

Vol. 1

No. 1

# THE DAY

OCTOBER, 1908

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## SPECIAL FEATURES

THE UNIVERSAL SPIRIT OF TRUE RELIGION  
By Swami Paramananda

ATTUNED TO LIFE  
By Charles Brodie Patterson

HOW TO LOVE PEOPLE WE DON'T LIKE  
By Hooper Harris

THE MASTERS AND MASTERY OF LIFE. Part 1  
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THE AWAKENING OF INDIA  
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By Jane Brownlee

THE FAITH OF THE BASUTOS  
By M. Manoedi



JOHN R. MEADER, *Editor*

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# THE DAY

OUR MOTTO : "THERE IS ROOM FOR ALL THAT IS GOOD"

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## THE DAY

### AN EDITORIAL ANNOUNCEMENT

In formally introducing *THE DAY* to those who have been awaiting its appearance so anxiously, it is probably necessary that we should make a brief preliminary announcement of the purposes to which its pages are to be devoted. In presenting this statement of principles, however, we shall take advantage of our right to make as few definite promises as possible, for while we are certain that *THE DAY* will immediately be recognized as one of the broadest, sanest, and most dignified advanced-thought magazines in the world, we would much prefer to have our readers discover these facts for themselves.

At the same time, it is but just—both to *THE DAY* and to its subscribers—that it should be clearly understood that this magazine is in no respect an organ, for while the privilege of using its pages will be extended to the exponents of every faith and creed, and it will be, as we might say, an Open Forum for the free discussion of all phases of religious truth, editorially *THE DAY* will maintain an absolutely neutral position in regard to such questions.

The chief object of *THE DAY* is the promotion of the principles of Love, Unity, and Brotherhood—the love of God as displayed in the unification of races and religions, and the love of mankind as exhibited in all works tending towards ideal brotherhood and universal peace.

True Unity—as *THE DAY* understands it—is the realization of God as the One Power which animates and dominates the universe. As the Primal Essence, or Self-Existence, He is beyond comprehension; but, as the Supreme Will, He reveals Himself. In the diverse operations of nature His power manifests itself as the mysterious and unseen law controlling them, and, reverently studied, all things proclaim His Oneness and His Truth.

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When religion bases itself upon these manifest and demonstrable operations, its position will be impregnable, and its reconciliation with science attained. Discord, hatred, and strife, have ever been the result of disagreement concerning doctrines and theories which are incapable of objective proof, and which should never have been dogmatically insisted upon. Could the warring sects and creeds of the world be brought to acknowledge this simple truth, the Kingdom of Heaven would indeed be nigh at hand.

People of true insight the world over now agree that the Brotherhood of Man can best be realized by laying aside this spirit of dogmatism and exclusiveness and uniting in the acceptance of all things that are beneficial and provably good. To all such persons we extend the hand of fellowship, and invite their co-operation, to the end that the predictions of high-born seers and prophets may yet be fulfilled, and a nobler and more comprehensive civilization resting upon universal peace adorn the earth.

In detail, THE DAY will be a monthly magazine, published to promote the demonstrable truths in religion, science, and philosophy, including all social and political reforms that are tending to facilitate the progress of the world. Believing, as its motto states, that "there is room for all that is good," it will ever welcome the truth, whatever its vehicle of expression, but always with insistence that the actuating motive shall be constructive, not destructive, in its tendency.

As to interesting scientific questions, THE DAY will portray the facts exactly as it finds them. It will furnish a complete record of the results of the latest experiments in psychology, and will give ample opportunity for the full expression of all rational opinions regarding the operations of the power which we know as "suggestion," as well as all other branches of psychical investigation.

This same spirit of progress and sympathy with all that is good will be displayed in each editorial department, for the readers of THE DAY are promised that they shall find this magazine a comprehensive epitome of the world's great attainments in every avenue through which the sincere thinker pursues his search for knowledge and for truth.

Subscribers to THE DAY are also assured that none but high-class advertisers will be admitted to its pages. Accordingly, we do not hesitate to guarantee the reliability of every advertisement that we accept, and those who carry out the conditions printed at the bottom of each advertising page will be fully protected against loss.

