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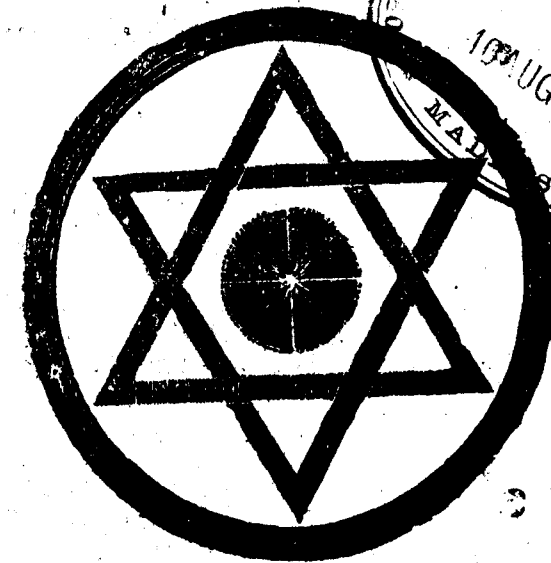
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SELF-CULTURE

JANUARY—FEBRUARY—MARCH., 1926.

A Quarterly Review and Journal of Inspiration Devoted to Physical,
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SELF-CULTURE JOURNAL

JANUARY—FEBRUARY MARCH 1926.

Knowledge

Would you believe in Presences Unseen—In life beyond this earthly life? Be still; Be stiller yet; and listen. Set the screen of silence at the portal of your will. Relax, and let the world go by unheard. And seal your lips with some all-sacred word. Breathe "God," in any tongue—it means the same: Love absolute; Think, feel, absorb the thought; Shut out all else; until a subtle flame (A spark from God's creative center caught) shall permeate your being, and shall glow, increasing in its splendor, till you know.

—Ella Wheeler Wilcox.

How to Pray to Get Results.

MORE things are wrought by prayer than this world dreams of."

Does God answer our prayers? In the following quotations we have his assurance that he does.

Ask whatsoever ye will, and it shall be done unto you.

He shall call upon me, and I will answer him.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that

asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

God is our inexhaustible source of all supply; he is for us to call upon, depend upon, appeal to under all conditions. He is far more willing to satisfy our needs than we are to ask him to satisfy them.

For your Father knoweth what things ye have need of, before ye ask him.

His blessings are free gifts. "Prayer is the golden key given us to unlock the granaries of God's everlasting riches." "Ask, and ye shall receive, that your joy may be made full."

If God answers prayer, why is it that we ask and receive no answer? "Ye ask, and receive not, because ye ask amiss." How then shall we pray, that we may receive the desires of our hearts?

Aspiration, confidence, persistence, gratitude, and cooperation with the good contribute to effective prayer.

Ask, and it shall be given you...For everyone that asketh receiveth.

When you pray have a definite aspiration; know what you are asking God for. Whatever your need or desire, be it spiritual, moral, mental, or physical, when you pray for it, state your request or appeal in definite, positive terms, naming always the constructive condition that you wish to bring into manifestation, not the negative condition that you wish to be free from. Ask God in righteousness and truth for whatever you will, and your need will be satisfied.

You have but to turn your thoughts to the sanctuary in your own heart to find God and converse with him.

Rise above self in prayer. Appeal for the right, the good, the unselfish. Never attempt to coerce, or to interfere with the rights and possessions of others. In the Father's house there is enough for all and to spare. No honest, sincere prayer is ever unheeded. Keep the channels to the Source unobstructed by

self-will, that your good may come to you.

But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed.

There is something more to pray than the petition. We are told: "All things whatsoever ye pray and ask for believe that ye receive them, and ye shall have them." Pray then with absolute certitude, knowing that God will answer your prayer. Be profoundly convinced of it. "With God all things are possible." How often do you pray, feeling that God may refuse you or fail to keep his promise and then wonder why the answer is not forthcoming? God expects us to have confidence in him. He says: "Am I like one who promises and does not fulfill?" Take God at his word. Believe that you will receive the favor you ask and you shall receive. Why? H. Emilie Cady says: "Because the battle is God's through you, and because it is his battle, it has been victory from the start and could be nothing else." They that put their trust in the Lord shall not be confounded.

No matter how dark or forbidding things may seem, refuse to waver or doubt; hold steadfast to your confidence

in God. "Fear not, only believe."

Do not lose your confidence which hath a great reward.

As you pray, mentally see your need already fulfilled. See yourself actually using the thing that you desire and for which you are praying. In so doing you take God at his word by believing that you have received. Your believing that what you ask God for in righteousness and truth will be given you, brings results. Your belief, your expectancy, your assurance that your need will be filled will bring fulfillment. Your confidence in God is the measure of the answer you receive in prayer. If your confidence is great, expect great things; if little, expect little, according to your little faith.

"According to your faith be it done unto you," is indeed a truism. Be persistent in praying to God. The more urgent your need the more persistent should you be in your efforts to obtain the answer to your prayer, in case the answer is not immediately forthcoming. A lack of persistence on your part indicates a lack of sincerity.

The story of the woman of Canaan who refused to be turned away illustrates the persistence sometimes necessary to effective prayer. She knew her divine rights and persisted.

Imitate the persistency of the man who called upon his neighbor at midnight to borrow a loaf of bread. Pray with a faith that will not be spurned. Continue to knock at the door of divine mercy until you are heard.

Be grateful for the least favor received. To every prayer of appeal add two prayers of gratitude. A grateful heart is the only return that the Giver asks. Many recipients of divine favor accept an answered prayer as a matter of course; seldom does it occur to them to extend to God the everyday courtesy of thanks. Prove your faith by thanking the Giver in advance for the favor that he is to grant you. Jesus Christ always expressed his faith in and gratitude to his heavenly Father by giving thanks in advance for whatever he asked. Do you likewise.

Cooperate with God to shape conditions so that you may receive the answer to your prayer; do something definite and practical to answer your own prayer. Much depends on your doing your part well, on your cooperating with the divine plan in right thinking and right living. You will always receive a quicker answer to prayer by contributing personal effort toward its accomplishment than by sitting idly by, waiting for God to hand you something.

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God shows you the way; he does not do your work for you. He provides food for the birds; he does not put it into their mouths. That your need may be satisfied he requires of you only an inner effort to cooperate with him. This cooperation given, ways and means are unfolded for the accomplishment of your desire.

"Pray as though everything depended on God, but work as though everything depended on yourself." God always hears your prayers; the answers come when conditions are right.

Having faithfully fulfilled your part, relax in peace and trust God for the results. Evelyn F. Hamilton; Weekly Unity.

Right Conduct.

By James Allen.

"Out of the same mouth proceedeth blessing and cursing My brethren, these things ought not so to be."—James 3, 10.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."—Matthew 7, 12.

In the world of mechanics, everything, to be in perfect working order, must harmonize with a permanent

mechanical principle, in all human arts, excellence and perfection are only attained by obedience to a central law; and in the material universe all change and development is regulated by fixed modes of action. The human world of thought and deed is no exception to this universal method which demands harmony as the very basis of existence, and pays disharmony with dissolution.

The Human mind is not in perfect working order, or in other words is not perpetually happy and peaceful until it is brought into complete subjection to a fixed spiritual principle. When a machine is out of order it fails to do its work properly, and the wear and tear is excessive; so when human thoughts are disordered and bad, the life is more or less painful, its usefulness is minimised or destroyed, and the wear and tear of sins, sufferings, and anxieties is very great.

The passions and emotions need to be regulated. Naturally they are prone to blind impulse, to be affected by every external appeal, and to be led captive by circumstances and events. The mind, even in its ungoverned state, will always run smoothly so long as external things are in accordance with its desires, so that there is little or no virtue in being good to those who gratify our wishes. Even criminals will act thus.

Has not Christ said: "If ye love them that love you, what reward have ye? Do not even the publicans the same?" A swimmer does not show his strength when he is swimming smoothly with the tide, but when he is powerfully cleaving the resisting current; so a man does not show his virtue when he is carried along in a pleasant stream of happy conduct from without, but when he stands firm and calm in the midst of adverse conditions. It is in times of opposition, temptation, and persecution that the real man comes forth. It is then that the darkness of the bad man shows in all its blackness, and light of the good man shines in its divine splendour.

It is a common experience for a man to show overwhelming kindness to those who please him, and to manifest bitter hatred towards those same people immediately they do something which displeases him. Blessings and curses proceed from the same heart and the same mouth when the mind is ignorant of spiritual principles, and acts from impulse instead of from knowledge. It is when a man is thwarted in his aims by circumstances and by others that he discovers (if he wishes to discover) whether he is living in allegiance to the fixed principle of right conduct, or is running with selfish desires. If he then begins to censure and blame where

formerly he approved and praised, let him know that his heart is the "bitter fountain" of selfishness, and not the pure spring of the "sweet water" of Truth, for both pure and impure cannot come from the same source.

Right conduct does not alter with the surging currents of impulse and passion which ebb and flow without: It is always the same. He who has it, acts from principle, but he who has it not, acts from passion. The one is a master, the other a slave. The one is a strong swimmer in the conflicting currents of life, the other is a thing of weakness drifting with the swirl.

The man of right conduct controls his mind and actions. He makes passion subservient to principle, in contradistinction to the worldly way of sacrificing principle to passion. He stands firm within himself, compassion upon the victims of ungoverned impulses when they hurl the shafts of their hatred and censure against him. He thinks of himself as though he were another, he thinks of others as though they were himself, and so he is enabled to be impartial and just, and to do to others, under all circumstances, that which he would wish done to him were he in their place, and to do this the Master has declared, is the crown and consummation of all wisdom.

It is a simple matter, this of doing to others as we would like them to do to us, but it is of the simplicity of wisdom, and not of ignorance. An untutored child may understand it, where a clever man would destroy it by speciousness and sophistry. It is an easy matter to perceive the beginning of it, and to commence to love it, but it is a difficult matter to proceed with it, and to make those inner renunciations which allegiance to it demands. If a man asks of his actions towards others—"Are they such as I would wish to be extended to me?"—he will not long remain outside the courts of wisdom. He will learn to control his mind, and to find peace of heart.

If one laughs at others,—condemns, accuses, criticises, or opposes others, he will discover the narrow path of right conduct if he silently ask himself whether he, placed in the same circumstances, would wish to be laughed at, condemned, criticised, or opposed. For one to glory in deeds which when done to him cause him pain, and are regarded by him as evil, is irreligion and spiritual ignorance. Retaliation and recrimination are of the same kind of ignorance. To the man of right conduct, the dark path of "An eye for an eye and a tooth for a tooth" is for ever abandoned. He annuls evil by meeting it with good; he overcomes hatred with love; he acts towards his

enemies with a kindness greater and deeper than the spiritually unenlightened act towards their friends.

By retaliation a man brings himself down to the position of his enemy. He thereby adds fuel to the fire of his own hatred, and likewise feeds the fire in the heart of his enemy. He shows himself to be of a like nature with the man whom he resists and condemns.

The man of right conduct shows his religion and spiritual light by meeting evil with a calm and kindly spirit. He teaches and uplifts his enemies by refusing to be carried away by the stimulus and example of their passions. Not wavering from the central principle of unalterable kindness, he dwells in peace, even though surrounded by external turbulence, and at the depths of his being he lives with the abiding Christ.

James Allen.

Meditation Thought.

Adjusting my mind to the mind of God, I am made whole and well in every part.

Nautilus Magazine Editorials

By Elizabeth Towne

U. S. America.

You are a Sun Radiating Love.

The East Indian sacred scriptures, which are thousands of years older than the New Testament, teach that the material location of the emotional heart or center of the system, is the solar plexus, the great radiant sympathetic nerve nucleus which is located in the center of your body, back of the stomach. From this center radiate the sympathetic nerves to every part of your body. They are the "central" and its radiating lines, over which your divine energy of love or Good Will moves out into your organized body and thence radiates to all your world! The solar plexus and its radiating sympathetic nerves are the lines over which Spirit moves to communicate to all the organized world.

This is my understanding of the Hindu teaching. I don't know whether they are right or not! But I believe they must have somewhere near the right idea, because my feelings harmonize with this understanding of the use of the

solar plexus and its radiating sympathetic nerves.

And I have discovered that my thoughts touch the button in my solar center, and turn the play of divine energy on, or off. When, for instance, I think of little baby Helen my "heart goes pit a pat" and expands, I draw a deep breath of pleasure, and I can feel the emotions of love playing outward from my solar plexus and on through all the nerves of my body—in common language, "my heart goes out" when I think of that darling child. And I believe that literally my heart, my emotional center, my Love "goes out" to the child. And in the same way, any beautiful or desirable thing that comes into my thought touches the button in my solar center and "my heart goes out to it."

And the most enjoyable emotion or sensation in the world is to have one's heart go out in love with its desire to happyfy the one loved.

If My Heart Goes Out.

Contrariwise, if I "take to heart" something that displeases me, it touches another button that cuts off my natural play of emotion outward: It gives me a distinct sensation of contraction in the region of the solar plexus or heart. It makes my nerves shrink and shrivel.

instead of expanding to carry outward the vibrations of loving kindness

You see, I don't take little Helen "to heart": instead of that, my heart goes out to her.

Taking things to heart produces a very unpleasant sensation; it oppresses the heart and interferes with the free play of life in its natural habitual flow outward into the world of form.

When I visualize any beautiful and desirable person or thing my heart goes out to create, or to happyfy, that thing or person. The thoughts of the Spirit, love, joy, peace, long suffering, gentleness, meekness, faith, temperance, always touch the button and make me "feel good." In other words, it makes my wellspring of life flow gently and pleasantly outward in its Normal way, and whenever I am normal, and thinking the normal thing and doing the normal thing, I am happy.

It is so with everybody and everything in the world: We are happy, we enjoy ourselves when we are doing what we were made to do.

Why We Enjoy Ourselves.

That is why we do not enjoy ourselves, our emotions, (emotion means simply life moving outwards from its center to the world of expression) when

we are doing or thinking that which is not according to our true nature, which is Love. That is why thoughts of anger, malice, revenge, resentment, resistance, fear and selfishness make us "feel bad," feel unhappy. They reverse the current of our energies instead of our hearts going out to all the world, we are taking things and thoughts into our hearts.

Therefore I say unto you, keep your heart with all diligence, take no Things to heart, keep it free that your life may issue forth in loving service, bringing with it the enjoyment of life in its flowing.

For we can always Enjoy Life, even when we cannot always enjoy all of the circumstances with which we are surrounded.

But circumstances cannot compel us to "feel bad". We can always search about in our own consciousness and find some thought button to touch that will make us "feel good." And in due time the circumstances will change, as all circumstances must. Their nature is fleeting, evanescent, for they are but shadows of the real, which is spirit or mind, or love. For circumstances are but movie shows of spiritual substances. What a wonderful language is ours. Every word and expression of it is inspired by God himself. For instance, did you ever stop to think that when you

"feel good" you actually feel good, or life divine itself as it flows outward through you? Yes. Out of your heart issues Life, the only and original and forever Good and you feel it as it issues outward into expression.

Let love flow!

Let loving-kindness civil-I-ze you!!

So shall you feel good forever!!!

The Peace That Passeth Understanding.

The "peace that passeth" understanding" is not a thing that can be dispensed for hire. Nor can it be given to another person for love.

Peace comes from within yourself and from nowhere else. And the only way to find it is to make your at one ment with God and with man. That is, you must choose each hour and each moment to be right with the highest good you know. You cannot find peace by deserting your child and your husband. You cannot find peace by living with any human being in this world. You can only find peace from within yourself, from God with whom you are one.

You can accept conditions as they are, live out your highest duties as you recognize them, and peace will be yours. You can love anybody you choose, and time, distance, and circumstance can not keep you from loving. And God

Himself bids you love.

