednesday, May 6th last. It was entitled, "Cryptesthesia versus Survival; an Enquiry into a Remarkable Case," and will be published in due course in the Society's Proceedings.

We are only at liberty to say a few words at present, but the evidence adduced appears to show that, as soon as Crookes had recovered from the long illness which closed his earthly life he was on the look out for some means of making his continued existence known to his friends on earth. For, on May 9th, a month after he had passed to the unseen, a lady who was engaged in religious and rescue work, who knew nothing of Crookes, and had no interest in (but rather an aversion to) Spiritualism had a clairvoyant vision of a spirit form she did not recognise; then a message purporting to be from Sir William Crookes came through her hand, and in answer to her question she was told that the figure was Crookes, who said, "I want your help, your gift is wonderful, you can help science and

the world. I have much to say to you."

The lady, Mrs. W. then received a number of messages (in automatic writing) apparently from Sir William Crookes, giving information, which after enquiry was found to be quite correct, but of which Mrs. W. knew nothing beforehand. Remarkable physical phenomena also occurred in full light with Mrs. W.—the "direct writing" of elaborate music. She was evidently a most gifted medium, in spite of her dislike to the subject.

Subsequently long messages were automatically written by Mrs. W. containing alstruse chemical formulae which could not have been derived from the medium's subconsciousness. These messages were sent to Sir William Barrett, who found they were quite correct from a scientific point of view, and related to Crookes' own work on diamonds.

The proof of Crookes' identity seemed complete, but later on Sir William Barrett discovered that the whole of the messages, and the name "Klipdam" (with a copy of Sir William Crookes' two photographs of the place) were taken verbatim from a little book upon Diamonds, written by Crookes and published in America before his death. After searching enquiry Sir William Barrett found that this book

was utterly unknown to Mrs. W. nor was it possible that she could have had any means of copying extracts from it. Her clairvoyant powers were then tested and it was found that she could write long passages from books that she had never seen. The result was that she proved to be a medium, even more wonderful for her clairvoyance than those who have given the book tests.

The question then arose, was Mrs. W. simply a clairvoyant medium and did the phenomena clearly demonstrate Professor Richet's theory of cryptesthesia or was Crookes himself really the communicator? This question was fully discussed in Sir William Barrett's paper; our readers must decide for themselves when they are able to read all the facts in his paper, which when published by the Society for Psychical Research is sure to arouse very widespread interest and prolonged discussion. In the physical phenomena which occurred with Mrs. W. and in clairvoyance her mediumship resembled that of Stainton Moses, and, had she lived, would probably have rivalled it—"Light."

Man ascends to God only as God expresses through him; and man becomes spiritual as the Universal Spirit is manifested in his thoughts and activities.

Things to Come!

Prophecies of Scientists.

By the Rev. Stanley Best, Kogarah, N. S. W.

Prominent geologists claim that about a million years ago a vast continent called Lemuria covered all the land once occupied by Australia, New Zealand, Tahiti, Samoa, Pago, Hawaii India; also that Japan and China and New Zealand and South America were connected by a mountain range that completely formed a bridge between Australia and America, for New Zealand and Australia were then one continent. It is claimed that this Lemurian continent was mostly destroyed when Atlantis sank and that the strip between Australia and South America, being very high, only settled a short distance below the sea-level.

One geologist says that in about twenty years, from 1925 to 1945, a vast area covering New South Wales will be lifted very high, as the Blue Mountains were the former mountain range, the principal one of Lemuria, and the former level of that ancient continent will then constitute the lower valleys of the new resurrected continent. He

declares that about the year 1927 hieroglyphics would be found in the Blue Mountains predicting that the brotherhood of man would be established.

The Bible tells us of wonderful things to happen in the latter days. If the following prophecy of a great professor is true, we are about to enter these "latter days." Dr Milton Nobles predicts, about 1926 or 1927, a series of earthquakes along a "Death Belt," which has drawn through Italy, Dalmatia, Asia Minor, Persia, India, Japan and Siberia, indicating the various points along this belt.