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# THE UNIVERSAL SPIRIT OF TRUE RELIGION

By SWAMI PARAMANANDA

*Author of "The Path of Devotion," etc.*

**I**N all ages, in all countries, it has been the dream of every sincere heart to see peace and harmony—harmony between different nations in social, moral and spiritual laws. But unfortunately this ideal has not been realized, and God only knows if it ever will be—whether this tremendous diversity of thoughts, manners and customs will ever become one.

In the past many attempts have been made by men of power and strength to solve this problem. Mighty men have risen, one after another, sometimes deluging Mother Earth with the blood of her children in the effort to convert them and bring them under one banner. But, alas, it is the same world to-day that it was thousands of years ago. Still, all sincere well-wishers of humanity cagerly long for peace and harmony and are earnestly praying that it may come some day.

What do we see before us? A great variety of creation—men, women, animals, plants, etc., each different from the other in its nature, quality and shape. Each is serving its purpose by occupying its own place in the universe. Among plants there are some which bear beautiful, delicious and life-giving fruits, and there are others full of poison which cause instant death. Among animals there are innocent, harmless species, as well as ferocious, treacherous creatures, like tigers and snakes, which have no higher desire than to injure others.

Coming to our own plane, what do

we find? No two human beings are alike, either in body or in mind. Some have greater physical power; some greater brain power. There are some unselfish characters who are ready to serve others by sacrificing their own comforts and happiness—often even at the cost of their lives—and other most selfish human beings who know nothing but their own desires and pleasures, ever ready to accomplish them by any means of cruelty or heartlessness towards their fellow men.

There are spiritual men who regard this world as unreal, all hollow like an empty shell, and renounce everything; while others, more materialistic, declare in trumpet-like voices: "This world is all true, all real! Make the best use of it while you have the opportunity. Don't bother your head with invisible things. They are all nonsense—frothy imaginings of weak human brains. There is no hereafter. Eat, drink and be merry."

This is the present situation.

Shall we then find harmony socially? Social customs are so varied in each country, the countries themselves are so widely different, that it is impossible to find any common ground on which to harmonize.

So we turn to the spiritual plane, the only possible plane on which to find a common basis, as religion is the highest manifestation of human thought. Herein lies man's true power of understanding, forgiveness, love and sympathy. But here also we

find the same difficulties. Each religion has its own ideal and innumerable rituals and ceremonials to contend with. Each claims that his ideal and his method of worship is true, while every other is false and mere superstition. Need I say that such exclusive ideas and narrow fanatical love for religion have caused much more disturbance, disharmony and positive harm than anything else in this universe. What makes one man condemn another? What makes one religionist call another a heathen, a sinner, simply because he does not follow his particular mode of worship?

Let us go deeper into the subject and see if we can find a remedy for this long-standing disease of humanity—this cause of discord for thousands of years.

What are the claims of religion? All organized religions have two claims to bring forward as their fundamental foundations—one is the personality of those who first founded or discovered, them, like the Christ of the Christians; Mahomet of the Mohammedans; Ahura-Mazda of the Zoroastrians, etc. The second foundation is the scriptures, the writings or sayings of these great prophets who entered into direct communication with the Supreme Being. And one thing is worth mentioning here. The Hindus or Vedantists, although having many prophets and incarnations of God as their ideals, never claim to be founders, but on the contrary regard the Vedas as the Supreme and eternal authority. It may sound curious to many to hear that any book can be eternal. Here no book is meant by the Vedas. The Vedas contain the principal truths which sages and prophets discovered in different ages and placed before mankind for their guidance and help. But none claims to have been the discoverer of any one truth. Truth existed from time immemorial. The

sages all knew it and recognized it. So you see that the religion of Vedanta is not based on persons but on principles. As the Creation is eternal, so also are these principles. That is the reason why the Hindus regard their Vedas, or fundamental principles, as eternal. Sages and prophets are great because they follow these eternal principles; represent them in their character; and they carry them out in their lives. This gives almost unlimited strength to the religion of Vedanta, for the reason that it is not dependent on persons, for, otherwise, if the personality is defective, the whole structure of religion suffers.