Christ bids you love not only the one that you like to love, but he bids you to love everybody, including even your enemies!

Turn away from the material world, and look to God Within You, as your supply of happiness as well as of wisdom and power. Express God's love to everybody, as opportunity affords. Then sit tight and do your duty, expressing all the loving kindness that you possibly can and just wait and see what Divine Love works out for you. It will be something greater and more beautiful than anything you can now think of.

To Attract Your Own.

You see, the way to get what you want is to picture it to God and ask Him to give it to you, and then picture yourself receiving it from God then and there and glorifying Him for it—and in this spirit go about your work just exactly as if you knew the particular road, and the particular corner, around which your good will come very soon, to meet you. First, fill your consciousness with the realization that what you desire of God He already gives you now—not some-time off in the future, but NOW.

Everything comes out of spirit into mind, and then it is organized into terms

of the body, and the thing you desire quickly Appears. No matter what anybody wants, this is the way it comes. The Heavenly Father, or Spirit, is One with everybody in the world, and when you believe that you receive a think from Him, then His Spirit moves everything necessary accordingly, and quickly you find that you "have" the thing that you asked and believed for. For "having" is a matter of Appearances, but believing that you receive it Now is a matter of present tense. Realization in the Present, is followed by "having", all in due time.

Consecrate yourself to the One Father of all of us, the giver of every good and beautiful thing, believe in His guidance, His health, happiness and prosperity, and express it to all the world you come into contact with. Let your light of loving kindness Shine on the unjust as well as upon the just - on everybody with whom you come into contact, on everybody about whom you think. What you claim for yourself, see that you treat the whole world to receive that same beautiful thing from the One Spirit, For His giving is Infinite. Money multiplies by Circulation you know. So, loving thoughts multiply by Circulation by sending your love to everybody and everything. In this way you become full of love, full of that beautiful light of

Spirit, which is the most attractive thing in the world.

A Prayer Treatment That Brought Peaceful Sleep.

"An Effectual Prayer Treatment
for Health, Happiness and Prosperity."

In the morning on awakening, and again at night before you sleep, go into the silence with God and repeat feelingly this true prayer.

God is my abundant life, health, happiness and prosperity here and now.

I rejoice in Him, and rest in Him.

He makes me strong, well and vigorous, and fills me with peace and with the will to give loving service to the world right where I am.

I rejoice in God and His love.

Every avenue of my being is now open to the inflowing of His love, and the outflowing of divine love in blessing and service.

All things now work together for good and only good to all, and I work good-willingly with them.

In God I am now healthy, happy, prosperous, peaceful, and useful.

Every day, in all respects, I grow stronger and happier, and I rejoice in Him who is my Infinite Supply forever.

I thank and glorify God and enjoy Him forever in His heaven within me.

This same prayer-treatment can be used in treating another whom you love. Simply change the "I" or "me" to "you," speaking in the silence to him, picturing him before you radiantly responding.

Burbank this treatment as the Spirit in you unfolds it. Smile radiantly to yourself as you treat yourself or another: Act the part to yourself glorify God and enjoy Him to yourself. Let go of your troubles and He will glorify and enjoy you within yourself.

The Father in you, He doeth the works.

Not by personal might, nor by personal power, but by His Spirit are all good things accomplished.

MR. GLADSTONE AND SPIRITUALISM.

About the year 1816 I happened to be staying at Hawarden with Mrs. Gladstone, and the only other guest, outside the family party, was the late Canon Malcolm McColl, through whose instrumentality I became a member of the Psychical Research Society. McColl was a most interesting personality, a leading light on matters occult, and a famous recounter of ghost stories. He was also persona grata in the Gladstone household, and Mrs. Gladstone often

spoke to me of their deep love for him.

I forget now what led up to the subject, but one night when we were sitting talking, I told Mr. Gladstone that my grandfather, Robert Chambers, had been a convinced Spiritualist. The Canon at once tried to draw the G.O.M., and to our mutual amazement his arguments in favour of the return of the disembodied soul to earth were met by concurring short ejaculations, such as, "Of course! Naturally! Why certainly!"

Then quite suddenly Mr. Gladstone began to prove to us that the Biblical scribes were convinced Spiritualists. From his intimate knowledge of the Bible, he quoted text after text in support of his contention. "Here He worked no wonders because the people were wanting in faith" he compared to to the present-day medium's difficulty in working with sceptics. When Christ asked, "Who has touched me? Much virtue has passed out of me," He but spoke as many a modern healer speaks on feeling a failure of power. "Try the spirits whether they be of God." Is what all Spiritualists of to-day should practise rigorously.

COWS "BEWITCHED"

A farmer who was recently fined at Furstenfelddruck, near Munich, for charging a neighbour's wife with being a witch stated that the supply of milk from his cows had diminished to such an extent that he was certain they had been bewitched.

A man famous for detecting witches performed a magic ceremony with lighted candles in the cow house, and declared that the next woman to fall ill in the village was the witch.

Shortly afterwards the wife of a rich dairy farmer became ill, and the believer in witches said that she had bewitched the farmer's cows in such a way that part of their milk was transferred to her own cows.

The neighbours boycotted the woman, who brought an action for slander which she won. The farmer, however, told the judge that he had always believed in witches and always would.

CLAIRVOYANT ACQUITTED.

The German law courts have upheld the claims of a clairvoyant against whom charges of fraud have been dismissed.

The accused was a former school teacher, named Drost, living at Bernburg, and in the course of his trial evidence was given that through his

clairvoyant powers he had cleared up murder and other crimes.

He also submitted voluntarily to tests during the course of the trial, with such striking results that the court returned a verdict in his favour.

CURED AT LAST.

Cripple Astounds British Doctors

The Power of Prayer

A sensation at the Congress of the International Spiritualist Federation in Paris, in September was provided by a young Belgian girl.

From the age of ten months when she suffered from convulsions until three months ago, she was declared beyond the power of physicians and surgeons, a hopeless victim of coxalgia which left her right leg withered and twisted and her hip terribly out of shape.

She appeared before the Congress walking without a cane her leg and foot rapidly assuming normal position, she can already touch the ground without using her customary three inch heel and the imprisoning corset which at times caused great pain, totally abandoned.

"Spiritualism has almost cured me, and I feel that in only a few more weeks I am going to be like other girls of my age," declared the "cure," who gave her name as Jeanne de Vors, of a pharmaceutical firm near Antwerp. She referred to M. Connencks, of Antwerp, President of the Belgian Spiritualist Society, as the man who had brought about the cure which is said to have astonished a score of eminent British and Belgian physicians who recently investigated the case.

"The treatment I received has consisted solely of magnetic passes over my poor afflicted body during mediumistic seances of the Antwerp group of Spiritualists," she continued, "but I believe that the greater factor in the cure consists of the Spiritualistic prayer."

SIR ARTHUR CONAN DOYLE
AT HOME.

A Pen Picture of the World's
Leading Spiritualist.

By the Rev. John Lamond, D. D.

The history of Spiritualism contains many startling contrasts. At one period it appears as a conquering force destined

to sweep away every opposing barrier; at a subsequent period it seems to have lost its initial force and to have become merely a memory and a bye-word. Again and Again its opponents have rejoiced over its burial, to be startled by its reappearance more vigorous than ever.

We can well remember the astonishment that was experienced all over the land when Sir A. Conan Doyle declared himself to be a Spiritualist. Men stood and discussed the matter. The creator of Sherlock Holmes a Spiritualist! Then there must be something in Spiritualism after all. The man who had shown himself to be "facile princeps" of all detectives could not surely be deceived. Such was the first impression. This impression was deepened when he took upon himself the mantle of the apostle, and went even to the ends of the earth to proclaim his message.

The strange world in which we live is really too busy with bridge and football to listen seriously to his arguments; but the world has a sense of fairplay. Deep within us all is the sentiment of justice; and when a man engages in an enterprise which clearly involves loss and not gain in outward matters, then the verdict is given that Sir Arthur must have serious reasons for his convictions, and must be conscious of some supernormal urge

that has constrained him to devote himself to this crusade.

That a bishop should have ten thousand a year, does not prove that Christianity is an imposture. It only proves that, Christianity being the accepted religion of our country, our authorities and representatives have deemed it fitting that a bishop should occupy a social position commensurate with his dignity.

Nor does the fact that Sir Arthur Conan Doyle has suffered considerable financial loss in becoming identified with Spiritualism prove that Spiritualism is true. Still, human nature being what it is, a man does not voluntarily seek pecuniary loss unless for some overwhelming reason. And that he should continue to bear his testimony, notwithstanding all misrepresentation and opposition, shows that the cause of Spiritualism is of supreme importance to him.

His recent visit to Paris has awakened in the French metropolis a new interest in psychic research, and has caused at least some of the professors of the Sorbonne to reconsider their findings. Not only so, the publicity given to his utterances by the Paris newspapers has directed the attention of other European nations anew to this subject.

Sir Arthur Conan Doyle lives at Crowborough in Sussex, one of the most beautiful towns on the Sussex downs, which is saying much. His home is ample and beautiful, with pleasant lawns and gardens around it, and looks out on the vast spaces that stretch away from the Crowborough peak. It forms rather a contrast to his first home at Portsmouth, where he swept his own doorstep!

No one could be more accessible than Sir Arthur. There is a frank heartiness about him that inspires confidence. But he is resolute and brave, and endowed with a certain "pugnacity," as he terms it, that will not brook insincerity or tampering with truth when that truth is as clear to his mind as the noon-day sun. Hence it is that he is impatient with the attitude of the churches—their hesitancy, their attempts to minimise the importance of spiritual facts which he knows to be facts, and the knowledge of which he deems essential for the future welfare of mankind. It is because he has found, in the bed-rock facts of Spiritualism, the solution of many mysteries which otherwise would have remained insoluble that, he is ready to spend and be spent in this cause. Indeed, like W. T. Stead, it is the subject of all subjects that lies closest to his heart.

But he has one enormous asset. Lady Doyle and his whole family circle are his willing co-workers; Lady Doyle has marked psychic gifts, and it is to her, in a measure, that he owes his inspiration. "The Three of Them,"—his three children—whose early history he has so deftly written, are already authorities on psychic phenomena. They betoken that era when psychic facts, which seem so startling to many enquirers, will be the merest commonplaces in every household.

Sir Arthur in his Bookshop.

One of his recent ventures is the Psychic Bookshop, almost opposite to Westminster abbey. I visited the Bookshop the other day. To my astonishment there was Sir Arthur amidst his books. What a contrast to the bookshop of James Burns in Southampton Row that we remember in the long, long ago. I came out of that bookshop humbled to the dust. In the presence of such moral and spiritual earnestness on the part of this one man, how puny and insignificant do all our efforts appear! But it is this moral and spiritual earnestness that will prevail in the end.

There is one fact in Sir Arthur's life that is not so well-known as it ought to be. He was born in Edinburgh. If

the place of a man's birth denotes his nationality, then Sir Arthur is a Scotsman! True, the name is a difficulty. It would need a "Mac" before it to make it acceptable to the Scottish ear. But what's in a name? It was in Edinburgh he discovered Dr. Joseph Bell, who became the prototype of Sherlock Holmes. It was in Edinburgh he sat at the feet of the burly Professor Rutherford—the Professor of Physiology—who became in his hands the Professor Challenger of "The Lost World," and who has come to life again in the pages of the "Strand Magazine." Home, the greatest medium of the Victorian era, was born in Edinburgh. Dr. Wallace—the name at once indicates the blessed land from which he has strayed. How easy to explain the mystery of many a life when you have the key!

Edinburgh has seldom sent forth a braver Knight of the Pen, or a more stalwart witness for the truth than when she gave to the world Sir Arthur Conan Doyle.—"The Christian Spiritualist."

Our sins are like submarines in that, though invisible to others, they can do much harm, and must eventually come to the surface.

Don't ridicule anything you don't understand, or what to your limited intelligence, may seem impossible.

SEEING WITH THE NOSE.

Wellete Higgins is a young girl of 19, deaf and blind. By means of the olfactory nerves she can distinguish clours. By simple contact, she hears. One might say that she sees with her nose, and hears with her fingers. Many experiences have proved that she can discern the sense of a discourse through the telephone by placing her hand upon the receiver. She has been subjected to numerous experiments, notably to the section of Psychology at the University of Wisconsin. Dr. Jastroll has verified that Welleta distinguishes the colour of objects better by the nose—when the light in the room is very intense.—"Revue Metapsychique."

SPIRIT DIAGNOSIS BY CABLE.

Extraordinary Report From
British East Africa.

A very remarkable story of alleged diagnosis and treatment of a baby by spirit intervention is published in the columns of our London contemporary, "Light," which publishes the following letter from Mrs. M. M. Murray (Kenya Colony).

In Kenya Colony, British East Africa—miles away from civilisation in what is termed "The Blue"—a little British boy was born. From the day of his birth the child was ill, suffering pain, and could not digest his mother's milk. The grandmother, who was experienced with infants, tried every kind of feeding usually successful with delicate children, but the child was still suffering. In desperation a cable was sent to London to an aunt of the child's requesting her to interview Mrs. Cannock, a medium known to the family. The result was that the child's grandfather (a distinguished medical man who had passed over about four years ago), communicated and gave Mrs. Cannock a diagnosis and treatment. This was cabled to Africa and carefully followed. From the moment the treatment was tried the child improved. All pain ceased, and he began to put on weight. This has been maintained, and the child is now a normal baby of nearly nine months, has cut two teeth with wonderfully little trouble, and is now cutting more. The child was seen by a good doctor but he was unable to prescribe anything to suit the baby or correctly diagnose the case. If this help can be given to people living in out-of-the-way way parts of our great Empire, what a boon to society at large!

Mrs. E. A. Cannock is a well-known English medium, and if the foregoing is to be taken at its face-value, it is certainly one of the most striking cases of spiritual healing of which we have ever heard.

DIET AND HEALTH

The following are the rules which the "Health Review" thinks essential to the preservation of good health:—

1. Rise from a meal feeling that you could eat a little more.
2. Never eat merely from a sense of duty, or to please some one else.
3. Never eat unless you have a good appetite. If meal time comes around and you are not hungry, or the thoughts of food do not appeal to you—no matter from what cause, illness, grief, anger excitement or fatigue—don't eat! Wait until the next meal and if you miss several meals in this way, it will usually be to your advantage. One of the greatest of all dietetic sins is to eat without an appetite. Avoid meal whenever you fail to have an appetite for it.
4. Do not eat if feeling ill; wait for the return of a healthy appetite. Nature will remind you when you require more food.
5. Vary the amount of food you eat each day according to what you have

earned. A hard day's work will entitle you to more food than a day of comparative idleness.

6. If you feel or know that you have over-eaten at any one meal, either miss the next altogether or lessen the amount of food you take at subsequent meals.

7. Never let a day pass without eating some natural food in the form of fresh fruits, green vegetables.

8. Never eat between meals.

9. Don't belt your food. Eat slowly and masticate thoroughly all you eat.

10. A sixteenth century proverb says:

To rise at six, dine at ten,

Sup at six, go to bed at ten.

Makes a man live ten times ten.

11. A lunch of bread and cheese, after a brisk walk in the fresh air by the sea side or up a hill is more enjoyable than a Lord Mayor's feast.

HEALTH OF THE BABY.

It is now considered a mistake by all the leading authorities on child welfare to give a normal healthy baby a meal every two hours. Baby needs a four-hourly interval to allow time to digest his meal properly, and to give him the opportunity for sound, undisturbed sleep. The modern baby, moreover, is trained to sleep eight hours at night without food, with great benefit to his digestion and general health.