Within the next 10 years Dr. Nobles expects tidal waves, engulfing all Europe, half of Asia, part of Africa and part of North America. He also envisages the appearance of new lands—possibly whole continents, the linking up of America, Australia and New Zealand by new land, thus making the western hemisphere double its present land surface. He anticipates a shifting of the earth's axis with a new North Pole in Siberia and a new South Pole in the Pacific.

Another astronomer predicts the greatest earthquake ever experienced,

to take place in 1926 or 1927; and this to be but the beginning of a series of disasters which are destined to assail our planet and its inhabitants, or such of them as remain from the harvesting. He says: "Doubtless our Lord held this period of our world's history in mind when He predicted 'a time of tribulation such as was not since the beginning of the world,' and the same must have been within the vision of the prophet of Patmos when he foresaw 'a mighty earthquake such as was not since men were upon the earth, so mighty an earthquake and so great.'"

The same writer says: "By perfectly natural means, the prophecy of St. John regarding the 'new heavens and the new earth,' could be brought about by the shifting of the axis of the earth, whereby all climates would be suddenly changed, and men in all parts of the world would look out upon new heavens.

But we must not lose sight of the fact that there are other great troubles foretold in the Scriptures: storms of unprecedented fury, plagues and fires. To these horrors we must surely add those of human origin such as revolutions, wars and massacres—easy enough to the heart of a world that has lost all count of God's place in the universe.

And why all this tribulation and suffering? Because perchance mankind is getting too near to the Tree of Life and measuring his imperfect knowledge and puny strength against that of the Almighty, thinking to himself: 'We have become as gods,' knowing good and evil, and within measurable distance of the secret of life. Perhaps, too, we think to know better than our Master, Who said: 'Blessed are the meek, for they shall inherit the earth.'"

Life or Death?

(A Short Story)

By W. George Wheeler, F. I. A. Sc.,
L. P. L., (Brighton)

Lord Dunkerley had been sent on a Diplomatic Mission to a certain Foreign Power, accompanied by his Secretary Mr. Kinloch Hepburn, a young man of great promise for a future parliamentary career. Hepburn was keen witted and tactful, with a fine intellect.

It happened that during Hepburn's brief stay abroad he discovered certain secret documents of great value to his own government, relative to a plot which, if successfully carried through would have probably ended in the breaking off of diplomatic relationship

between two countries. The acquirement of these papers was the result of a bold and drastic move on the part of Hepburn, and Sir Richard Mannering, the prime minister, was not likely to forget the extraordinary service the young Barrister and Secretary had so tactfully rendered.

On Lord Dunkerley's return to England, young Mr. Hepburn became editor and proprietor of a monthly journal known as "The National Review." He applied this literary Review to advance the interests of the then popular party and at a very critical stage was sent this time alone, on a diplomatic mission which, by his great skill and consummate genius came off triumphs. Hepburn was knighted, and shortly afterwards elected a Member of Parliament. Within six months he was a member of the cabinet.

Sir Kinloch Hepburn was a man of striking appearance. His temperament was mental vital—he had certainly any amount of vitality. His brain was peculiarly massive, supported by a big body. When listening to speeches in the House of Commons, however, he often had a drowsy appearance, as though the whole thing were a confounded bore. There was a curious story about his having, as a boy, suffered or passed through a stage of

existence know as Trance. It was said his soul had more than once been absent from the Body. However, that might be it was not likely to be repeated. An M. P. once suggested that he had an afternoon sleep in the Commons; but Hepburn waited his opportunity, roused himself from his supposed lethargy and gave the fellow a sound mental thrashing.

Hepburn was no great orator. His speeches were often laboured, but his matter was profound and his argument sound, while he had some subtle method of holding the House and driving home his points. It could not be doubted that the young parliamentarian and diplomatist was a force to be reckoned with. Notwithstanding, the drowsy condition of Sir Kinloch Hepburn during debates became a question of common talk. Indeed, it was so apparent to an onlooker that it was only found to be absurd in that he would suddenly look up, fix the speaker, attract the House with his eyes, rise lazily, sum up the arguments, and lash unmercifully the government opponents. It seemed incredible that he could have taken in all the points apparently asleep, and of course without a single note. His friends declared it absolutely too funny.