But to come back to our point of discussion, let us see if any of the founders, or originators of these religions make any claim to being *the one and only teacher*, or uphold the idea of condemnation or criticism, or disharmony. Such a quality, we can say most emphatically, we do not find in the character or teachings of any religious founder! Where then does it come from? I am sorry to say that if we analyze properly we shall find that the difficulty lies in our own lack of understanding of religion's truth. The followers fail to realize and naturally cannot grasp the true meaning of the teachings they have received. Religion becomes mere words and we repeat the Scriptures like parrots. This is the reason why we find so much dissension among the followers of all faiths. If we all realized the true spirit of religion, no matter whatever might be its name, we should find at once the cessation of our quarrels and disharmony. Even the crudest of all religions has the highest ideal of love and holiness as its basis. If we have only the patience and power of understanding, then we shall find the same divine spirit running through all equally. The difference is only in the language and not in the spirit.

Christ declared: "I am the way, the

truth and the life." The same thought is expressed in *Gita* by Lord Krishna long before the time of Christ, and the followers of Krishna might well find plausible grounds for dispute, if so inclined. Who is Christ or who is Krishna, may be asked! But apart from all minute details, one fact is prominent. They all believed in a supernatural being whom they regarded as infinite, all powerful, all merciful and omniscient. This is the special claim of every religion, however crude it may appear in its manifestations. Now the point is: Can there be many infinite beings? The very question is absurd. Infinity has no limitations, so an Infinite Being means one without a second. Here comes the ancient religion of the Vedas to help us out of this difficulty. "That which exists is one; men call it by various names." This explains the whole matter. That difference between religions which seems so vast is actually nothing but the difference in name. This is the most important point to grasp. Bhagavan Sri Ramakrishna illustrates this in most simple language: "As the substance water is given different names by different nationalities, similarly God (Infinite Being) is called and worshiped by various names by His devotees."

As the substance water does not change on account of the names, so also God remains unchanged though worshiped by countless numbers of devotees under innumerable names and forms. These different names are different religions—are different paths leading to the same goal. The Infinite Being must have infinite paths to reach unto Him. How absurd it is to limit the Infinite Lord to certain books and forms! How foolish it is to place Him in the circle of certain dogmas and doctrines! Ay, man, you call the Lord infinite and almighty and at the same time claim that yours is the right and only path and condemn others

because they do not follow it. Do you call yourself a rational man? How can one perceive the Infinite with finite senses and intellect! There can be no greater mistake than to limit the limitless. A truly wise man exclaims after realizing Him: "Oh, Lord! You are this, You are that and You are everything! You are all that is existent and non-existent. You are all that is visible and invisible. You are present, past and future. You are beyond all our thoughts and speech. Who can know You, who can sing Thy infinite glory!"

This is the exact attitude of mind which comes to the blessed being who has seen God and who has realized the true spirit of religion. He hates none; he shrinks from none. To him every thing is God, every face is divine. Therefore, one who sees God within himself and outside of himself in all living beings—where is the sorrow or suffering for him? This is the true vision of God, when we see Him everywhere. As long as we see Him only in churches, or temples, our vision is limited and we have not realized the infinite and universal spirit of religion. The sum and substance of all religion is the realization of this truth. Religion is not in talking; not in studying the Scriptures, nor even in going to the churches and temples. It is being and becoming!

When the Christian will follow in the footsteps of Jesus the Christ, and practice the wonderful lessons taught by Him, then alone will he become truly religious. When Buddhists will imitate the life and teachings of their great Master, who was the embodiment of universal love, non-injuring and supreme renunciation, then will they serve their ideal truly. When Vedantists will realize the great saying of their sages: "'Thou art That—'" then true peace and harmony will come. When religion will become a matter of realization, this whole uni-



verse will become an abode of peace, the temple of the All-blissful Lord.

One thing we must always keep before our view and that is that the Infinite Being is one though He may have innumerable names and forms to suit His various children. Now what can be the true meaning of the Lord when He says "I am the way, etc."? This saying must come from the spirit of infinity, otherwise who could ever claim such a thing? "I am one without a second. I am the only light and path to perfection. Those who follow me grovel not in the darkness of ignorance." So those who obey Him carry out the true spirit of religion, because all paths are laid by Him and lead to Him. "Whenever there is a decay of religion and a rise of irreligion, then do I manifest myself for the protection of the good and the destruction of evil; and for the re-adjustment of religion, I come down again and again in every age." So the Lord declares in *Gita* to explain clearly that it is the same Being who comes in different forms in different times according to our needs. Whenever people forget the true spirit of religion and become materialistic, He manifests Himself as a human be-

ing and helps mankind by placing them in the right path. This is the secret of all divine incarnations. If we always bear this in mind we shall never become fanatics and commit the blunder of condemning any one because of his belief. Sects are all right, but sectarianism is not necessary. Variety in religions is good and needed to suit various tendencies, but fanaticism is bad and has no place in any true religion.