Under this up-to-date system of feeding baby only requires five feeds in the 24 hours, so that all mothers who have good health should be able to give their babies the big advantage of natural feeding.

Lines on The Sky-Lark.

By

K. Vijaya Raghavulu Naidu F. I. A. Sc.

The Recluse.

The Sky-Lark is an apt emblem of the Soul written to supplement the poet Shelley's lines on the same bird. The lines disclose symbolically the supreme Truth—the union of the individual soul with the supreme Spirit from the significant life of this tiny bird. The physical and the spiritual states of the embodied soul, are plainly described by this sublime method of symbolism. Thus Nature—the marvellous and mystic Spouse of the Supreme.—His grand Symbol—enables the shrewd observer when animated with stern faith and devotion to link the eternal Parent.

INTRODUCTION TO THE SKY LARK.

On the importance of the Numbers Five, Eight, and Nine.

They are denoted silently by the fingers of the hand the supreme index

of Nature, the active tool of the Lord's supreme grace, the faithful minister of man's powerful mind, which is the glory of God and Man. The number five symbolises the absolute ingredients (Elements) of Nature and the physical and spiritual structure of the kingdoms of beasts and birds.

The flowers of most creepers, herbs, plants and trees, all bear flowers containing five petals to prove silently the divinity of this number. The leaves of certain trees and plants also prove the importance of this number. Likewise the fore claws of the beasts of prey. All these proclaim silently and symbolically this paramount Truth on which this marvellous Nature is based. To give prominence to this divine number borne out by the fingers of the human hands, and those of the tribes of monkeys, I have devoted five eulogia to this typical Skylark that points the source of souls by its morning heavenward flight. The erect posture of man also confirms the same spiritual Truth. These five groups of verses are made to contain fifty four couplets to convey symbolically and cabalistically the constituents of the bodies of beings—the breathing vehicles of souls.

The number $54 = 3 \times 2 \times 9$. The three (3) is the fore-claws of the kingdom of birds, and twice nine (18) is the product

of the odd numbers of the last digits of, the two hands of man, whose spiritual purpose is explained symbolically by this tiny bird. Now, 54 is cabalistically $5 + 4 = 9 = 1 + 3 + 5 = \text{Om} = \text{A} + \text{U} + \text{M}$ the supreme Spirit that pervades the Universe through and through silently eternally, and actively. This monosyllabic word is the symbol of creation, protection and annihilation of Nature, respectively conducted by the Arayan divine Triad, Brahma, Vishnu and Rudra or Siva. And 54 is also $3 \times 3 \times 3 \times 2$ It is cabalistically equal to $3 \times 3 \times 3 \times 2 = 11 = 9 + 2$. The two stands for the navel (umbilicus) and the fontanel of the male child in the womb with eleven apertures—the soul dwells in it in its primitive state of purity and excellence. I have, therefore, used the number 54 to denote these important spiritual Truths, and chosen the Skylark as the apt symbol for this paramount spiritual purpose.

And the number eight (8) denotes the composition of Nature. It is equal to $5 + 3$ —The elements with mind, reason and egoism, the—1, hood of all animals. It is admitted and proclaimed by the supreme Sri Krishna in His divine Song of life—the BAGAVAD GEETA, Discourse VII, Verse 4.

Lastly $54 \times 2 = 108$ lines of the couplets which denote the acknowledged

shrines of India intended for the freedom of the Soul—the places of constant Hindu pilgrimage. Here 1 (one) stands for PARABRAHMAN the supreme Spirit. The Zero shows His non-attachment to Nature; and $8 = 5 + 3$ stands for Nature for Her basis. Now, in the absence of one (1) the symbol of the Supreme Spirit, Nature Herself becomes a non-entity, since a Zero is prefixed to it. So, the Skylark—the symbolical spiritual guide of the soul, becomes a non-entity as Nature Herself in Her entire absence—The very existence of the Supreme Being would then be beyond the pale of conception.

Our very knowledge of GOD—The Supreme Spirit is solely based upon the existence of Nature—His gracious Manifestation.

SUGGESTION THERAPY

Suggestion Therapy is a system of healing based upon the philosophical and biological considerations that the tendency of all creation is toward perfection; that mental and physical efficiency is normal; that disease and discord are abnormal; that the human body can and does manufacture in its own laboratories the only serums and secretions that can safely be utilized for its repair and growth; that the

inherent intelligence of the human being which made the body and each day performs "miracles" in its repair, when directed properly and given a chance, can and will meet any emergency that can be met. The technique is based upon these psychological facts: Through the thoughts it forms, the mind controls (heals) the body.

Transfers Thought to Animals.

Thought can be transferred from the brain of a human being to that of an animal. A Russian scientist named Koshinsky claims he has accomplished this remarkable feat. Koshinsky, who has been studying hypnotism and telepathy for six or seven years, says he succeeded in transferring human thoughts to animals at a distance while he was inclosed in a specially constructed box made of iron. In addition to this, he says he was able to hypnotize the animals after they had been put in a box some distance from him. Koshinsky works upon the theory that physical rays emanate not only from the brain but also from the entire nervous system of every animal organism. Once we thoroughly understand telepathy, asserts Koshinsky, we will be able to convey our thoughts by hypnotism to

human beings without actually seeing them.

BOOK REVIEW.

Polarization by Paul Tyner
L.N. Fowler & Co, 7 Imperial Arcade
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APRIL—MAY—JUNE 1926

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SELF-CULTURE JOURNAL

APRIL—MAY—JUNE—1926.

The Soul of the Unborn Child.

People of many churches have held strange theories as to the source of the mind that is found in the child, and stranger ones as to the method of its developments, and most strange when they speculate as to its future when it is taken from this material world in an undeveloped state, as, for instance, when it is that of a stillborn child.

The writer received some very interesting information upon this subject in communication with the spirits a short while back, and it is worth passing on to those who have not as yet received anything upon this subject.

The writer learned that his sister who departed from this earth when she was only 19 years of age but about 27 years ago, was now teaching or guiding thousands of these little souls and had a regular kindergarten that numbered as many as would take to fill many earthly schools. She was also assisted by the writer's daughter who had become interested in her work.

She said that in about a year's time they were able to communicate with other spirits and in two were in many cases able to reach loved ones in the flesh. She said that the method used was by pictures of the thought such as we would call visions.

It seems that the mind is the first thing started in the child and that is taken from the infinite whole of mind—then this mind uses the materials at hand

to build a body; that the strongest impulse it has is to live and that when shut off from earthly existence by some accident or other cause, it still struggles for continued existence, and that spirits that have the strong mother instinct then mother the little things and develop them into happy, highly developed spiritually, active souls.

It seems that there are many of these spirit schools for little children and while they do not develop in intelligence as fast as one who has earthly experience, yet the spiritual development is excellent.—H. H. C.

THE WAY OF SILENCE.

Teachers of all ages have taught the way to overcome and have pointed out the way of illumination and of peace. The Chinese system of Taoism is built around a philosophy that deals with such a way. Hindus look for the Path. Christians seek the way of the Christ. All teachers have pointed out a way which is so clear to them that it seems that we could almost find it geographically charted.

Many of the great teachers have ideas in common. They recognize the importance of turning from the illusions of the world and turning to spiritual truth within. They teach the way of silencing the thoughts that are not in line with absolute truth.

The way of silence includes not only entering the silence but it also takes in

that life in which one lives apart from material and sense beliefs.

What is the direction into the silence? The teachers give us varying directions. Some teach postures that they feel will help one to get still. All are concerned with the matter of helping students to silence the reports of the senses.

Jesus taught an absolute truth. He gave his followers such an understanding that quite often it was easy for them to dispel limiting thought from consciousness and to stand in the realization of mighty truths. They found the way of silence when they accepted the truth of Christ and let it put to silence the carnal and material thoughts of the race of man.

The act of going into the silence is generally thought to be enveloped in mystery; the act loses much of its mystery when we see that it is but a simple process of turning from tension and illusion to relaxation and truth. There is something about truth which gives one a feeling of holy awe; when one hears a great truth expressed one has a feeling of wanting to be infinitely still.

The way into the silence is most easily found when one knows exactly from what one is to relax. He must know that what seems to be an inharmonious condition is in reality nothing. For instance, if he wants to find the silence when in physical pain he must first know the absolute truth about health. He must recognize the nothingness of pain in the presence of the absolute truth about peace. When

he can do this, the sense of pain drops from consciousness and is no longer out-pictured as pain in the physical.

The silence is but a process of silencing one thing and giving the whole attention to another. In the silence one may ascend to such an exalted state that it seems as if he has ceased to think at all. He enters into that place where ideas exist before they come out to the thinking mentality. At times one may have the feeling that he has contacted infinite mind itself; he may have the experience of reaching a consciousness of dazzling light, spiritual illumination.

The silence is but our passport to that life in which we are continually in the silence. We are developing into that consciousness wherein we shall be silent to fear, hate, discord, and disease. The consciousness will be so purified that one will not be able to think negative or limiting thoughts. He will be silent to the voice of error, deaf to discord, blind to disease—yet will his ear be attuned to hear the voice of spirit; his eyes ready to behold the presence of God.

We often hear one say, "Oh, how I should like to get away from hearing and seeing all these discordant things about me!" To attain his desire, that one has but to learn the way of silence and walk therein, hearing harmony

instead of discord, seeing beauty instead of ugliness.

If man would but try to be as impersonal as the flowers, the trees and the rocks! We think of man as being more highly evolved than these, yet man thinks ugly thoughts and imagines ignoble things. And in a time of distraction, when he seeks to get away from man-conceived folly, how many a man has found God in the shade of the impersonal oak or in the presence of the impersonal rose!

The silence of nature has taught man the way of silence. Even the swaying of the oak seems to cradle man and to attempt to still his vain thought just as a mother tries to soothe away the foolish beliefs of her child.

When you reach the consciousness in which you can remain silent and see the nothingness of evil when it cries out for your attention; when you reach the plane on which you can see in every man the perfection of his Maker; when for you there exists naught but life and love and truth—then you may know that you have found the way—the way of silence—the way of overcoming—the path of peace and light.—"Unity."

THE GREATEST OF MAN'S ILLS.

Human Fears and Their Remedy.

During recent years physicians have come to realise that more than half the ills of mankind are due more to fear than to the actual ailments themselves. Nothing else causes so much suffering or exaggerates pain as the bogie of fear. Good health and happiness are impossible to one who succumbs to the dread of a non existing thing, for fear is one of the greatest of man's enemies and is an extremely common disturber of peace.

DREAD OF HEIGHTS

One of the commonest fears (phobias as they are known scientifically) and typical of all others, is the dread of heights. It is easy to walk a plank laid across a muddy road, even though the plank may squelch in the mud with the pressure. But if the plank is raised to feet from the ground some people feel great uneasiness in crossing it. If it is raised to ten feet most people will hesitate even if it has been battened to prevent or reduce its springiness. At fifteen feet only a few will dare to cross it, and at 25 to 30 feet not more than five in a hundred would venture across

except on hands and knees or straddled across the plank.

A very large number of people find it impossible to stand at the edge of a precipice without a strange sinking pain. The fear is so great that their legs tremble and their bodies begin to sway and unless they steep back quickly they have great difficulty in preserving erect positions and are in grave danger of falling over the edge. Most of us have this dread of heights to a remarkable degree, but it can be overcome except in those who suffer intensely from it.

This fear has been attributed to the fact that when one looks down from a height it is extremely difficult to fix the vision and without a fixed point of vision the brain cannot control the body as it should. This is true in the majority of cases, but not in all. Some people have only to imagine themselves standing at some elevated point, or to see a picture of a man standing at the edge of precipitous rock to experience oppression and tightness in the pit of the stomach.

INSANITY AND DISEASE.

Another very common fear is that of insanity. A large number of people who endeavour to analyse their own minds go in constant dread of becoming insane and if such a person comes in

contact with others whose brains are not normal there is a grave possibility of actual insanity.

The next most prevalent fear is the dread of disease, especially the fear of serious developments from slight symptoms already noticed. People have a tendency to suggest to themselves that they may have something of the matter with them. The consequence is a state of discouragement which interferes with the breathing and appetite. This is inevitably followed by physical disturbances that further increase the feeling of illness.

People most subject to the dread of illness are those who cure themselves by all sorts of patent remedies which have no physical efficiency. What really happens is that they are cured of the fears that made them ill. Many years ago people were "cured" by small Leyden jars or by electric machines which we now consider only as toys.

DREAD OF DIRT.

In this age of sanitation one of the most widespread of all fears is the dread of dirt. This is most common in women, yet it possesses many men too—the man for example who persistently wears gloves all the year round. In many his dread is associated with the fear of microbes and disease. The extent to

which some people go in their efforts to avoid dirt is almost unbelievable. Some wash their hands so frequently that they rub the skin more thus making it more sensitive and likely to pick up microbes than before.

Many people are quite uncomfortable sleeping alone in a house without a light yet most of them would find it difficult to explain the cause of that feeling.

One of the most universal fears is the dread of death. To avoid distressing other people as well as ourselves we frequently use such terms as "passed away or the rather crude "gone west".

Some people are afraid of pointed objects and cannot endure even the sight of scissors. They find it hard to explain their fear, although it is associated with the dread that the instruments may do some harm. A similar feeling is felt by some people at the sight of a gun—even if it is unloaded.

ANIMALS.

Animals are often the innocent cause of human fears. A typical instance is a woman's dread of mice. Some people are very much afraid of cats—so much so that even the presence of a cat in a room, although out of sight makes them extremely uncomfortable. A cat entering their rooms at night will

awaken them. A well-known example of this particular dread of harmless animals was the late Field-Marshal Lord Roberts, V. C. Curiously enough some who are afraid of domestic cats have no fear of the larger members of the genus felis, such as lions and tigers. A dread of dogs is also strong in some people.

The more we know of fears the more we realise that the detestation of sin, so pronounced in some people should really be classed among fears. Sometimes it is assumed that such scrupulous persons are better than others when really they are only more nervous. Their condition is only a nervous affection and can be treated like the other fears.

HOW TO OVERCOME

Just as the dread of heights is a typical example of the fears of man kind so its conquest demonstrates best how to overcome these fears. To reason with fear is useless. It must be overcome by the patient yet persistent forming of habits to counteract it. If a man is compelled to do something of which he has a great dread in order to support himself or a family it becomes comparatively easy to accomplish the defeat of the dread. But in any case the

nerve to push through to successful self-control is necessary.—"Popular Science"

MAN A LIVING WILL.

Man having built himself through the action of his individual desire upon the tow—which was in every instance responsive—become a living will or a living love, provided he knows his relations to the law.

To understand these relations gives him power to greatly strengthen the living will that he is, and to go on strengthening it every day, and in this way he may overcome sickness, old age, and death.

A man must recognise that he is a living will. The power of this position is not in asserting the will, as I once supposed, but in an intelligent recognition of what a mighty thing a human will is.

Next, and in the same connection, he must state his demands and then try his best to realise what the law of attraction is, out of which his demands are to be supplied.

There is no force work in all this, nothing but the exercise of the reasoning faculties; nothing but the clear mental seeing of will. I now see clearly why it is I can hold myself in a position of enforced will power but a few days at a

time. The position is the exercise of brute force, and not of the renovated intelligent will; and this is the will we must have. We need simply a recognition of the existence of this will; a recognition of the fact that we are this will; and in this recognition the will arises and begins to assume its legitimate proportions and to demand its legitimate rights, and thus once more to become a standing demand on the law of attraction (that power which brings to us what we demand) Just as it did during the period of our unconscious growth. Only there is the difference that, whereas in our unconscious growth we were ignorant of the law and used it blindly, now in conscious growth we understand the law and use it intelligently. Of course, the intelligent student need not be told that the latter position is one of immense power, holding in its hand the key of life and of death.