A strange thing once happened. Sir Hepburn had been in what might be

a half mesmeric sleep, but, as usual, roused himself to make a powerful reply for his party. Soon after, however, he seemed to dose off again. The debate was over, the members were dispersing, but the famous parliamentarian did not move. His friends endeavoured in vain to rouse him, he appeared torpid. What had happened? It was no ordinary sleep, and a famous physician was called to solve the mystery. Just when everyone was puzzled Sir Hepburn quietly opened his eyes, inquired what was the matter and remarked: "Overwork, my dear Sirs, overwork! The British government work you like a cart horse! The physician and the parliamentarians laughed, but were by no means satisfied.

If Sir Hepburn was overworked, it certainly did not lessen the quality of his work, particularly in literature. He was producing for his journal "The National Review" a series of articles on "The Relative position of Nations: politically and socially." They were without doubt the most profound set of essays before the public. They revealed a brilliant intellect, a masterly mind. Hepburn was a living mystery, or as his friends declared a sleepy giant with a never sleeping Soul.

Sir Kinloch Hepburn was in his study. He had just produced one of his

brilliant articles for "The National Review." It was his masterpiece. He signed it, fell back in his easy chair and became unconscious. He was found thus, probably half an hour afterwards, and his attendants failed to restore him. Two medical practitioners were called, their efforts failed. They wired for Sir Horton James the brain specialist.

Sir Hepburn was finally aroused, become conscious; but sunk soon after into another state of torpor, and passed away three hours after in the presence of the physicians.

The news spread like wild-fire, and was a matter of deep concern and regret, by the members of his party in particular. Arrangements were made for a semi-public funeral.

On the day of the funeral the prime minister, Sir Richard Mannerling, came to look once more on the face of the once gifted and illustrious parliamentarian. He studied long and earnestly that wonderful personality, gripped by death.

Sir Richard sighed and a tear fell on the lifeless hand. At that moment it seemed as if a slight shudder passed through the inanimated form and the eyelids moved. The prime minister immediately stopped all proceedings, and sent for the physicians.

Sir Hepburn recovered; but he had almost been buried alive. "Well, well!" he said, "there may be hundreds buried alive every year even in this happy land. How little we know as to what is Life or Death!"

The Psychology of The Woman Teacher.

By

W. Geo. Wheeler. L. P. I.

Among the various types of women, in modern life, there are few more psychologically interesting than the woman teacher, for she is advanced in thought, well-educated, and prepared to give her mental treasures to those who deserve them. If the nursing profession produces as a class, the brightest and happiest of women, the teaching profession produces one of the most intelligent and gifted.

The woman teacher should have a long, high head, but moderately wide. Her reflective faculties alike fully developed, with a fine knowledge of Human Nature, and much hopefulness of disposition. She must be Conscientious yet Benevolent; Firm yet not given to pride or self-conceit; attentive to detail,

yet not intensely Concentrative. Her affections should be favourable, Philoprogenitiveness and Friendship, yet she must not be unduly familiar with her pupils. The intellectual faculties must be aided by Language, and a good degree of Ideality to give refinement. There should be large Eventuality to give strength to the memory, with Order and Individuality.

The woman teacher should possess a healthy physical organism, with a good degree of activity, for the mental strain upon her is great. Want of health may cause irritability, lack of memory, lack of concentration, or mental depression. The teacher, whatever her branch, needs to be bright, winning, hopeful and enthusiastic, at the same time fairly strong-willed. She must inspire her pupils, awaken ambition, fire their mental forces, and teach them to love their work, and work for the love of it seeking to make them think for themselves, and to work by judgement as well as by rule.

The profession necessitates keen and close observation, with a strong liking for science. The teacher must draw rapid comparisons, and distinguish readily one type of child from another; moreover, she requires to be individualistic, since each pupil has Soul and mind, talent and taste, peculiarly its

own. Her mental grasp must be considerable, for she must dive deep into many subjects, think clearly and philosophically, yet be able to apply her knowledge for practical uses.

The ideal woman teacher then is a psychologist, ~~she~~ consciously or unconsciously influences her pupils. Her rewards and punishments largely mental, the result of thought, psychic influence and personality, she will show tact, discrimination, and good taste. Her most desirable temperament is the mental-sanguine. With a loving personality, she will appear to the child's intelligence and moral faculties, only moulding by fear in extreme cases; her character will reveal self-control, a noble conscientiousness ruling and overruling, yet not domineering.