"In whatever manner men worship Me, in the same manner do I accept them. Whatsoever path men follow, that path leads them to Me in every way." He is equally the Lord of all, the Father of the sinner as well as the saint, because there is nothing that can exist outside of Him. To Him let us pray with sincere love and devotion:

Thou the Christ of the Christians,  
Jehovah of the Jews, Allah of the Mohammedans, Buddha of the Buddhists, Divine Mother and Brahman of the Hindus, grant unto us light and understanding so that we may worship Thee—thou one Lord of the universe—with the true and universal spirit of religion. Grant unto us Thy peace and blessing!  
Peace! Peace! Peace!

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## IDENTITY

By THOMAS BAILEY ALDRICH

Somewhere—in desolate wind-swept space—  
In twilight-land—in no-man's land,  
Two hurrying shapes met face to face  
And bade each other stand.

"And who are you?" cried one agape,  
Shuddering in the gloaming light.  
"I know not," said the other shape,  
"I only died last night."

# ATTUNED TO LIFE

By CHARLES BRODIE PATTERSON

*Author of "The Measure of a Man," "The Will to be Well," etc.*

**B**EING attuned to life—in harmony with humanity and one's environment—is without doubt the most essential element to mental and physical health or wholeness.

To illustrate the meaning of right adjustment, let us take a musical instrument, a piano. The instrument is composed of many parts, but each part is necessary to the whole. There are the sounding board, the varying lengths of strings, the keys, and it is not necessary to enumerate the other parts. But when the piano is all complete, in order to produce harmonious music it is necessary that each string should be adjusted to its companion strings, and we call this adjustment "tuning the piano."

After the instrument is tuned and perfect in every respect, one person sits down, and through his knowledge of the laws of music and harmony, and also the application of such knowledge (because theory is never enough in and of itself: there must always be the application of the theory), beautiful music is the result. Another person who desires perhaps equally as much to produce harmony of sound as the first comer, may only evoke from the instrument discordant noises, and this not because there is anything the matter with the piano or anything evil in the person. It is only that he does not understand the relationship of the various keys of the instrument; in other words, his theories, if he has any, have never been made practical, and so he

loses all sense of proportion, and with it all harmony of sound.

The illustration of the piano must be applied to human life. We are apt to say of people who are attuned or adjusted to life that they are good people, and, on the other hand, we are as prone to say of those who are not adjusted to life that they are bad or evilly-disposed; but what we call good or evil, is after all, harmonious adjustment or the lack of it. One not knowing the laws of life and their application, is in exactly the same position as the one having no knowledge of music or harmony, and consequently has no power of true expression. He can as a result only express the discord of life.

No matter how strong or well our bodies are, if we have no knowledge of the laws of life, they will after a time become diseased or out of tune. Even a trained musician's instrument will, through use, become out of tune. But his acute ear tells him this, and his trained mind enables him to tune his instrument so that it will continue to produce harmony of sound. Our bodies may be perfectly well, they may be perfectly strong, and yet we may not be using them in such a way as to produce harmony in life. The person who has no knowledge of music will soon by abuse instead of its use get a highly tuned piano out of tune, and it is more than probable that a person without knowledge will allow some part or parts of the human organism

to become too much strained or relaxed, so that these parts are no longer in tune with the rest of the body. If he were possessed of knowledge, it would not take him long to perceive this, and to set himself to work to overcome the wrong conditions.

When we listen to music, we know that the instrument in and of itself is powerless to produce it—that the player directs, and that back of the direction and the music lie the very soul of music itself. And so it is with our instruments which we call our bodies. Our minds act and direct them wisely or unwisely, according to our knowledge of life, but back of our bodies, back of our minds, lies the very soul of life itself. We may understand a great deal about the technique of music—that is, the purely mental part; we may also understand a great deal about the technique of mind, which is, in its turn, also purely mental; but when a person who has only developed the technique of music sits down to play, instead of getting beautiful, soul-satisfying music, the listener feels a lack—misses something in the music, and wonders what it is.