The law of attraction is the one source of supply to every demand. Nothing can stop it. You can only limit it in your own case by disbelief in its power; in which event you are not limiting it, but limiting your own comprehension of its greatness, and consequently limiting its manifestations in your visible personality.

This law of attraction is the eternal Vitality that exists everywhere, and

everywhere answers our demands.

Now the individual will within me is as much of the law of attraction as I have made my own by my power to recognising the strength of my will by recognising it, and I may increase still more of the power of the law.

Our bodies show forth as much of our individual wills as we recognise. As we have been taught that the individual will is of the devil, it is no wonder that we show forth in our personalities so little of it.

We have been afraid to recognise it, and have denied its existence, and have taken the consequence in the frail and wretched personalities that we possess.

The old beliefs that go to make up what we call the body are nearly all mistakes; for this reason they are fictions, they are unrealities, and in the light of truth that the will is the man, they begin to show forth their unreality by a great weakening.

As we go on declaring for the will and against our old beliefs, the old beliefs break up; in breaking up before we are firmly established in a knowledge of the will as the real man, we are left dangling almost in nothingness—as it seems. We have not reached a strong position in a realisation of our strength as living wills, and we have left the old fictitious beliefs behind us.

All along the way from the old to the new we shall find many things hard to bear, this broken up condition is one of the hardest.

That people fear the will within themselves is because they have been taught to look upon it as a source of all evil. Indeed, so long has the race prejudice been, even with me, that long after I perceived that the will was the soul of the man and his only motor power, I was a little afraid of it, and demanded that each person should examine the quality of his own will to see that it was pure and good.

After a time, as my own will grew stronger by my constant affirmations of its presence and power, I saw of a certainty that will in the abstract and of itself was altogether pure and good and that the gradual strengthening of the individual will within me caused me to be more tender and noble in my feelings. Now I was making no effort to be tender and noble; I was simply affirming the presence and power of the Universal Will, and watching its strengthening effects within myself, when I became conscious of a greatly enlarged interest in mankind, and of a more earnest determination to raise them than I had ever felt before. This led me to investigate the innate quality of the will was affirming as the soul or

spirit of my personal existence. Of course, as soon as my thoughts turned in this direction, I saw at a glance the whole reason. The Universal Will cannot be anything else than exact justice. Therefore in individualising this will within myself by recognition and affirmation, I was becoming more just in my feelings, and less selfish. I was coming into obedience to the first commandment, "Thou shalt love the Lord thy God (Justice or the Law) with all thy heart, and all thy strength, and all thy soul, and thou shalt love thy neighbour as thyself."

The will is not to be feared.

He who is afraid of the will is afraid of all good. He may well be afraid of the race's misconceptions of the will, but no one who understands the will and sees that it is the law of attraction, which is the law of love or justice, will ever fear that its recognition within himself can do aught but nerve and strengthen him for the noblest and purest thoughts and deeds.

The recognition of the will individualises the man.

The individual will is self-evolved; by this I mean it is self-recognised. This is what constitutes individuality—the recognition of as much of the Universal Will as we can accomplish. Our power to recognise more and still

more of it will constitute our endless growth through the ages.

And the more we recognise of the Universal Will the more we will merge our selfishness in selfhood, and the more strongly—as great and pure and noble and wise individuals—will we enter into the broad interests of the whole race.

And here is another part of the subject. The whole effort and purpose of the Universal Will which is life, pure and simple—is to externalise itself, or to make itself visible on the external plane. There is no use of will except for use. Does the great Life Principle—the Law of Attraction—exist for nothing? Surely not. It exists that it may be expressed in worlds and planetary systems, and in that highest and most perfect expression—Man. And man exists for external uses. All that existed before man is simply ground for him to stand on; a spot on which he places his fulcrum for the uplifting of a mighty scheme of happiness and power and the unfoldment of an endless procession of beauties and uses, all for his own pleasure and benefit. It is for man to externalise in himself the Universal Will. The Universal Will cannot be other than absolutely just. And indeed, there is no way of arriving at universal justice, which is universal opulence, health, harmony, beauty and

happiness, but by externalising the Universal Will; and this, in the language of the Christian, would be living God. To live God we must show forth God's will, which is the Universal Will.

It will be seen from this last sentence that the aim and object of the orthodox religion is really the aim and object of Mental Science; both point toward happiness and holiness (wholeness); but, while orthodoxy believes that we must necessarily pass into another state of existence before achieving the heaven of its hopes, Mental Science demonstrates the fact that man, by externalising the Universal Will (God) may begin heaven right here on the earth by banishing disease and death, and establishing his claim to holiness or wholeness.

Man must pass into the region of clear intelligence, clear seeing, which is the will's recognition of itself, before the millennium is here. I seem at times to come momentarily into this place; and, behold, all things in the intellectual world are changed. It will have come clear to me how the idea of matter with its hampering laws (so-called) has aspired itself into mind, with no law but the law of attraction or the Law of Love, by which it is lifted from one height to another in upward progress all through eternity.

The great mistake that holds us in our wretchedly contracted condition, and imposes on us the beliefs that render earth a hell, the beliefs in sin and disease, is all based on the assumption that the matter is a dead substance acted upon by mind. This is the strong delusion that chains the race in fetters of wretchedness and poverty.

Matter is not a dead substance; nothing is dead. What we call matter is really mind; it is the ever changing recognition, and consequently manifestation of the Will. It is the showing forth of the Divine Will, that eternal principle of love men call God. This principle of life, this will of love, is the containant of all things that are good and desirable, and of nothing that is not good; nothing that is undesirable.

Man, then, as to his actual body, together with everything he sees, hears, touches, tastes or smells, is the externalisation of this life principle, this Will, or Love. And his external bears the same relation to his internal (Will or Love) that flame bears to heat. We can see the flame, but not the heat; the flame is the heat's recognition of itself, which is thus rendered visible. So Nature with man at its head is the Will's or the Love's recognition of itself, or God's recognition of Himself, as the Christian would express it; is indeed

Law in objectivity, and as matter of course altogether good; free from disease, free from sin, and from all things undesirable. To know this is to come into the mental condition called the millennium: for the millennium is simply a mental condition, and will be reached as soon as the mighty truths of Mental Science are understood.

SEEING BOTH SIDES.

Everything in life has more than one side, mostly two, the good and the evil, and sometimes the evil seems to over-balance the good.

Evil cannot triumph for long; in the end good will win out, but some people find this hard to believe.

To learn to see both sides is the most important lesson in life; seeing only one side is to subject ourselves to the pain of disillusion and disenchantment.

Money, the most sought after thing in human affairs, has many sides and influences. It is either a blessing or a curse; it brings out the good or evil in a person's character; it brings pleasure and happiness; also misery and suffering. Many lives have been saved by the abundance of it, many have been lost through the lack of it.

Summer is always said to be a very beautiful thing, with its soft breezes, flowered fields, bright sunshine, and full of joy and happiness. A pretty picture, one side of it.

A pitiless sun, blazing down from a molten sky, parched and hard-baked fields, heat-ruined crops, sweltering nights, people gasping for a breath of cool air, such is the other side of the picture of Summer.

Take the oldest of human institutions, marriage. Do those who step into it see both sides, or do they persist in seeing just one side, the beautiful? How about the reverse, with its heart-aches, its worries, and cares, its pains and sorrows, do they see that, too?

Memory is a cherished possession, yet it has its two sides. It brings back beautiful recollections, recalls pleasures of other days, scenes of other places. Then, on the other hand, memory persists in bringing back pictures we long to forget, incidents which are painful to remember, and occurrences which cause an ache in our hearts.

Fire and water are good servants but bad masters; controlled they are constructive, controlling they are destructive.

Don't be always looking for the faults and shortcomings in a wayward

person. He is not all bad, if you will look deep enough you will see he has a good side as well as a bad side.

Look for good in the sinner rather than sin in the saint.

Sorrow and pain have their beneficial side; they teach us self-control, to bear our misfortunes with courage, they burn our souls in the fires of anguish, consuming the dross; the gold remains.

Every incident, either great or small, which happens to us has a purpose. They bring out certain points in our character, reveal us to ourselves, and bare our souls to the critical eyes of the world.

Take off your rose-tinted glasses and see things as they are, not as they should be or could be; see life with its many sides, sorts and conditions; see and hear both good and evil, and learn to separate the two.

"Reality"

THE HEALING RADIANCE

Geo. B. Brownell

The desire to heal and the act of healing is a form of prayer that puts one in communion with the Divine Realm. Not only do others respond to our words and thoughts, but lesser forms of life react to our thought emanations. One who loved plants and experimented with them found that they responded to his love directed through thought power. Always his plants excelled those of his neighbors although the conditions under which both grew were identical. Burbank and others have consciously demonstrated this law. If plants lower than the human in the scale of intelligence can respond to the love directed to them and bloom earlier, or produce more wonderful blossoms or more luscious fruits, how much more should the higher intelligence in the human respond to the same power.

This power of blessing—a Divine Attribute—has lain dormant in us because we have been living in the selfish sphere of our being, drawing to us and getting all the while, caring little for our neighbor. Now the world is waking up to these facts and putting the law of giving and blessing into practice, and we are getting marvellous healings. We are beginning to realize that not in

labor for self alone but in work for others do we gain the greatest unfoldment of the Divine within. On the path of progression there are those above us and those below and the whole procession moves onward only as each reaches the helping-hand out to his fellow-traveller below him. We were made to shine and there are many who need the help our light and quality of soul and healing power can give.

We all have a spiritual aura or radiance that surrounds us. The Spirit uses our particular magnetic and electric and chemical forces in reaching those in need of just such qualities, providing of course that we have dedicated our lives to humanity's service. The words we speak to others and even the thoughts we think toward them reach their thought-spheres and react upon their minds and bodies and they are made whole.

Can any one heal? Yes, if they have the qualification or will attain it. The qualification is living in rapport with the divine Spirit. The Christ was a great healer because he kept in close touch with the Father. The higher the plane you contact through your love, and devotion, the greater your healing power. As like attracts like it is impossible for a coarse, unrefined nature to mediate or radiate a fine spiritual

essence. One must have certain spiritual qualifications before he can be used by a higher power in a work for humanity.

We have often heard the expression that the Christ selected his apostles from among common, ignorant fishermen. But a study of the New Testament and the writings of the apostles show that they were gifted men with spiritual powers above the average and were selected because of this. A truth little known is that they were great souls incarnated purposely to help the Christ in his earthly ministry. They formed a great spiritual battery that was used in counteracting the adverse materialism and psychic influences of that day. They represented the twelve powers of the God-head.

A college education is not by any means essential to a healer's equipment. Some of the most cultured and intellectual of people were never inside of a college, and on the other hand some of the least developed and most materialistic were college bred. Often too scholastic a training is a detriment, erecting barriers in the mind that interfere with the spontaneity of expression or the flow of inspiration. Healing does not depend upon education but upon the cultivation of one's spiritual gifts, love for others, sympathy, purity of thought and motive,

and the more Christlike we become the greater will be our ability to heal. The spirit works best through souls of the highest moral integrity.

THE FIVE OCCULT FORCES OF NATURE.

According to the Western Occultist there are five great invisible forces or vibratory currents in the realm of "Nature's Finer Forces." The nature and use of these forces are taught in the Occult Esoteric Orders of the Western Continents of Europe and America. They are known as The Higher Occult Forces of Nature, and are as irresistible in their sweep over the earth from Pole to Pole as are the tides in the ocean.

The five Great Currents of Force each possess a vibratory motion within themselves, which cause each to have a distinct color of its own when viewed subjectively, for vibration is the cause of All differences in wave-length and consequently in color.

Ranging from the most sluggish and lowest vibration to the most rapid vibration of the Physical Ether, in which they flow through, their Colors are as follows: The Red Occult Force of Nature; the Orange Occult Force of Nature; the green Current; the blue force and lastly, the Highly Vibrating Yellow

Current or stream of Ether Vibrations. As there are Currents in the Ocean so are there Currents in the Ether interpenetrating the Earth. These Finer Forces are of a Magnetic Nature and also of a Mental Nature, for they exist in the Universal Etheric Mind of Consciousness, as it is expressed or manifested upon the Physical Plane; namely, the Physical Universal Mind, which serves as an Instrument for the Unmanifested Universal Mind to find Expression on the Material Plane.

Likewise, these great Currents (on their Conscious Side) have an Emotional Aspect as well as a mental aspect, together with their purely physical Aspect of Magnetic Forces of Nature. That is, when contacted by individual Centers of Consciousness, and when drawn upon by the mind of man, by the nature of his emotions and thoughts and desires, they connect him with Similar emotions, thoughts and desires that are of a Like nature of vibration as his own Mental State is; thus in these Currents of Color Vibrations there may be said to be Certain Mental States, so to speak, since they when contacted will produce these states of Consciousness.

Manifesting in the great Red Force (which possesses several sub-divisions, as do all the other Forces), commencing with the Lowest Sub-Current of the Red,

which is vibrating the most "sharpest" of any of the forces mentioned, there are to be found manifesting in here all Emotions of a lower and physical nature, such as Fear, etc.

The next lighter and more rapid vibrating sub-current of the Red is the Scarlet, which when tapped by man, is the current in which anger in all its forms exist. When we are angry we Unconsciously Tap this Force, which instantly puts us in mental contact with all the angry thoughts that have been thought by everybody in the World. As the Lower Sub-Currents of the Red are Disruptive and Repellent Vibrations, the quicker we become disconnected with this scarlet vibration the better it is for us, both mentally and physically. The lighter and Pink shade of this current indicates the emotion of sympathy and Warmth of Mental Feeling.

The Second Force, that of the Orange Colored Vibrations, (caused by a certain Rate of Ether-Vibration), vibrates next higher in the scale than the red, and is the Current of the Manifested Universal Life Force, as it exists on the Physical Plane of Ether,

This is the Life within the form of All Material substances and bodies in the mineral, animal, and vegetable kingdoms; and is the "Breath of Life"

breathed into Adam's nostrils, as recorded in the Bible.

This Orange Vibration or Force is back of All Forms of a material nature and is the Builder of them. It is also the Chemical Force that holds the Physical Body together (although in this case, the Green Force is also interblended with the Orange, otherwise the Body is an unstable Compound, and can not be manufactured by Synthetic Chemistry).

Animals and human beings draw upon this Force by breathing, for it ensouls the oxygen of the air, (a Chemical element), and is the True Life-Force of the Bible.

The Green Current comes next, with its sub-currents. Its darker shades indicate selfishness; then the desire for personal possessions and individual aggrandisement; finally merging into the light or Green of a pure individualization, without selfishness.

When we are unconsciously connected with the Green Force we are thinking along intellectual and logical lines, or have a desire for possessions. All ambitions and desires for money-making have a subjective vibration that appears as the green color in the Ether.

But, it is the next higher current the Blue, that indicates the Higher Mental Qualities, such as the higher Literary capacity; this is the source of All inspira-

tion along Mental lines and of mental Intuitions. It is the source of Genius in the All Ages, whether of Art or Literature; or, even of Music. When this is contacted, the Higher Education, organization, harmony, form, etc., are inspired in the person able to raise his thoughts sufficiently high to so tap this great Blue force of the manifested Universal Mind.

The Yellow Occult Force of Nature has the Highest rate of vibration of any force upon this planet; it is the strongest force of all the Higher Occult Forces of Nature. Its Subtle vibrations cannot be drawn upon by the person, until he is able to raise his self to their level, by a spiritual development. In this Great Current are manifested all the Spiritual qualities that we can conceive of to-day, as well as the higher aspects that we cannot comprehend at our stage of evolution. It is the spiritual force in the universal consciousness, and is the current in which is to be found all spirituality (as far as it can manifest down on the Physical Plane, with the limitations of our physical-brain consciousness. On higher Planes, each of these five Great Currents are again repeated, so that the Spirituality of the next Great Plane, with its Yellow Vibratory Force, is of course of a far

higher degree still, than is that of Physical Spirituality.)