The wise teacher keeps her Soul while pressing towards her goal. Her school or college life demands considerable mental drudgery, there are parts of the work unpleasant to her artistic taste, out of tune with her diviner faculties, outside and apart from her ideals, but she must concentrate for allotted periods, feeding her higher faculties as opportunities arise.

The teacher is a reader of many books, and should be acquainted with her pupils' literary tastes. Great novels lighten the burden of her studies,

and great plays aid her mental and moral unfolding. It is said, "Shakespeare for Literature", and frequently teachers attend the plays, purely from an educational standpoint; they also attend special lectures on poetry and art, and there are leading professors who find in them their heartiest and most enthusiastic supporters. These studies tend to beautify and expand the mind.

The best teachers are not always those who hold the highest honours. To hold degrees is not necessarily a guarantee for instructing others. There are reasons for this. A student may be extremely philosophical, her thought-life exceptional, her theoretical knowledge profound. This natural cerebral strength may be augmented by great power of concentration. This helps and advances her in study, because she can give herself tremendously in some one special direction; but in teaching, unless she specialises - where the mind must shift its forces rapidly and concentrate moderately, first on one topic and then on another, she is at a disadvantage. For teaching she may have acquired too much of a philosophical and concentrative nature.

The woman teacher is not generally materialistic. She reads the Mind and Soul by instinct, by acquired art, or by

practical science. The study of ~~Philology~~ ~~Philology~~ would prove a great help to her, enabling her to see below the surface to mentally dissect the Mind, and bring to light hidden treasures. The sensitive and nervous child; the disorderly and morally ignorant, the fearful and overcautious; the child who will not and the child who cannot must all receive careful and just consideration. She must distinguish between the mentally sluggish pupil, and the pupil brimming over with intelligence. She must consider health conditions.

The teacher recognises the child as an imitator, and for this reason, if for no other she must aspire and inspire. She probably knows that personality will outlive her best lessons, and that She herself is the genius to play on that most wonderful instrument, the child's brain.

The wisest teachers do not build on intellect alone the affections and emotions have a reasonable place. A teacher lacking in affection loses half her joy. Love and intellect should always combine, and the teacher may school herself to attract or repel by powers unseen, forces within herself.

But the life of a woman teacher is largely mental, she has scarce time for domestic undertakings, and her social life is largely limited to her pupils and fellow workers. Her life is within

herself, and this inner life she imparts to her scholars. Yet she must not cram, for it is hers rather to draw out the powers, to teach them to think and concentrate, and direct them along the line of mental and moral harmony.

The teacher must consider her profession a divine calling, and her life be dedicated to her work. She needsto be spiritual, but not theologically so; her religion is her nobility of character and life. Her work becomes more and more strenuous, and there is a danger of too many studies being put upon her in the college and in national public school life. Where it is possible - the one subject teacher - should find a place.

The public day-school teacher may, of course, marry and give up her work. This is unavoidable. But within herself is all that she has ever thought, all that she has ever studied to know and to become. Hereafter her children may reap the blessing of her transmitted mental health and psychic advancement. Modern education has created an army of intellectuals, a body of noble women, ably equipped with mental gifts of a high order. Education has produced the teacher, and the teacher is the first fruit of the nation's great reward. She is of the company of thinkers who will do more for the world

than all the wealth of accumulated empires. Her task is a stupendous one, but her work, is divine, and in perfecting herself she will unconsciously be perfecting her scholars. She holds the key to Unlock the Mind; she will not crush the self-willed, but re-direct; she will never discourage honest effort, but seek to harmonise the individual in so far as the greater soul may harmonise the lesser.

Communications from the Spirit World

Only as we come in touch with material things and exert sufficient influence over them, to cause them to respond to our desire for them to do our bidding, can we receive benefit from the act of returnigg to earth. The conditions and impressions that are ours at moment of making our exit from this plane and entering into a higher expression of life, cling to us with such tenacity that we find it a task to overcome their influence and free ourselves, so that we can make advancement in any line of thought.