It is simply that the soul has not entered into it—the musician has only thought, not felt, therefore he is unable to express music in its highest form. What holds good in music, is equally true concerning our minds and our bodies. If the mind is not in communion with the One Life, then there can not be beautiful, soul-satisfying expression throughout the mind or the body. Because to be attuned to life, the mind must be in intimate relation with the soul, the mind must come in vital contact with the consciousness of feeling. Without consciousness of feeling, there can be no creative work in any department of life. No matter how wonderful the mind may be in its technique of thinking, there will always be lack of true expression.

To put it in another way, a workman

might be equipped with all the plans and with all the tools and the necessary knowledge to construct an artistic building, but without the materials necessary for such a building, it would only be a castle in the air. The real material out of which character, creative work and everything else, in fact, is built, is in feeling far more than in what we think.

The thinking is only a plan of our building, the feeling is the substance, the material, the reality of the building. When I use this word "feeling," I mean something which has its origin close to the heart of all Life, that springs from the source of Life, and, like the sun, radiates to Life's circumference, affecting every part, glorifying and beautifying our thoughts, giving us strong, whole, symmetrical bodies. I do not mean the false feeling that occurs on Life's surface, where discords of every kind originate, but rather the feeling of joy and hope, of faith and love, the great underlying soul states. These are the substance of the things not yet seen, but which will be seen just as soon as we are able to manifest outwardly what we are inwardly. We have potentially everything necessary to express a perfect life, but if we are not using what we have, then we are not attuned to life. It is always necessary to go to the heart of everything to discover what it is in reality; when we begin to understand ourselves aright, through self-knowledge, then will come our real adjustment to life, and our understanding of it. Therefore we can know nothing in a true or certain way, save as we have developed the knowledge that is waiting in us. All true knowledge we discover first in ourselves, and then we see it repeated in others and in everything outside of ourselves. To be attuned to life, we must go to the source of life itself, and make life its own interpreter. We may not depend on the interpretation any one else may



or can give to life, nor on any book nor any creed, nor anything else. The interpretation of life must always be in what we ourselves are able to feel of life, and this in no way interferes with listening to any one else's thoughts or opinions about life, nor does it interfere with our reading and thinking concerning the knowledge and wisdom acquired by others and expressed by them through written or spoken word. It means, however, that in the last analysis, we must consult God within ourselves and obey the dictates of Universal Consciousness.

Let us turn from the consideration of feeling, to one phase of life where we think and reason about the things we have felt. We all know that there are times when thought, reason and spoken word are all inadequate in our effort to express our feelings. The mind is continually, through little or much effort, trying to express this inner consciousness. If we feel but a little, we express but a little, and if we feel much, we are able to express much. In expression, too, comes the proper attunement to life. The mind has many faculties, and when all are rightly related to each other, these faculties act in harmonious unison, in giving full and free expression to our feelings.

The greatest of these faculties is the one that pictures or images the thoughts that pass through the mind. Each thought is really a picture in itself, and it is the sum of all our thoughts that makes Life's great picture complete or incomplete. Thought pictures, in order to be vital, must be inspired from within. Thought is not a power in and of itself. It is rather that which gives shape and form. Thoughts limit energy to some particular work or works. Thus, when we feel and think, we express outwardly; yet it is possible to do a great deal of thinking and very little expressing. The force in expression is the energy that lies

back of all thought. It is clear thinking, clear mental vision, that gives us perfect form, through which energy finds its perfect expression.

So, in all our work we find that being attuned to life is a necessary condition. The mind must be inspired by hope, and because of what we have been able to do and to express in the past, we should have hope that we shall be able to perform even greater things in the future. It is thus that we bring about perfection in doing. Therefore, the mind should be filled with hope, should never doubt or despair.

Hopefulness is one element in harmonious adjustment. The mind, too, in its ideals, should be inspired by faith. We should have faith in the people with whom we come in contact. We should trust in them, and this trust will inspire us to greater faith, and will help call these qualities into being in the lives of others. For that which we hold in mind for others is that which in some degree they will receive from us.

And there is as much, if not more, constant interchange of invisible thought going on among people as there is of spoken word. There is no question but that thought transmitted from one mind to another proves often more effectual than the transmission of the spoken or written word. If we have in mind a high and noble ideal of any person with whom we are brought in contact, he is going to receive from us, to a greater or a lesser degree, our thought concerning him. It is going to make it much easier for him to achieve his ideal. Furthermore, in doing this, the ideal we hold for him becomes a living thing in our own lives. What we have inspired in him will become part of our own inheritance. And not only is this true, but other people will be giving back to us in the same kind as we have been giving, and, in proportion as we are

doing for others, we are as truly helping ourselves. It is impossible to do good for others without doing good to one's self.