Manifesting within the Yellow Current are the spiritual qualities of Intuition, Inspiration, Creative Love and Divine Harmony, etc. The Yellow vibrations when drawn upon, are protective in their Nature, for they possess such a rapidity of vibration that they are thus empowered to turn aside and deflect all lower vibrations than themselves from reaching the aura of a person. A red current of anger cannot be projected against the Adepts who have a preponderance of the Yellow Spiritual Force drawn into their aura, for these higher vibrations deflect the lower and turn them back upon the person so sending them.

A person who thus radiates the spiritual qualities is protected, even without of necessity "loving his enemies" as Christ taught regarding this Occult Force of Nature. This is the Scientific Explanation of the above mentioned Command of the Great Christ Adept and Master of Occultism.

It is thus evident from a consideration of the Hidden Forces of Nature (in a

very brief manner) that we should learn to gain control of our thoughts emotions and the Constructive Forces.

MEDITATION THOUGHT

I am one with all the Good in the universe. I am positive to all the Good in the universe. I send forth positive love currents, positive wisdom currents to everybody, to every place. No evil can come nigh my dwelling. I am one with the All Good. Infinite Good is my center. I am one with Infinite Good. No doubt, no fear, no worry. I am centered in Infinite Good.

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" God is Spirit and God is Love, and that Spirit of Love is flooding all systems of worlds with his light and his love; loving and preserving all his diminutive children: and Yahveh, the Will of the Universe, is our God. " —H. E. Butler.

SELF-CULTURE JOURNAL

JULY—AUGUST—SEPTEMBER, 1926.

A Happiness and Prosperity Affirmation.

By

Elizabeth Towne.

Here is a statement of being that will help you to KNOW the Truth:

I am the SUN of God, now radiating and expressing His perfect wholeness, happiness and prosperity. I do not always feel that this is so, but I accept this statement of being as the REAL TRUTH of my being and my body, here and now and forever; the truth of myself as God made me in the beginning, and makes me now and always. I thank God for life, health, happiness and prosperity eternal in me, and NOW EXPRESSING THROUGH ME.

See that you repeat with all your heart this affirmation, the first thing in the morning and the last thing at night and whenever during the day you happen to catch your mind running on negative conditions. Sit together with your loved one or anyone you desire to help and bless and use this statement of being in unison, speaking it aloud. Memorize it, so that you can speak it together aloud, repeating it several times in a low, natural tone of voice together, and with your eyes closed to the outer world. Think of yourselves as being in the silence, at the Center of God, together, Realizing His Truth About Yourselves. Do the same thing at night just before going to sleep. During the day do not try to remember to use the statement of being, but do it whenever

you happen to catch your minds running on the negative side.

Of course, you may not be able now to feel the truth of this statement! Feeling follows after realization, and realization is made up of repeated recognitions or affirmations of TRUTH. Remember that TRUTH begins in Spirit, comes down into mind where it is repeated, and eventually takes root.

The above constitutes the exact method given by Jesus Christ, and proved by millions to be the one infallible method of healing: "Whatsoever thing you desire, When You Pray Believe That You Receive it (note the present tense of this statement *receive it*—you receive it from God, Spirit, of whom you are asking!) and you *shall* have it". Note that the "having" is in the future. You receive the thing you desire from Spirit *into your mind*, and when you have done this repeatedly enough it becomes realization, and after you realize a thing it begins to show on the outside, which constitutes the "having".

To put it in modern language it reads like this: Whatsoever thing you desire, When You Picture it to God and Ask Him to Give it to You (this is prayer as we all know it) See that You Also Picture God Giving it to You, and You Receiving it from God. Accepting it, and Thanking Him

For it!—and you "shall have it," said Jesus.

So all your mind is to be consecrated to God, to picturing to Him perfect health, asking Him to give it to you and then believing that you receive it from Him then and there! And in due time you will find it manifesting.

Intelligence of Ants

In a lecture delivered by Mr. F. W. Fitzsimons, F. Z. S., director of The Museum of Port Elizabeth, South Africa, to the Members of the Eastern Province Naturalists' Society, astonishing facts were given proving the intelligence of ants, who, considering their size, are the cleverest creatures in existence. Ages ago, said Mr. Fitzsimons, ants discovered that if 20 million inhabitants were to live harmoniously in one city, it was impossible for them all to breed. Young female ants, therefore, with the exception of 3 to 5 in each city, were reared on special food so that they grew up immature. For the eggs of the queen ants there were specially warmed nurseries with nurses in attendance until the grub—the chrysalis from which later the ant emerges—was hatched out.

Mr. Fitzsimons continuing, said, that ants possessed in their cities, granaries, dairies, play-rooms and rooms in which

other insects were kept as pets; and that a certain underground insect was kept as a cow from which they obtained milk for their babies. The organisation of these ant cities was perfect and the strike problems were solved by these creatures, so much in advance of human beings in wisdom, by the unity of purpose in their labours and their strongly developed feeling of brotherhood.

Ants also possess, it seems, some kind of communication, resembling wireless, enabling them to send in a moment, over 20 miles of tunnelling, a message that danger is approaching their city.

In most cases, said Mr. Fitzsimons, the males had very little brain and amazon ants had reached that advanced stage when the men stayed at home and looked after the babies, while the women in armies of a hundred million strong went forth to do the fighting.

Effects of Light.

G. J. Warnshuis (Clin. Med. 32: 388, June, 1925).

Rickets, scurvy, pellagra, and beriberi are classed as deficiency diseases because their symptoms result from the lack of certain substances in the blood known as vitamins. There is a direct

relation between the production of vitamins and sunlight. Either sunlight or artificial sunlight has a more direct effect on rickets than changes have in the diet. Investigations on the effect of light on food show that animals fed with food in which the fats were exposed to ultra-violet rays of a quartz lamp, grew faster and improved more rapidly than did those which received unexposed food. Even cod liver oil becomes more effective after exposure to these rays.

Facts observable in nature confirm the opinion that light rays produce a decided effect on metabolism and are most useful in restoring tone to debilitated organs. It is a matter of common knowledge that the death rate and morbidity rate increase with the advance of spring and then decline. Physicians are coming to understand that all the forces for good health and the elimination of disease lie in the tissues and secretions of the body itself and that it remains only to learn how to apply these conditions of food, water, air, light and mental and physical stimuli according to which are best suited to each individual.

PRAYER

By

Oscar F Johnson

What constitutes prayer? For what should we pray? Are our prayers answered? If so, who answers prayer?

People have always prayed, are still praying, and, no doubt, will continue to pray. Some pray with words, as a mere matter of form; some pray through fear of punishment, and ask for forgiveness of their sins; some pray for worldly success and material acquisition; some make a general supplication, with doubts and misgiving; others pray with a degree of belief and faith that their prayers will be answered in some mysterious and miraculous manner; and there are still others who never pray. Theologians and scholars have written many learned sermons and discourses on this subject, and yet the real esoteric meaning of prayer is little understood by mankind at large, and it is scoffed at by the majority of people as only a theological theory, the efficacy of which is not capable of proof or demonstration.

It is not our intention to add confusion to confusion, and multiply the complexities attending this much-disputed, but, indeed, very simple subject; in fact, its utter simplicity has

been the cause of its being misunderstood and misapplied. In truth, it is the simple things that are often the most difficult things. If prayer, praying, and the results of prayer were an abstruse scientific or mathematical problem, some scientist, no doubt, would evolve a system, method, or line of conduct or procedure by the application of which the whole question could easily be solved by all people who desire to make the demonstration, by simply following the definite, outlined mathematical rule or chemical formula.

But prayer has nothing to do with experiments, formulas, or scientific proofs and demonstrations. Prayer is not even the repeating of certain set words and phrases, and bending the knee. Prayer is not merely believing this or that, or having faith in reciting the tenets of any particular religion or philosophy. Prayer is not simply entreating the Lord to forgive our sins and bestow blessings upon us. Prayer is not asking our Heavenly Father by word of mouth to relieve us of our sufferings and infirmities and bring to us all the good things of life. Prayer is not desiring, demanding, beseeching, or supplicating. Prayer is not a spasmodic wish to lead a better and more uplifting life. Prayer is none of these things.

Prayer is the *living of a life*—a life which in itself is a constant prayer. Prayer is unceasing devotion to and love of God. Prayer is renunciation of worldly things and self-surrender to Him. Prayer is a state of mind and an attitude of soul. Prayer is making God the goal of one's existence. Prayer is constant longing and yearning for the Lord. Prayer is spiritualizing every thought, word and deed by making them an oblation to Him. Prayer is holding God in unbroken remembrance. Prayer is the centering of one's whole life and being in the Father, saying at all times "Thy will be done," and knowing that that is sufficient; for He knows far better than we what we need most for our own next step in unfoldment and attainment. Do not ask, do not desire, do not anticipate, but simply yearn for Him with all-consuming love and devotion. that is all—and that is prayer.

God is the source of all things. If we dedicate our lives to Him we are His, and life abundant will be ours as a natural consequence of our relationship; and all things needed for our physical, mental and spiritual welfare, will come to us and that expression of His Love and Divine Wisdom is the answer to our prayer, *which is His consecrated to Him with all absorbing love and devotion.*

Through the Solar Plexus.

The latest medium to create excitement in Spiritualist circles is a visitor from America, Miss Hazel Ridley, states the "Daily Graphic," London. Her peculiar quality is that while she is in a trance spirit voices speak through her solar plexus!

"There are always people who are sceptical," she said. "And I guess it would make anybody sceptical to hear a voice apparently coming from no-where, a voice with didn't speak through any lips or mouth. To eliminate any idea that I was a clever ventriloquist, Wilson G. Bailey, a famous surgeon in New Jersey, filled my mouth with dry salt-my mouth and lips were sore for weeks after—and he punctured my arms twenty times with needles during one of my trances to see if I felt any sensation from it. I never felt anything at all."

Miss Ridley used to be a glove-maker at Buffalo, and she discovered her faculty by chance by trying table-turning for fun. Instead of the table lifting, they got voices. Her spirit guide is a Sioux Indian, called Grey Wolf.

The Vrillic Force.

A Wonderful Healing Power.

By Victor E. Cromer, Dip. Ec.

When Dr. W. J. Kilner, B. A., M. B. (Cantab.), M. R. C. P. A., wrote his book "The Human Atmosphere (the Aura)" he opened up a new vista so far as the diagnosis of disease was concerned, for Dr. Kilner discovered how to see the human aura both in health and disease by purely physical means. He has thus proved the existence of the human aura, for it is now possible by means of the screens indicated by him for anyone to see the human aura with the naked eye.

"Hardly one person in ten thousand," says Dr. Kilner, "is aware that he or she is enveloped by a haze intimately connected with the body, whether asleep or awake, whether hot or cold, and, although invisible under ordinary circumstances, it can be seen when conditions are favorable. . . . This cloud or atmosphere, generally termed aura, is the subject of this treatise, in so far as it can be perceived by the employment of screens containing a

peculiar chemical substance in solution.

Dr. Kilner's book therefore deals entirely with the purely physical side of the aura. He divides the human atmosphere into three parts:— (1) The Etheric Double, which extends only one-quarter of an inch outside the physical body, but interpenetrates and envelopes it; (2) the inner aura, which extends about nine inches all round the body, and (3) the outer aura, which radiates about eighteen inches or two feet around the body.

To Help Diagnosis.

Dr. Kilner describes in detail the effects upon the aura in disease and in health, as the outcome of his experiments, and adds in conclusion: "The study of the aura has been a labor of love, but the main object, which is to help medical diagnosis, has been perpetually kept in view."

Now the vrillic force, with which I have been experimenting for a number of years, deals with a development of the etheric double and etheric auras so lucidly described by Dr. Kilner. Being in possession of the necessary vision to see the human aura without the use of screens, and having developed the power to use these etheric vibrations as a healing force, I have been enabled to

study the effect of healing treatment upon the diseased auras, and the subsequent effect of such treatment upon the physical body in the healing of disease.

The vrillic force is generated by turning or transmuting one's etheric double from a latent into an active force. Everyone has an etheric double, but in most people it is latent, and therefore inactive. To change that etheric double into an active, vibratory force is to turn it into a healing power, for it is the source of vitality itself.

Healing is accomplished by imparting some of this healing magnetism from the healer to the patient, and it is scientific healing when the operator thoroughly understands the nature of the force with which he is dealing. In my case the magnetism arising from the activity of the etheric double can be distinctly heard when the force is in operation. It makes quite loud electrical discharge, and can easily be heard over a large room or in the presence of a fair-sized audience.

The Force Can be Demonstrated.

The majority of people would not believe such a power was possible until they heard it in operation; but a demonstration of the force can be given at any time, as once the activity of the

etheric body is aroused it can be set in motion at any time by the simple process of mental concentration. Not only can the vrillic force be heard in the manner described, but it is quite easily felt by most people at once, though some people require several treatments before they can feel its vibrations strongly.

Even people who are not "psychic" in any way can soon see the force, and there is nothing more lovely in appearance than the wonderful shades of color into which the magnetism resolves itself. Heliotrope, mauve, violet, gold, lilac, pink, sky blue and magenta are some of the colors which are frequently seen. The diseased conditions, on the other hand, appear in the aura of the patient as dark blotches of red or brown, while the lines of the aura are broken up and distorted, and the outliness of the aura are irregular.

The Vrillic Force at Work.

When the healing force is directed towards a diseased condition the beautiful healing colors are seen in conflict with the darker colors of disease, and after a while the more beautiful colors can be seen gradually dissipating the diseased conditions, and physical healing results from the action of the brighter magnetism on the body.

The use of the vrillic force can be thought in the same way as any other subject can be taught, by means of lectures and demonstrations, without the use of any apparatus but the human mind.

In order to understand the range of cases treated, the following culled from recent treatments are given:—

Case of ulcerated pylorus, completely cured after about ten weeks' treatment, one hour per week.

Case of headache lasting for one week, cured in three minutes.

Deafness of twenty years' standing, practically cured after two months' treatment.

As most people are prejudiced at the start against anything in the nature of "spiritual" treatment, it is mainly so-called incurable cases, that have come along for treatment, so that one has been "up against it" with nearly every case.

A Rich Mentality

FANCES W. FOULKS

THOSE who are battling with poverty, those who manifest lack of any kind, whether it be in their bodies or in their affairs, should look well within themselves for the cause. Somewhere in the consciousness

there is an accumulation of poverty thoughts which have become strong enough to take control and to outpicture themselves. Nothing just happens. Sometime, somewhere, conditions of lack have been recognized and counted as real, have been feared—not only once but many times. Perhaps in incarnation after incarnation the lack has been emphasized and the good ignored, creating and recreating the undesired experience. There is no life without its blessings, in most instances more than the individual is aware of or willing to admit. Many times we minimize the good in our lives and make much of the seeming lack. This trend of the vision must be changed. There must be a lifting up until the old habit of thought has been conquered and an entirely new set of higher thoughts has been strongly established.

There is only one way to enrich the consciousness; that is to refuse to recognize anything but the good. A rich mentality is established by systematic denial and affirmation. The first and greatest denial to be made is one that will wipe from the race-consciousness the belief that God wills poverty, that God sends poverty to man to teach him to be submissive, meek, humble. This belief does not teach man to be submissive, meek, or humble. For

ages man has believed this unjust thing of his Creator, yet all the time he has struggled to get away from the manifestation of that which he claimed God had sent; man has been rebellious, resentful. All these thoughts have been fixed in his subconsciousness and in the subconsciousness of the race.