In fact, but little progress seems to be possible until we can again come in touch with material things,

which act of itself seems to impart to us strength to overcome environments and at the same time free our minds from previous predilections and imbue it with aspirations that had never before entered our minds.

Through this act of returning to earth life we were enabled to drop much of our earth life expression which had still clung to our consciousness. Perhaps this is necessary to prevent our losing our personality as an individual, for to me at least the change from one life to the other was accompaigned with so little change in resemblance that I was scarcely aware of the fact that I had made a change, but this returning confirms the assertions of my friends and assures us that we are in reality immortal spirits in spirit life, rather than souls clothed yet with the garb of mortality.

Then begins to dawn upon our consciousness that the fear of death was only the nightmare of ignorance; that in reality instead of death or annihilation, we have only been promoted to a higher class in nature's school of eternal progress; that death and the grave have been swallowed up in victory, while we have lost nothing in the change. Then life's possibilities, life's immensity, life's wonderful

realities, fill our soul with radiant hope and eternal joy, for we feel assured that if death of the physical body has failed to destroy us then we may feel assured that immortality or eternal life is in store for us—and I am willing to do my bit in bringing this knowledge to a waiting hungry and starving humanity.

If people in earth life would only lay aside prejudice and fear and boldly seek for truth and willingly accept it when found, the radiant sunshine of celestial spheres would soon brighten the pathways of all humanity and the will of the Father would soon be done upon earth even as it is done in heaven—while angels and ministering spirits would shout for joy.—(Signed) Spirit Alice Armstrong, and given through the hand of Rev. Benj. F. Hayden, Medium.

Italian Professor Discovers Thought-Radio.

In The New York World of August 21, 1925, appears an Associated Press report from Paris which may forecast the invention of a THOUGHT RADIO. The despatch reads as follows:

The human brain emits wireless waves which may be distinctly heard

by radio receiving apparatus under certain conditions. Prof. Ferdinando Cazzamali asserts in a scientific report to be published in the forthcoming *Revue De Metaphysique*.

Professor Cazzamali is head of the Department of Neurology and Psychiatry in the University of Milan. His experiments are described as convincing.

The scientist operated with highly excitable persons suffering from mental ailments and heard emanations which he was satisfied came from their brain when they were in a hypnotic state.

He isolated subjects in an insulated cabinet and heard sounds on 4 to 10 metre wave length receiving stations. These sounds were similar to wireless signals, but were often accentuated until they resembled whistling or the tones of a muted violin.

Evolution

Evolution is but another name for growth, development or progress. In the arts, sciences and mechanics, we trace the evolution of mind in the faculties of thought that lead to discovery, experiment and invention. In the anatomy of man, no one questions the fact that development has proceeded from the cranial structure and brain tissue of

the primitive skull to the power of thought and expression of the present age. In physical life and its phenomena we study the evolution of planetary conditions through the various stages of growth and expression. Geological formations assure us by their evidences of the various strata of rock and soil that ages of growth and of elemental deposit have made earth what it is today. Anthropology teaches of the development of man from the lower estate of animal instinct and expression to the functional activities of his nature in the twentieth century. Biology proves the growth of cellular tissue and the palpable unfoldments of the human creature.

These various branches of science, whether applied to the growth of the planet, or that of its species of animated, conscious life, all stand squarely on the basis and hypothesis of the law of "evolution." Unless we cannot only conceive the law of growth as a theory, but also prove it by study and actual contact to be a fact, the various branches of science, as related to the visible universe, and especially those connected with the development of animated forms and human races of this planet, must fall into worthless disuse.

The evolution of physical man from the highest type of animal intelligence and contour of form, need not disturb the thinking mind. On the contrary the knowledge of growth, order, design and adaptation displayed in such development should increase the reasoning power of men and cause them to rejoice at this manifest evidence of universal progress and of the possibilities of general as well as of individual expansion of intellectual activity.

That the planetary law of growth or development exists and has operated in every department of productivity "from monad up to man" is self-evident to the unbiased thinker. That "evolution" or the development of the human species, conflicts with the literal belief of church or individual, in the Bible recital of creation, the appearance of Adam and the bringing forth of Eve, is unfortunate for such a belief and its advocate, but no argument at all against the law called 'evolution' and its unmistakable vestiges of reality. Superstition, intolerance, bigotry, die hard, but nature's evidences of life's relations, dependencies and of form expressions, ever working or evolving outward from the simple growth to the complexities of intricate and superior manifestations, operate forever.