It is just as impossible to do evil to another without doing evil to one's self. Whenever we violate this law of life towards any one else, we violate it towards ourselves, and we cannot be attuned to life. It is only when we feel and think for others just what we feel and think for ourselves that we become one with life. The things we desire for our own happiness, and the perfection we desire to attain in our own living, we must equally desire for others. Through doing this we are filling the mind with uplifting thought pictures that act not only for the good of others, but become permanent things in our own lives, continually welling up from the sub-conscious mind, and acting upon the conscious mind with harmony of result.

Again, in all our work perseverance is necessary. We say that we lose heart. We may be capable of thinking as much as ever, but when we lose heart, we soon lose feeling. To do the things that are worth while in this world, the mind must be courageous. It must know that there is nothing to be afraid of, either for ourselves or any one else. Courage is necessary to a harmonious adjustment of life. We become attuned to life only through our own efforts; if we are discordant or out of tune, that is the result of our own doing. The thought is this: that each life must attune itself to all the rest of life, and not so much through paying attention to external things as by adjusting the mind to the inner self, that the outer self may express perfectly what we are in reality.

At the soul center we are altogether harmonious, we are at one, or attuned to the Universal Soul. It is only in our outer application that we fail. Just as a fine musician may at times make mistakes in striking the wrong keys, so

we make mistakes in striking the wrong keys of life. But because we do this, it is not necessary to make much of it, or to dwell on it. It is far better to remember that the next time we can strike the right key and get a perfect tone. We need, then, to persevere in our work, because it is through keeping at anything that we at last succeed in doing it well. We are liable to make many and grievous mistakes at first, but each time should show us a better way of doing, and by-and-by we avoid mistakes, and eventually bring out the perfect harmony of life.

With perseverance we need patience. As a general thing we are not patient enough. I do not mean the patience that causes one to sit and fold his hands and be satisfied in doing nothing. But patience is necessary to the working out of any complex problem. In doing anything, it is not always possible to succeed at first. Sometimes we have to wait for the accomplishment of a certain end, and we should be patient in the waiting. There is, perhaps, no other virtue in which people are so sadly deficient as in patience.

One who learns the lesson that patience has to teach, is better equipped for life in so doing. Sometimes we allow the emotional life to so act on our minds that it is impossible to see anything in its true light. Whenever we allow anger, hate, envy, malice, jealousy, pride or irritability to dominate the mind, all our attunement to life is gone; the mind is not only out of adjustment to its inner life, but out of adjustment to everything and every person in the world in which we live. One need not think for a single minute that he can indulge in the false emotional life, and be thoroughly happy and vigorously strong; such a thing is impossible. Do not misunderstand me. I do not mean that there should be no happiness or joy in the external life. But the greatest pleasure or hap-



piness of life comes from the joy of life itself—the inner happiness which results in doing and creating in the world. Very often the temporary pleasures on the surface of life result in pain. The superficial side of life, no matter how it may excite to momentary pleasure, is, in its reaction, usually followed by mental anguish or physical pain.

Our greatest enemies in life are the unreal emotions I have just enumerated. They are the tares and thistles that grow side by side with the wheat; but let us remember that their existence is limited, and that just as soon as strong desire to overcome them enters one's mind, the first right step has been taken and they cannot continue to live, if we choose to use our power to overcome them. Light must ever overcome darkness, be that darkness mental or physical. All our effort should be directed from life's center to its circumference. This alone gives perfect adjustment. This will make life a thing of beauty, bringing in its train perfect health and happiness. This is working from one's highest impulse, and gives shape to both our words and deeds. When we work from the center, or the "I" in us, we must of necessity come in touch with the circumference of everything. We are always touching the great outer life, because of our knowledge of the inner life. We are always helping to make life harmonious, because of our inner knowledge and understanding of its requirements. We are also making it easier for other people to live harmonious lives, and we are making a better world, and, because of the harmony, we are perfecting right adjustment.