If one accepts an idea as true he not only accepts it for himself but also implants it in the great and universal consciousness of the race. Each one who fails to realize this and who neglects to protect himself with the omnipresent good, reaps some of the results that come of thinking the race thought. This neglect is the cause of so-called epidemics and of poverty. Each one who fears, these negative conditions, each one who believes in their power over him and accepts them as real in his life or in the life of another, opens the way for their entrance into himself.

When one denies an idea he not only keeps it from being implanted in his own subconscious mind, but he protects himself from like thoughts which others are accepting and implanting in the race consciousness. In making a denial of error and an affirmation of good, it is as if one were lifted above the strata of thoughts where the error functions, into a stratum of

thoughts corresponding to the affirmation. Did you ever sit on the side of a mountain and watch a thunderstorm in the valley below? You were protected from the effects of the storm because you were above it, but those in the valley were subjected to its fury. If you said a prayer for the people below, claiming for them the power of Omnipresence, you were doing for them what you are doing for the race when you deny the reality of poverty. No prayer is lost. If it does not directly touch the individual for whom it was made, it enters the race consciousness and lifts him with the whole.

Every denial that it is the will of God for humanity to suffer in any form, every affirmation that God's will for each is for good only, helps to establish a consciousness that will take possession of all who are earnestly seeking to lift their minds above error appearances about them. We too may be saviors of the race, through a continuous high vision and a realization that "all things whatsoever the Father hath" are ours—for we are following in the footsteps of the One who said, "And I, if I be lifted up from the earth, will draw all men unto myself." A rich mentality is a mighty magnet, drawing into one's life not only manifest good, but those whom the Father sends to be

pleased, whether they come in person or in thought. Solomon, the wise man, said: "There is that scattereth, and increaseth yet more;

And there is that withholdeth more than is meet, but it tendeth only to want;" and again: "He that watereth shall be watered also himself." Thus we are told that our adding to the richness of other minds adds to our minds also.

The race is learning that both prosperity and poverty come from a state of mind, that the outer manifestation is according to the inner mentality. One who has a mind filled with rich thoughts toward and of God, toward and of himself, toward and of others, finds these thoughts reproducing in a very tangible way in the outer; one whose mind is filled with lack, limitation, and fear, one who worries and is anxious, finds these thoughts reproducing in the outer as poverty of some kind.

In some families wealth has remained for generations. Members of such families have rich thoughts implanted in their consciousness—thoughts of riches in material things. They are reared in luxury, know no lack of money, have no worries over tomorrow's needs and so have a naturally rich consciousness of material wealth. Unless this consciousness is

founded on the idea of true riches, unless there is a recognition of the Source, unless the law of giving and receiving is fulfilled, at any moment there may enter thoughts that will proclaim man's inability to meet a crisis and the inner wealth and the outer wealth will go away.

All who are in lack have, like the prodigal son, wasted their substance in riotous living, have not used wisely the Father's gifts of power and dominion. Sooner or later they find that error thoughts held in mind concerning God, themselves, or others, carry them into a far country, far from the Father's abundance. They experience a famine. The Jewish lad had wandered far from his natural place when he joined himself to a foreigner, when he served swine (to his race the most obnoxious of animals) and ate husks. So have they wandered far from their Father's house who enter into agreement with error, who earn only by the sweat of the brow, who are satisfied with less than the absolute good. These, like the prodigal son, must come to themselves and, recognizing that there is a state of consciousness that will produce abundance, say: "I will arise and go to my father." The way back to the Father consists in letting go worry, fear, anxiety, recognition (in word and in thought) of error appearances; in

realizing that there is but one Presence and one Power. When one fully realizes his oneness with that Presence and Power, it proclaims within and manifests without: "Son, thou art ever with me, and all that is mine is thine."

"It is precept, upon precept, precept upon precept; line upon line, here a little, there a little."—thus we gain knowledge. Gradually the consciousness changes until we know that we are not worms of the dust but gods in the making that we do not need to submit to sickness, and poverty, but can rise up in the power and the dominion which are ours and can erase unhappy experience; that we are no longer creatures of circumstances, bound by heredity, controlled by environment.

This is the cure for want and poverty, the path to freedom, the way to manifest abundance. O son of a King, heir to his riches, leave the low land; if need be, grope your way out of darkness, but start toward the heights. Lay up rich treasures within, and no circumstance, no personality, no environment can keep you from entering into your birthright of abundance, wealth, opulence, freedom, wholeness, peace.

Father, I thank thee for the rich mind of the Christ within me, the Mind

that knows—and knows that it knows—that my inheritance is from thee, an inheritance of unlimited wealth of soul and health of body, unrestricted success and abundance of affairs, eternal peace and joy. I am one with this Christ mind within, I think its thoughts, I speak its words, I do its deeds, and my whole universe is flooded with the richness which it is, which I am.

HUMAN PROGRESS.

It is only in the extension of knowledge that human progress is possible, but it should not be limited only to the material life but to the spiritual also. Modern discoveries in spirit life leaves no room for quibbling over church creeds, etc., but establishes a true plan of life.—F. J. A.



When the Veil is Lifted

By A. A. Hemelberg

When the veil is lifted
 And the mist has cleared away,
 Then we'll see our spirit loved ones
 Who are near us every day.

And we'll hear their spirit voices
 Through the spirit ear,
 And converse with our Angel forces
 Who to us are always dear.

We can talk with Father, Mother,
 Brother, Sister, Child or Friend,
 For they are our daily companions
 And are with us to the end.

When this evil or cloud is lifted
 And we see with spiritual eyes,
 It is then these heavenly blessings
 We will truly realize.

Let us think both God and Spirits
 For these gifts so pure and rare
 Of which our Angel loved ones
 Are ever ready with us to share.

Let us pray to God our Father,
 And our brother Jesus, too,
 Who was the greatest medium
 That the world ever knew.

Then this veil will soon be lifted
 And the light of truth shine out—
 When we'll bless our spirit loved ones,
 And there will be no more doubt.



JULY-AUG-SEP. 1926.)

SELF-CULTURE.

Take Care of the Minutes

We are but minutes—little things,
 Each one furnished with sixty wings,
 With which we fly on our unseen track
 And not a minute even comes back.

We are but minutes, yet each one bears
 A little burden of joys and cares,
 Patiently take the minutes of pain,
 The worst of minutes cannot remain.

We are but minutes, when we bring
 A few of the drops from pleasure's spring;
 Taste their sweetness while we stay—
 It takes but a minute to fly away.

We are but minutes; use us well
 For how we are used, we one day must tell.
 Who uses minutes has hours to use.
 Who loses minutes, whole years must lose.

Three Rules of Conduct

Our character is judged by our actions. There are three rules of conduct by which reputation becomes established. They are: The Iron Rule, which is the lowest form of expression, and returns evil with evil; the Silver Rule, which returns good for good; and the Golden Rule, which is the highest expression of our spiritual life.

"Do unto others that which ye would have them do unto you," contains the principle, which, followed, stimulates soul-growth.

Golden Text: Whatever ye would that others should do unto you do ye unto them.

Great Thoughts

Fear—Worry

Wrong thoughts are the busiest builders of disease, weakness and lack on this plane, while the unhappy mind is one that is under the domination of Fear. The most common phase of Fear is worry.—Larkin.

According to Swedenborg that which takes place on earth has already taken place in heaven; that is, there can be no visible manifestation without an invisible idea as its sufficient starting point.

Jesus presented his body in the same form, after his death. By this spiritual counterpart he proved that life was not the body and that the material beliefs in death and the grave was annulled by the spiritual law of life.—Victoria Colonist.

Dr. Constance Chinnery is assured that spirits come to us who disclose new facts in nature. Men of God put themselves in certain conditions. They hear a voice and see a beckoning. They are surprised what groups of angels hem them in.—St. Cyr Index.

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Spiritual Faculties.

Man has attained to his present state of perfection through many different states of evolution. Through countless hard and varied experiences has he been able to develop his mental and spiritual faculties. Those experiences were and are ever a necessity to awaken reason; and through reason man comes to understand God's immutable laws; and he learns through experience that to violate these laws he must suffer mental and physical pains.

In time, thought suffering, man learns to obey those laws and leads the spiritual life. Man must ever reap what he sows. That is divine law, which no soul can ever hope to escape. There is no forgiveness of wrong-doing or the violation of God's natural law. If there was, God would not be a just God.

Certain consequences follow every act, be it good or bad, and the consequences will react upon the one who committed the act. He may escape man-made laws but it will be impossible to escape God's immutable law. Through transgression of law and suffering the consequences, man will eventually learn to do right and live the spiritual life, which alone leads to

happiness here and in the higher life.

Man is at all times, just what he makes of himself, and he must use his own energies to cultivate his soul qualities and unfold the God within him. He will take to the spirit world only that which belongs to the mental and spiritual. All else is left behind. The only medium of exchange in the spirit spheres is love. Love is the creative and ruling power of the universe. Love is God and God is Love.—Received Inspirationaly by Rev. N. Becker.

Sadhus of India

By S. B. Banerjea,

Late Editor, "The Calcutta University Magazine"

The Sadhus of India number some seven millions. They are mostly to be found in the United Provinces of Agra and Oudh, the Punjab, Rajputana, Nepal, Tibet, and other regions near the Himalayas the Vindhyas, etc.

A sadhu means a person who has shunned the material world and is seeking salvation, according to vedic rites, in some secluded spot. He seeks no earthly gain, and lives mainly on roots, fruits, etc. He seeks no companion, and is always content.

There are, however, Sadhus and Sadhus. Not all the seven millions of them are real Sadhus. Thousands of them are real Sadhus. Thousands of them have adopted the yellow robe or puton a loin cloth and smeared their

bodies with ashes to eke out a living. Hundreds of them have escaped the hands of justice and turned "holy men," thinking that they are safe. In fact, these rascals have lowered the Sadhu cult in non-Hindu estimation.

The real Sadhu will seldom be found in any town or city or village. He is to be found in the Himalayan regions mainly, and it is no difficult matter to find him out. He does not make pupil or disciple of any who come to him for spiritual aid. He subjects the would-be pupil or disciple to severe tests, and he who comes out successfully alone is initiated.

It is a well-known fact that by practising certain "asans" and controlling the breath, spiritual salvation can be secured. But one must learn the "asans," etc., practically, and practise them with one heart and one mind. Distraction of mind, a desire to go back to one's family, etc., lead to failure; one whose heart really craves for salvation can soon attain his heart's desire. He becomes what is called in Indian vernacular, a "Mukta purush"—a freed man.

It is usually found that most of the real Sadhus do not care to return to the world to uplift their fellow-creatures. They live for themselves. But some do return, not with a view to any gain, but to help the worldly-minded along the path to salvation.

Such a Sadhu was the late Trailanga Swami, of Benares, who lived over 300 years. He knew of the days of the Emperor Akbar, and performed many weird feats, of which authentic records are preserved. He was known to many

distinzuished Europeans and Americans of his age.

The late Swami Vaskarananda, also of Benares, was another famous Sadhu. His disciples and admirers numbered legion. Among the latter, I may mention the late General Lockhart, Earl Kitchener, and others.

The late Baba Thakurdas, of Gya District, has left disciples who number about a hundred. His disciples are drawn from prince to peasant. He never refused or turned away any spiritual seeker—man or woman or boy or girl. A year before his death he told some of his attending "chelas" that would leave this world on a certain date, as his mission was finished. On that date, the great soul passed away in Calcutta.

Baba Harenath is a Benzali Sadhu. At first sight, one will mistake him for an "up-to-date" Sadhu, for he does not wear the usual yellow robe or walk about semi-nude. But talk to him, seek his aid earnestly, and the Sadhu will be found out. He can transport himself from one place to another, and do other feats, not for the delectation of his admirers, but to show them that it is no difficult matter to attain spiritual salvation if one has the will.

Swami Vishudhananda, who mostly resides at Burdwan, is another remarkable Sadhu. He can do most wonderful things among which I may mention he can bring back the dead and enable them to converse with their relatives, transport himself from place to place at will, and perform other

really weird feats. He does not accept anybody and everybody as disciples.

Just now, there is a Sadhu at Comilla (Bengal) who can walk on water or sit on it for hours. Very recently he sat on a tank, cross-legged—a feat which was witnessed by hundreds.

There is another Sadhu at Goa, who who is about 250 years old. He can appear and disappear at will, lengthen or shorten his body whenever he likes, and break things by his will-Power only. Numerous Europeans have seen him, and are satisfied that he is no humbug, but a truly wonderful personality.

Some time ago, a Sadhu asked the guard of a train to wait awhile, as some of his men had not turned up. The man laughed at him and asked him to go away. The Sadhu did not utter a word, but looked at the carriage for a minute and stood still. The driver put on steam, whistled, but the train would not move. He examined the engine, but found nothing wrong with it. However, it was replaced by another engine, but it also would not move. It struck certain Hindus, who had overheard the conversation between the guard and the Sadhu that the latter had undoubtedly stopped the train's motion by his will-force. They ran to him and implored him to allow the train to proceed. His men had turned up by this time, and when all were seated, he smilingly waved his hand, and lo! the train began to move. But enough for the present.

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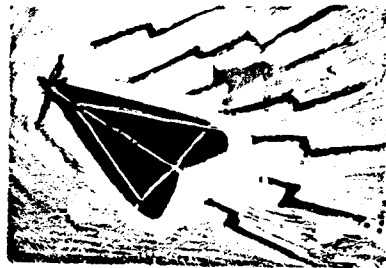
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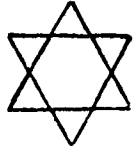
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SELF-CULTURE JOURNAL

OCTOBER—NOVEMBER—DECEMBER, 1926.

The Spiritual World and Wireless.

There are doubtless many people who feel that the successful accomplishment of international broadcasting is but the preliminary to a further development along the same line of an even more sensational nature, involving the receipt of audible messages from a domain of existence invisible to mortal eyes. Of course this amazing phenomenon has already been realised at what are known as Direct-voice seances. But the world does not believe that, and we are not now referring to this particular mode of communication. We are alluding to the time when wireless telephony, as we

know it to-day, will be no longer restricted to the physical order of things--when transmitters within the Veil will succeed in sending messages which will be audible to their co-operating conferees on this side of Life through the agency of much more sensitive receiving instruments than any in use to-day.

If this sounds fantastic, or impossible, to any of our readers they may, not inappropriately, be reminded that the broadcasting achieved at the present time would have seemed equally "impossible" to sceptics of a few years ago. The seemingly miraculous is always laughed out of court when some venturesome soul is "mad" enough to make the suggestion. But somehow or other, these far-seeing individuals have a peculiar knack of "coming in" to their

own"—although they may be what the world calls "dead" when that time arrives. But they are not deprived of the satisfaction attending the realisation of their predictions on that account. They know it all the same! They are only "dead" to the spiritually blind of earth, and are actually more alive than ever. As they themselves sing:

We are the living,
You are the dead!

That is a little way they have of turning the tables on us! And being participators in the "more abundant life" it is not difficult to understand that they virtually mean what they say. Such being the case, what more natural than that the scientifically-minded among them should desire to demonstrate the truth of survival beyond all possible cavil? And if they think it can be done by wireless they will certainly make the attempt. Before this thought can be entertained by the reader, however, it is necessary for him to accept the dictum of the Bishop of London—Dr. Winnington Ingram, who, by the way, is to visit Australia next year—that "a man is the same five minutes after death as he was five minutes before death, that he has memory, and that, for a time, he continues to take an interest in the affairs of earth."