As we understand the primal deductions and opinions, based on their careful examinations and studies of species, etc., of the past, as stated in the name of "evolution" by Darwin and Wallace, the assumption of the "Descent of Man" was confined wholly to the physical development of the human from the so-called animal kingdom, a discovery noting the niceties of structural adaptation and of cellular growth, to the needs and purposes of an ever-expanding range of intelligent comprehension and contrivance. The theory of the human impulse and concept of spiritual faculties and of soul immortality did not have a place in their deductions of evolving physiology. That is to say, neither of these great scientists thought or attempted to prove that the spirit of man evolved through the animal kingdom to the human and became merged as an immortal entity in the physical structure of mankind.

What we do not doubt is that both Darwin and Wallace, according to their personal conceptions of Deity and of human immortality, believed that in the operations of the evolutionary law the process continued through the gradations of natural, physical development, until form appeared with sufficient expansion of brain capacity

and general vibrating action to attract, receive and hold the spiritual entity or ego, whose immortal principle determines not only the intellectual possibilities of the human, but also holds the power and scope of eternal consciousness and progress upon a more etheric plane, when bodily life on earth has ceased.

In a word, the evolution of specie from clod to man, evidenced in the variations and developments of physical formations and their utilities, prove to the thinker that preparedness was, and is, the universal law of life—preparedness in every stage of development for something higher, grander, more complete. Preparedness of animal form, brain capacity, general elasticity of functioning power, for higher, deeper rates of vibration by which spirit could seize and hold to the human being, even though at first but primitive and limited in its expression, and through which the immortality of undying intelligent ego, could in collaboration with universal laws or sciences work out still higher laws of development in the growth and experience of humanity.

Daily Meditation Thought for Tele-Psychy Exercise.

I AM HEALED BY THE HEALING,
CLEANSING, PURIFYING HOLY
SPIRIT.
I AM ONE WITH THE ALMIGHTY
SPIRIT-GOD
Thereby I INHERIT the RICHES of
GOD and all MY affairs are
perpetually PROSPEROUS.

Affirm these Thoughts in the Silence.
Guard yourself against all NEGATIVE thoughts, words and deeds in your daily life. Speak words of TRUST, Faith, Wisdom, Goodness, Truth, Health, Courage, Cheer, Purity, Peace, Prosperity, Praise, Joy and Good-Will. Thus shalt thou help Thyself and thy brethren. The Omnipresent Holy Spirit shall be thy GUIDE in the path of thy LIFE.

Book Review, by the Editor, S. C. J.

Man, the Master, by Eugene Del Mar, pages 254. Published by Messrs L. N. Fowler & Co, 7, Imperial Arcade, Ludgate Circus, London, E. C. 4. Price Sh. 4/6. net.

Man the Master, is portrayed in the light of Religion and Science—Modern Advanced Thought, where Man, by a harmonious co-operation of his thought, word and deed - realm, with those of the higher laws of Being of the Spiritual Realm shines in all splendour, in the same image and likeness of God, the Good Being. The Keys to his eternal Supremacy are Will, Wisdom and Love. If man harmonises his body intellect and emotion with the Spirit, when spiritual influences tone down the intellect, will, wisdom and action of Man, Man is then DIVINE or he is the true Child of GOD. He is free to live and act to be a Master or Slave to the circumstances of Life, according as he manifests the choice of Expression. In short, the talented author convinces the reader by his close reason that Man the Master is an evolution effected by the alchemy of superior Spiritual Thought, Will and Action. Sure, this volume will appeal to all Advanced Thought readers.

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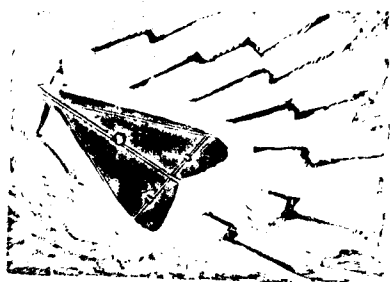
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