We can never reverse this order and expect to continue in a state of health or happiness. The true life is that which lives from God to humanity, from the Kingdom of God that is within, to the kingdom of man that is

without; for all this great outer world is just what we have made it. The inner world is God's creation, and the outer world is what man has made it. Or, I might say that man having knowledge of God, has manifested through material form, so that the outer expression is his own kingdom, and he is living in a world created by heart and mind and body. We are beginning to realize our relationship to God and humanity; that we are members one of another; that we live in all and through all; that there is no life apart from God, no God apart from man, and no man apart from his fellow man; that man contains within his life all causes and all effects; that all the causes that exist in the Universal Soul, are potential in the individual soul, and that all the effects worked out on the material plane come through the directed or misdirected effort of man, resulting from the potential causes. In other words, that whatever we feel and whatever we think, we will become; that "There is nothing good nor bad but thinking makes it so"; that "All things are good, but to him that thinketh a thing to be evil, to him it is evil."

If man is in perfect intercourse with his soul consciousness, then everything becomes good. God is All-in-All, both within and without. The individual man becomes one consciously with the Universal. For faith, love, hope, joy, intelligence, health, strength and happiness radiate from the center, as truly as light and heat radiate from the sun. These qualities constitute the substance of all beauty and symmetry of form in the world of expression, and we become creators of the world in which we live.

When we are attuned to life, we live in accordance with the law of love and good will; we have faith in our own and other people's ideals; we are joyous and happy, and we know that everything is working together for our



good, and not alone for our good, but for the greater good—the good of all. All of man's thought-pictures of life are things of beauty, and no matter in what department of life we live, everything lives and grows with us. This is being attuned to life. We make life just what we will to make it; through conscious knowledge and wisdom, and their application, we can make our lives just as strong, just as healthy and

just as happy as we ourselves choose to make them.

When the inner and outer man becomes attuned, then he is truly related to the grand body of humanity, and also at one with the Universal Will. He forms a part of that grand symphonic harmony, the music of the spheres, which man has dreamed about, but has not yet been able to hear or express.

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## SUDDEN LIGHT

By DANTE GABRIEL ROSSETTI

I have been here before,  
 But when or how I cannot tell;  
 I know the grass beyond the door,  
 The sweet keen smell,  
 The sighing sound, the light around the shore.

You have been mine before—  
 How long ago I may not know:  
 But just when, at that swallow's soar,  
 Your neck turned so,  
 Some veil did fall—I knew it all of yore.

Then, now, perchance again!  
 O round mine eyes your tresses shake!  
 Shall we not lie as we have lain  
 Thus for Love's sake,  
 And sleep, and wake, yet never break the chain.

# HOW TO LOVE PEOPLE WE DON'T LIKE

By HOOPER HARRIS

"The eye is the best of artists. By the mutual action of its structure and of the laws of light, perspective is produced, which integrates every mass of objects, of what character soever, into a well-colored and shaded globe, so that where the particular objects are mean and unaffecting, the landscape which they compose is round and symmetrical. And as the eye is the best composer, so light is the first of painters. There is no object so foul that intense light will not make it beautiful. And the stimulus it affords to the sense, and a sort of infinitude which it hath, like space and time, make all matter gay. Even the corpse has its own beauty."—Emerson.

OF all words "love" is the most abused. Every kind of insanity has been preached upon its authority. Mendicancy, in the person of the beggar on the corner, cloaks itself in a, "Please, Sir, for the love of God, a penny!" Hypocrisy always flies its banner, and class hatred and religious persecution have been advocated in its name. Even assassination has not scrupled to appeal to it for justification.

In his essay on "The Finding of Social Love," Henry Demarest Lloyd tells us that "Love is a universal, most matter of fact, natural force, but it has been distorted into a poetic supernatural fantasy by the vapors of its ecstatic reporters. Love is not defined by its singers; it has been so much written around and about it has been made by the almost bacchanalian hyperbolism even of religious writers to seem something far beyond common men and common use." Love as a mere abstraction, as a vague, all pervading universal spirit, without center or circumference, definite aim or object, must plead "guilty" to this indictment.

Love is action, motion, force. Its manifestation requires that there should be a lover, the love itself, and an object loved. As George Eliot, I think, has somewhere said, "We can understand love when it looks out at us through human eyes," but as impersonal principle it is beyond comprehension. There must be intelligence behind it to make it intelligible.