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Assuming this to be a fact—and there are those of us who consider the statement to have been abundantly proved—there is nothing in which the scientists on the Other Side are likely to take a livelier interest than in devising means for transferring wireless speech to recipients on this mundane plane. There are now many great scientists just over the way—far more than at any other stage in the history of mankind—and there is reason to believe that a considerable number are acting in concert for the specific purpose named. They may, in fact, at the present time, be ready to transmit their messages. But before they can operate in this direction a sufficiently sensitive receiver must be provided. In other words, there must be cooperation on this side. Perhaps mankind is unconsciously working in this direction to-day by the wonderful progress that is now being made in broadcasting. And it is interesting to note that Australia is playing a leading part in this development!

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A few weeks ago a series of special experiments was conducted between America and this country, and the results on certain nights were almost staggering in their clearness. Although separated by a distance of 16,000 miles,

voices came in a flash from the KDKA station, Pittsburg, Pennsylvania, and were at times, so distinctly heard in Australia and New Zealand that one could scarcely realise he was listening to a friend in the land of the Stars and Stripes. Punctually at 8 P. M., Melbourne time, on a wave length of 63 metres, an American voice was heard. "Good evening, everybody," it began. "This is KDKA, the Westinghouse Manufacturing and Electric Company of Pittsburgh, Pennsylvania, U. S. A., broadcasting especially for the Melbourne, Australia. It is not often that KADA broadcasts phonograph records but owing to the difficulty in getting artists to the station at 5 a. m., records will have to suffice for the tests." Several gramophone selections were then rendered, and were received at "loud speaker" volume, the special "electric pick-up" fitted to the gramophone at KDKA enhancing the transmission. Among the items were "Under the Double Eagle," "Philadelphia All The Time," and "I Never Knew." "Home Sweet Home," by the Australian singer, Miss Amy Evans, came through perfectly, and this notwithstanding the fact that a thunderstorm was in progress at the time. But the most remarkable feature of all was the hearing of the ticking of a clock.

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"Can you hear the clock ticking? It is about five feet from the microphone," remarked the Pittsburg announcer. And however incredible it may seem to people generally, the ticking of that clock was clearly audible in Australia! After such a feat as that, the man who uses the word "impossible" in the future can only be designated either an ignoramus or a fool. We have no warrant for saying anything is impossible in the realm of scientific attainment. And a similar declaration may, with equal justification, be made in respect to those spiritual developments which are at last compelling the attention of many eminent minds in various parts of the world. Those developments have been in progress for over seventy years. They commenced with the birth of Modern Spiritualism, they have gradually been increasing in number and complexity, and we may now be approaching a climax which will for all time settle the oft-asked question: "If a man die shall he live again?" Sir Oliver Lodge evidently entertains a similar opinion. Speaking in the chapel of Manchester College during the recent annual meeting of the British Association for the Advancement of Science, at Oxford, he referred to the augury held out by Lord Bulfrut, who is a profound student of the psychical, that

after this meeting of 1926 at Oxford some new great revolution would occur in Science. "What revolution?" asked Sir Oliver, and proceeded:

Lord Balfour could not tell us. Neither he nor we have the faculty of prediction, but if I am to make a guess I would say that, whereas all through the 19th century, and up to the present time, we have been dealing chiefly with the material world, there now lies before us the discovery of the spiritual world. The spiritual world is no novelty in religion, but it is a novelty in science. It is not yet accepted, but the indications are that it will not be so very long before this question, too, will be asked by Science and will begin to be answered.

Does man survive? If he does, then the present man is not the highest being we have cognisance of. We are not limited to our animal existence; we go on with the adventure, we rise to become beings of a higher order, and once we have stepped over the limit, the grave, the gate of death, there is no end to the ascent. We are surrounded by intelligence; space is full of it. It does not make any appeal to our senses. We do not know of it in that way, but it is coming into touch with us; it is coming within our ken; we shall feel that we are not lonely, isolated, separated, but

that we are surrounded by a cloud of witnesses, and by a company of helpers in a marvellous spiritual world of which we have hitherto been scientifically ignorant.

I have not the weight of Science behind me in saying this. Many will disagree, but I think that that kind of evidence is coming, and will be attended to, will force itself upon our attention, and that before the British Association meets again in Oxford our aspect of the universe will be revolutionised once more and beyond all previous scope.

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If this prophecy is to be fulfilled, we shall not have very long to wait, for the Association is to meet again at Oxford some five or six years hence! Among the "company of helpers," to whom Sir Oliver refers, are the greatest scientific minds of all the ages, who are still engaged in endeavouring to unravel "the Riddle of the Universe" and striving to co-operate with their colleagues of earth in demonstrating that the spiritual and material worlds interblend and that intercourse, by various means, may be effectively established. One of these means, we believe, will be wireless telephony. The ether has been poetically described by the great British scientist and Spiritualist as "the garment

of God." It is being utilised to-day in playing a wonderful part in the material advancement of humanity—to-morrow it may play an equally wonderful part in the Spiritual enlightenment of the race. The two worlds are one—the inner and the outer, the one including and transcending the other, both governed by Natural laws adapted to their respective requirements and both doubtless composed of the one mysterious element, or substance, or whatever it may be called, in different forms of manifestation—the inscrutable and altogether baffling Ether!

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In the Ether we live, and move, and have our being. Without its cohesive the cosmos would immediately be reduced to chaos. It is the binding force which keeps the atoms in their places, it interpenetrates the densest forms of physical matter, it fills all space and is the medium which brings light and heat from the sun to dwellers on this terrestrial plane. And for aught we know it may constitute the atmosphere of the spiritual world and be the material out of which all spiritual bodies are fashioned. Someday we may know more of this mystery. And perhaps the elucidation will come through the agency of spiritual wireless! Anyway, we are living in a wonderful age and should

by this time be fully prepared for any surprise that the future may reveal.

(*The Harbinger of Light*)

Astral Travelling.

When the physical body sleeps the astral body, which all possess, can go away and gain experiences entirely its own. It may mingle with departed friends, be taken into magnificent temples, or to behold some of the scenery of the spirit world.

I, on one occasion, found myself in an expanse of delightful country, by the side of a lake, the water of which was deep and like a mirror, reflecting the sky above and the trees on its borders. As I stood enchanted with the scene a voice at my side spoke softly to me, and when I turned I beheld a lovely female form robed in a white garment with a girdle of a beautiful colour. With a sweet smile she said, "Come with me." We walked through an avenue of tall trees until we came to a rustic bridge over a rippling stream. Here we stood for a while, and as we rested a number of people of both sexes passed us, all looking happy and talking cheerfully and laughing as they went. Now and then a couple would pass us like lovers, with their arms entwined around each

other. After many had passed my guide followed those had gone on, and now I saw a large number in the midst of a beautiful garden. It was a lovely picture, and we walked on and mingled with the gay throng, chatting with several. Some were walking arm in arm, some reclining on grass, while here and there were little groups discussing various questions. "Oh, this is delightful," I said to my beautiful guide; "do you live here?" She replied, "Oh, no, my home is far away. I have come to you that you may learn what awaits those who long for a higher life. You prayed to-night before you rested for a deeper knowledge of the spiritual life, and while the body slept your aspirations released you for a little while to gain a knowledge of the next plane of conscious life." "And may I come again?" I asked eagerly. "You have visited similar scenes before and will again, but it is not often that it is given to mortals to remember where they go when the body sleeps. But be assured that the spiritually-minded arise to higher things; those of a low mind never do." I awoke and found myself in my room, in a very happy frame of mind, and then my inner self brought to memory what I have related.

Personal Suggestions For The Day

By Henry Harrison Brown

(A Practical Lesson)

It being true that I can control my life, it follows that I should know the Power I use for that purpose and the method of using it. That Power is my Thought. The method is: I am to think that which I wish my life in the objective to be. I am Life, Life is the Power which I am. My life is a manifestation of One Omnipotent Power. Life is but the hidden stream, which I as a conscious being am to direct, if I am to control my life. If I do not control it, it must either flow along the lines of the Absolute, and I then exhibit no individuality, or I must be controlled by the forces about called circumstances. It is for me to decide. I possess the power to feel and to think. This feeling and thinking constitutes my consciousness. Feeling causes me to affirm I AM. Thinking causes me to DETERMINE what I am. I AM THAT WHICH I THINK I AM. By thought I create the channels for Life's current. By thought I create the mould in which Life objectifies itself. Thus my power to

control my life lies in my power to choose and to control my thoughts.

This is my only power: I CAN THINK WHATEVER I CHOOSE OF MYSELF. What I do think, that I am.

I will be careful to think that which I wish to be. As an artist carefully creates his mental picture of his statue, so will I carefully create a mental picture of what I wish to be. Having created this model, I will persistently hold it in mind, and LET the current of Life flow into every crevice of it, till my life is in manifestation—that which I have in Thought decided it to be. Therefore, I must hold the mental picture as the one only reality. Just as the artist holds to his mental picture while he carves, and yet fails to realize perfectly his ideal. My only control of Life's current is to LET it flow through my Ideal, where it is perfectly represented in the physical body. Every thought-line in the ideal is reproduced with absolute fidelity in its physical representative. The camera does not so faithfully copy my face as Life copies in my body my mental pictures of myself.

I must therefore affirm that which I create in my mind as the only reality; and I affirm this, that through the Law of Suggestion I may cause that which I

am in thought to manifest in my body, and in environment.

For this reason, upon rising at morn, I will affirm: ALL IS GOOD. I AM HAPPY. I AM WELL. I AM PROSPEROUS. I AM CONTENTED. This will create the picture, the picture that Life will paint on the canvas of experience. I repeat those Affirmations till I grow so accustomed to living them that I forget to use them. I shall always find need for some Affirmation for I AM AN UNFOLDING SOUL, and shall each day enlarge my perception of Truth. Therefore I will ever keep my ideal before me as the only reality. I will affirm each morning from that Ideal. Those lines from Lowell I will repeat every day:

"The thing we long for, that we are,
For one transcendent moment
E'er yet the present, poor and bare,
Can make its sneering comment.
E'en through our paltry stir and strife,
Glow down the wished Ideal;
And longing moulds in clay, what Life
Carves in marble real

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How I Developed An Efficient Memory

By Rev. Thomas Parker Boyd of
U. S. America

The possession of a good memory is invaluable and easily acquired. Here I am giving my personal experience, which set forth the most valuable and usable methods of memory training.

The cardinal factor in memory is *attention*. We recall easily that to which the perceiving power of the mind is strongly directed. One passes a thousand persons on the street and remembers only the woman with a crooked nose or the man with a cauliflower ear, or some hideous deformity, or a Turk in his native garb. In other words attention is strongly drawn to these and a clear and permanent memory image is impressed on the mind.

To be sure this sort of attention was unconscious, but that which one does unconsciously he may do consciously and of intention. When one strongly directs the attention to a face, a name or an object he has taken the first step in developing a good memory.

A moment's reflection shows that the reason for the attention being attracted to the above cases, is the contrast of the unusual with the ordinary. This gives the key to memory by association, such as similarity of sound, form, like and unlike, whole and part, etc.

As an illustration of this, I once had a business acquaintance named Senft, and that name eluded me so successfully that each time I met him I had to make the old confession, "I remember your face but can't call your name." He was a traveling man for the Standard Oil Co., so I embalmed him in oil, fixing this sentence in my mind, "This man is Senft out by the Standard Oil Co.". And ever afterward his name rose the moment he came in sight.

Another method of training the memory is to *tie up the elusive idea or name with something which we forget*. For example, Mt. Fuji, the sacred mountain of Japan, is as many feet high as there are months and days in the year. In other words, 12 months and 365 days, which you never forget, gives you a perpetual check on the height of this mountain, 12,365 feet.

Take for example the height of Pike's Peak-14,147 feet. A glance at the figures reveals two groups of two

figures which are identical, while the last one is just half of either group, and is itself the perfect number, 7. Let the question of the height of Pike's Peak be raised and the first idea will rise at once, as follows: "The last figure is the perfect number 7. There are two groups of twice seven, or two fourteens, so that the number rises up with practically no effort, 14, 147.

REPETITION is a powerful element in memory training. There is a reason for the statement, "I remember your face but cannot recall your name". We look at a face many times, even on a casual meeting, and fill the mind with many visual images of the face, while we hear the name once and often do not catch it distinctly. If we had as many auditory images of the name as we have visual images of the face, we should recall one as easily as we do the other. This can be done by first making sure that you have the name correctly, then in your first conversation use it frequently as "Yes, Mr. Bodell" or "What is your opinion, Mr. Bodell?" etc.

A young college man came home at vacation time and brought his chum for a visit. When he had greeted his mother, he introduced his chum, "Mother, I want you to know my chum, Mr. Spoon-dipple". The old lady was slightly tough of hearing and replied, "I beg

your pardon, son, I did not get the name." He raised his voice and said, "Spoon-nipple, mother, Spoon-dipple". She looked a bit foolish, and after a little returned to the attack, "Son, I trust that your friend won't be offended, but I did not quite get his name". He raised his voice again, and said, "Spoon-dipple, mother, Spoon-dipple". She looked resigned, and said, "Never mind, I guess it is all right, but I can't make a thing out of it but Spoon-dipple". If a man or face or idea eludes you, repeat it until you can't recall anything else in its stead:

There is a valuable quality in memory similar to *photography*. It is developed by looking steadily at an object until every detail is deeply impressed on the mind. Make a practice of standing before a shop window, and let your eye rest for a moment on each object in it. Then go away and see how many items you can recall. Or go down the street and take notice of everything and every body you see and when you return describe the people and things you have seen. Or in reading, stop at the end of a sentence and try to state it in your own or the author's words. Use the same methods on the paragraphs and pages. This sort of drill will develop a strong photographic memory.

In all these methods it is plain that the underlying principle is *attention*. A carpenter in driving a nail gives it a tap to start it, and then a smashing blow to drive it home. In like manner a strongly directed attention drives home a memory image that does not drop outside the range of recall. Memory is always best because the impressions are deepest when the mind is freshest and the physical forces are at their best. So likewise, when the physical forces are depleted, and the attention is wearied, the memory images are not so clear and do not recall so easily.

Memory is both conscious and unconscious and while the best objective memory is faulty, the sub-conscious memory is perfect. It has a screen so fine that no object or attention can ever drop through and be lost. This is indicated in the fact that after we have tried in vain to recall some idea we turn the attention to something else, and suddenly the desired idea will rise up into objective consciousness.

Memory is specially sensitive to suggestion. "I have a poor memory", or, "I am losing my memory" tends to wreck the best memory, while "I have a perfect memory", or, "I recall any thing I want to remember", will bring by its reaction an increasing strength to the memory.

A good memory is priceless and anyone may have one by applying the above principles and practicing the methods indicated. This does not mean that you will have to build up some elaborate system of machinery to enable you to tie up things with, but by such simple practices you can soon bring your memory up to an efficiency which will not need any machinery.

A good forgettery is invaluable. It is as necessary to be able to forget the thing you do not wish to recall as to remember the thing you wish to use. Here the key is also, attention. You remember by directing the attention to the thing you wish to remember, you forget by turning the attention away from the thing you want to forget, to something else. A good memory recalls the things we want and forgets the things we do not want. This is as clear as I can make it in the space available, and if any point is not clear the author will be glad to make it so.

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What, indeed, does the word "cheerfulness" imply? It means a contented spirit; it means a pure heart; it means a kind and living disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.

W. M. THACKERAY.

Thankfulness

By Annie Amelia Mayo

(The Christian Esoteric)

Shakespeare says: "How sharper than a serpent's tooth it is to have a thankless child."

This is a strong statement but those who have felt the sting will agree that it is not too strong. It is human nature to look for some appreciation, parents, from children, children, from parents, and from friends.

Sometimes we hear one say, "Well, I shall never put myself out for anyone again. I have received no thanks, nothing but ingratitude and blame. Moreover, if I ask a favor it is too much trouble to grant it."

Let us look at this attitude of mind. Christ says, "Cast thy bread upon the waters, for thou shalt find it after many days;" as much as to say, After you have given, you will receive. But in our case if we have done good to someone and received ingratitude in return, how can this statement be true?

Christ does not say where, or how you shall receive—and "after many days" is very indefinite—but what he does say is that "you shall find it." It is very seldom that we receive from the same channel thru which we have given.

"One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye entered into their labors" (John 14: 47, 38).

This is a statement of the Christ's. It would certainly be unjust to reap where we have not sowed. But if we have sowed in other fields and others have reaped from our sowing, then we can easily see how things are evened up.

Again if we find one ungrateful and understand way that one is ungrateful, we shall not feel the sting so sharp. Does the parent expect the baby to repay all the love and care bestowed upon it while it is yet a baby? No, the infant takes everything bestowed upon it, and the parent expects nothing in return. If we look upon the ungrateful soul as a baby soul we are correct. The grateful soul has learned gratitude and thankfulness thru long ages of culture. So as wise parents we must give the baby-soul time to learn gratitude and not expect too much.

If one reads the history of all the old patriarchs and apostles, one can readily see how they gave thanks for everything—even, afflictions. They were old souls who had evolved thankful hearts thru ages of suffering—they knew that many of their

adversities were blessings in disguise, so they gave thanks for everything in their lives—the good and the so-called evil. He only is generous and magnanimous who does not forget the gratitude he owes to men as well as to God.

Of the ten lepers that the Christ healed only one had soul-maturity to return and give thanks. It is not the one who always makes the greatest noise about one's gratitude who is always the most grateful—usually it is the reverse. But the grateful spirit is the one who is willing to put aside self for others in order to render a service to his fellow man, and in some measure to show willingness to serve others.

On the other hand, if in our case the bite of the serpent's tooth is very sharp, does it not go to prove that we have been relying—all unconsciously to ourselves, perhaps—too much on results? Perhaps we have been looking for reward or have been looking for results, or for the harvest before it was ripe.

One of the hard things for the esoteric student to learn is to do right because it is right—not because his course will bring certain results or rewards. The rewards are in Hands that never fail to give where it is due.

The all-important question for the neophyte is: Have I always rendered thanks and gratitude for services rendered? Not the question, Have my services always been met with gratitude? If we are grateful we will carry a grateful spirit along with our every day work. Some hold continually a complaining and discontented spirit, yet if one asks them if they are grateful they will say, "Certainly I am." TRY TO SEE IF YOU CAN HOLD A THANKFUL AND A COMPLAINING SPIRIT BOTH AT THE SAME TIME. You will find that when one enters the other will leave. Your house is not large enough to accomodate both.

Why is it so important that you have a grateful heart? Because a grateful heart forms a connecting link between himself and those in the heavens. Ingratitude breaks the link, no more messages can be sent.

After the Christ had healed the ten lepers and only one returned to give thanks, he asked, "Where are the nine?" We think he had reached a point where he was no longer looking for rewards. But he knew the nine by their ingratitude had broken the link, he could serve them no longer, he was no longer in tune with them.

MY A B C By C. Fannie Allyn

Act wisely every day.
Be courteous to all.
Control your temper.
Desire to learn.
Entertain kindly thoughts.
Fraternize with all good.
Give to the needy.
Help the helpless.
Inquire at headquarters.
Join the learners.
Keep good company.
Live for some good.
Make each day truthful.
Never lie.
Onward in good deeds.
Pray by helpful words and acts.
Question and learn.
Receive advice; act on the good.
Search all Scriptures.
Try new good thoughts daily
Upward make a path.
Virtue is a good possession.
Waste not cash or time.
Exercise for harmony of body,
mind and soul.
Youth can live in old age by
thoughts and deeds.
Zeal for right counts to the good of
all.

And if one lives rightly, death is a natural sequence and fearlessly faced.

Year-End Greetings

By Dr. K. T. Ramasami,

Editor. S. C. J.

My Christmas Greetings of Peace and Goodwill, Success and Happiness to you, one and All! Fellow Members of the Indian Academy of Science! Follow punctually and diligently the instructions given to you along Tele-Psychy. Fit yourself in Mind and body for achieving Success, Health and Happiness. The goal of divinity is really a goal of highadventure, Seek, and you will find it. Here is the key to the salvation of the race.

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Two classes of people are marching onward in life. The one is called a Nature-scientist, and the other is termed a Mystic. The former takes a literal view of life as it appeals to his physical optic nerves. Where as the latter, the mystic sees through Nature and senses the true inwardness, the spiritual side of life. If you aim at spiritual culture, unfold inwardly, see with the inner eyes something of the beauty of life, the oneness of Divine Harmony, and by a steady application you can become a Mystic, to see Life, Love and Truth, supreme.

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The clean soul is a mature soul. Through enduring hard work, and strain, bearing patiently the tension of your mind, heart and nerves, through constant Prayer and Meditation and Aspiration towards the Divine ideals of Life, through Self-discipline, both of body and Mind in matters concerning your food, and clothing, in thought, word and deed, through services, freely, gladly, wholeheartedly rendered to your Fellow-men, you will realise gradually that your crude Soul becomes a fit and durable instrument for transmitting the Divine Power of Electro-Magnetism, to Heal the Sick and Suffering. In short you will be alive in the God-Presence of Goodness. Your Personality as that of the Christ, will emanate Divine Magnetism. Your Flesh and Blood will be alive in God-Essence and Divine Virtue. By the Grip of the Hand, by a glance of Your Eye, and by Words spoken audibly or in-audibly and rhythmically vibrating the Radio-active Mantra initiated to you, you can transplant the energy within you, into your Patients, to effect a Miraculous Cure. If you tread along the Healing Path of Godly-Mystics. You can experience in your life. No Fear. No Care. No Anxiety. No Worry. No Hurry. No Flurry. No Wants, in the worlds Visible and Invisible, either in the Present Life or in the Future—Spiritual that awaits Thee. Comrades Pushon,

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Feel the Divine Love ever and anon. Respect the spiritual minded. Help the carnal minded people to give up selfishness. Be clean in heart. Keep

close to the path of Honesty. Respect womanhood. Treat them and venerate them as Mothers of the Future Race. Look to the wants of the suffering and poor. Heal the sick and afflicted, be they human or the lower order of creation. Remember the Truth that you are a link in the great chain of Love Magnetism that binds you with the Heart and Spirit of the Mineral Vegetable, Animal, Human and the Spiritual denizens of this Universe. Permeate your being with Divine Essence of GOD-LOVE and the Universality of GOD-VISION will be bestowed upon you, to behold the immanence and beauties of God's creation. Then you have no fear of Devils, no fear of Poverty, no fear of Disease, no fear of DEATH or HELL. This AT-ONE-MENT with GOD paves the path to SOUL-PERFECTION to lead a HAPPY LIFE of SERVICE to your FELLOW-MEN and WOMEN.

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You can be a HEALING GENIUS, with GOD'S bounty of Healing Electro-Magnetic Currents. The Great Dynamo is ever at WORK. You need its Charging now, to depolarise your carnal nature. Surcharge yourself by daily Telepsychic Meditation with the POSITIVE PLUS charge of DIVINE DYNAMO. This is a very trying experiment indeed. But it is capable of achievement. True Healing comes of the Spirit within YOU. Spiritual Healing surpasses all known forms of Mental and Magnetic Healing, in its operation and effect. It supercedes Time and Space. Its work is complete in itself. It is the true Natural ART of

Healing of Body, Mind, Soul and Spirit. The PLUS Charge of the Divine Dynamo is called LOVE-DIVINE. The Spiritual Healer exhibits it as a Miracle. He is called a SUPER-MAN. He is Earth-proof, Water-proof, Air-Proof, Fire-Proof and Ether-Proof!

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The interest for the study of Psycho-Occult science is increasing day by day. Our pupils and Members of the Academy can help the cause of education more and more by circulating our Prospectus and the Self Culture Journal to every prominent member of their locality.

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You can interest more people by demonstrating your helpful work of Healing acute diseases. Perform occult healing in your locality and get the patronage of medical men. Give them our literature to peruse and let them try Occult healing arts upon their patients.

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Canvass more subscribers to our Journal. Canvass students for our Mental, Psycho Occult and Spiritual Courses of lessons. Canvassers for our Courses will get a decent commission for their valuable work or help.

x x x x

An Important Business Notice.

We will give a Discount of 25 per cent on the prices of all our Courses and the

Fellowship fees, to those who enrol before FEBRUARY 1927. This is a rare concession granted for This season--The year End and New year. Look Sharp.

Table Tippings and Table-Rappings.

Very often it is found that the easiest manifestations to produce are table-tippings or table rappings. The tippings are usually more easy to secure than the rappings.

The procedure for a seance like this would be the same as that for slate-writing. Of course, in developing for table-tippings or table-rappings, the same general idea of the conduct of the seance would be carried out as we have described before.

A very light table should be used, such as a sewing table. The sitters gather around this table—and here, as in the other seances, the positions of the different members of the circle at the table are important. That may require some experimentation.

These seances can be held in the dark or in a partial light. There should be only a sufficient number in the circle for the table to accommodate. The sitters are gathered around the table with the chairs as close as comfort permits. The tips of the fingers are held lightly on the table. There is the same plan of singing and of natural conversation that should be followed out in the seances that have been described. Finally the table will show an inclination to tip, and will likely tip toward the person who is most mediumistic.

A code should be arranged, ONE tip to mean "Yes" and TWO tips to mean "No." The receipt of messages through table-tippings is a rather slow process, and is accomplished by repeating the alphabet. When the table begins to tip, or rock, as is usually the case, one member of the circle could ask, "Are you ready for messages? If it tips once, or twice—whichever has been agreed upon to mean "Yes"—then the spokesman will begin to repeat the alphabet. He starts at A and names the letters slowly.

To show how the messages is received we shall repeat the process as follows:

A—the table tips. A, B, C, D, E, F, G, H, I, J, K, L—the table tips. A, B, C, D, E, F, G, H, I, J, K, L, M, N, O,

P, Q, R—the table tips. A, B, C, D, E—the table tips: A, B, C, D—the table tips: We have the name "Alfred."

Thus, by always starting with A after the table has tipped, and repeating the letters in order until the table tips again, the letters that will go to make up the words are indicated by the tipping of the table. If the alphabet is said over too rapidly, there is likely to be confusion as to which letter was meant.

Where there are rappings, then as the alphabet is repeated a rap will come at the right letter. In the beginning these rappings are usually very light—like the breaking of a slender, dry pine twig. As time passes, these rappings may become more pronounced.

Naturally, as each word is spelled out, the members of the circle are keeping watch of the letters and of the words being formed thereby.

While this is a slow processes of receiving messages, it sometimes leads to more advanced development. Moreover, it is a method that has been used in the investigations of some of the most prominent Spiritualists of the world. It is a recognized means of communication, and while it may not be as satisfactory as some other types of manifestations, it is found to be very interesting and usually begins in a shorter

Editorial Notes.

The Indian Academy of Science is steadily pushing on with its Educative and Healing Mission to humanity. We see to day a large number of enthusiasts in spreading the gospel-truths of our Courses of instructions. The growing interest for the study and practice of Eclectic Healing by Allopaths and Homeopaths and practitioners of Indian systems as Ayurvedic and Unani and Siddha, is a welcome sign of the Progressive Age. Knowledge for the welfare of the human family should spread as fast as possible. The darkness of Ignorance should vanish as mist before the rising Sun of Modern Scientific Research. The Academy of the Self-Culture University, is doing its humble work of serving humanity, enlightening the mass in every nook and corner of the globe, in the art of Self-Culture, through this Journal and the various courses of Lessons in Mental, Psychic, Occult and Spiritual science and Philosophy. Reader, it is your duty after perusing this Journal, to pass it on to your friends. Will you kindly do this little act of Kindness for humanity?

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Life-Fellowship Fee (F.I.A.Sc.)

The fee for LIFE-FELLOWSHIP with all its preveleges for a Member of our Academy is fixed at £ 20 or Rs 200.

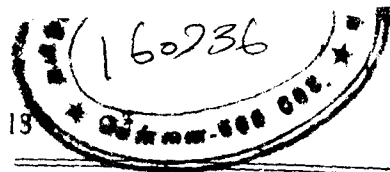
Life-Patron.

Those who pay £ 40 or Rs. 400 and upward will henceforth be styled LIFE-FELLOWS and PATRONS of the Self-Culture University.

Our Special Aryan Talisman (Maha Bhairava Kavacha, Saraswaty Kavacha, Lakshmi Kavacha, and the variety ones, prepared by me for the good of the public, by a special process of Spiritual Electro Magnetism, is doing a lot of good to people in every walk of life, in all parts of the world, as witnessed by their grateful appreciation, of same.

Our New Hill Estate.

The President of the Academy has now purchased a small hill estate covering about 20 acres, at the foot of the hill near Kizhanattam. He is busily engaged in the development of a model agricultural Farm on scientific lines. Already the well-laid out plan has taken a definite shape in the growing of hill-products. Experimental plots with grains, pulses, tobacco, potato, beans, beet root are bearing rich productive results. Fellow Members of the Academy residing abroad are welcome to donate for SHARES ON A CO-OPERATIVE BASIS. Those of you readers, who have also an interest in Agricultural pursuits on a scientific basis, may correspond to the President of the Indian Academy of Science, Kizhanattam, Tinnevely Dist. There are many good prospects for donors who can co-operate with us.



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SELF-CULTURE.

(OCT-NOV-DEC. 1926)

We have erected a temporary Building on our Farm. We have sunk wells and Reservoirs for irrigation.

We have also a well laid out plan for erecting a pukka building for agricultural research work, and for the establishment of the Radio Pharmacy-research work, and for growing medicinal plants of an indigenous tropical nature. Donations for this research work, and the construction of the Building, Tools and plant and Pumping Machinery, are urgently solicited from interested readers, Patrons and Fellow-Members of the Self-Culture University.

We want on a rough estimate Rs. 10000, or £ 1000.

We are prepared to invest Rs. 5000, or £ 500.

Wanted Donations for the other half of the amount. Hope you will graciously respond to this call of Charity. Our Farm is your Farm.

Model Industrial School

25 percent of the Proceeds of our Agricultural Farm will be to maintain an Industrial School for Boys and Girls of the depressed and agricultural classes

Brethren! Sympathise with this humanitarian work we have undertaken

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and render us every possible help you can by contributing your mite, so as to give a speedy shape to the above proposed work. Here goes to you our good wishes and Thanks in advance.

x x x x
Our New Invention the Spirit-Recorder—the new improved model planche is doing a great helpful work for the cause of Modern Spiritualism. Many here and abroad, who are using it daily for obtaining Automatic writing and Spirit-messages, write glowingly about its astonishing work. Reader! Order of us one Spirit Recorder and see its wonderful work. It will guide you whenever you consult it.

Meditation Lodge

In our new Farm-area we propose to build an Ashramam or Lodge for Spiritual Devotees for their dwelling Study and Meditation. Fellows of the Academy will be specially welcome for this humanitarian work. Some members from Foreign Countries have already applied to me with donations. Let us soon hear from many more. Donations and Free-Will offerings for this Charitable work of Self-Culture, may kindly be forwarded to the undersigned.

Dr. K. T. Ramasami, M. A., Ph. D.
President I. A. Sc.
Kizhana'tam, Tinnevely Dt, S. India.

I. A. Sc. Charity Collections

We are starting a Prize-Competition in aid of our Charity Collections of the Academy. Ask for its details now and by the next mail we will forward same to you. Become a Humanitarian and join in our work for Public Good.