The lawyer, tempting, asked Jesus, "Which is the great commandment in the law?" Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." God, then, is the Heavenly Lover and Beloved, the great Center around which all love must revolve. But God is meaningless as a mere abstraction. The mind cannot grasp nor the heart contain the Invisible Entity, the incomprehensible Essence, and therefore a symbol, a concrete Center, a PERSONALITY, is indispensable. There must be a "tie that

binds our hearts in mutual love." To Christians, the Christ is this tie, the Symbol, the True Center of their mutual love, and His power as such a tie and Center will be found to be, not in the conception of Him as the Philonian, Greek, or philosophic Logos, but as the living, loving, working man—the man whose life and teaching really meant something to the poor, the oppressed, the weary and the sorrowing.

Our love, centered on this human Christ, with His great heart for human needs, will radiate to all mankind without distinction of race or creed, because it will reflect His love and enable us to love as He loved, to endure as He endured, for the sake of the poor and oppressed, the unfortunate and lowly of the earth. Christ established a Church—a CAUSE—the Cause of God upon the earth, and this Cause was to revolve around Him as its Center. Since this Cause, or Kingdom of Heaven on earth is the true Universal Brotherhood, Christ Himself is the true Symbol of Universal Love and the Center of a concrete application of it. For ages multitudes have turned to Him for comfort and consolation, not because of metaphysical doctrines and philosophic speculations concerning His station and personality, but because they instinctively felt that He was the Supreme Lover and Saviour of the world and the true Statesman and Reformer.

Theologians teach that He came to save the world from sin. When we examine the conditions under which humanity groans, of wretchedness, poverty, vice, crime, ignorance, selfishness and indifference—symptoms all of a terrible disease destroying the body of the world—we can easily understand the nature of the sin from which the world needs salvation. Men mistake when they think that Christ was merely a physician of souls, and that He did not set Himself in very deadly earnest to the cure of these physical

and bodily conditions. He was not merely an ethical teacher, the promulgator of a moral code, he was a Reformer, a Giver of Life to institutions. The following are not the words of a mere ethical teacher: "For I was hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked, and ye clothed me not: sick and in prison and ye visited me not." "When," said they, "did we not these things to you?" "Inasmuch," he replied, "as ye did it not to one of the least of these, ye did it not to me."

Our brother may be deformed, physically, mentally, morally; but when we realize that his deformity is the result of this disease of sin for which human society as a whole is responsible, and we ourselves must bear our share of blame, dislike and disgust will turn to compassion, pity—love. When Cain was caught red-handed, he tried to excuse himself for the murder of his brother by crying out, "Am I my brother's keeper?" We cannot avail ourselves of the excuse of Cain. We are our brother's keeper and responsible for the sin, misery and crime of the world just precisely to the extent that we have failed to use the opportunities and talents God has given us to abolish conditions which breed sin, misery, and crime. Christ did not come primarily to the righteous, to the learned, the rich and the fortunate of the earth, but to minister to the weary and heavy laden, the hopeless and unfortunate. "The Spirit of the Lord God is upon me," he said, "because the Lord hath anointed me to preach good-tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The very dregs of human society, the slaves and outcast, publicans and sinners were His peculiar care and constituted the majority of His followers. If we truly



love Him, therefore, and rise, as He easily rose, above the plane of our personal feelings, our Love for Him and our desire to serve Him and the Cause for which He stands, will make it entirely possible for us to even "love people we don't like." Their personality, many things about them we need not specify, may offend our sense of beauty, of truth, even of justice. Far from having any attraction, they may be actually repulsive to us; yet a little reflection will show us that these—our likes and dislikes—are largely a matter of temperament, and are of the physical and mental, not the spiritual man. The love which is of the Spirit, based on our love for Christ and our sense of devotion, of loyalty to Him, can transcend our physical feelings and is not limited to that which gives us intellectual pleasure. Being entirely spiritual, it can ascend into the atmosphere of that pure and unmingled love wherewith Christ loved even the fanatical and ignorant mob who put him to death, as evidenced by his prayer, "Father, forgive them, for they know not what they do."

Setting aside, therefore, the meaningless talk of universal love as an undefined law or principle, the simple truth is that we can understand universal love only as we find it embodied in action, in a concrete, living Ideal and Cause, the success of which means the progress, development, salvation of all mankind. To quote again from Henry Demarest Lloyd, "He is not the leader who tells us that love is enough, is all, is the law, is life, is God, He is the Leader who guides us to the next application of these thousands-of-years-old truisms in the affairs of to-day. He is the wise man who can tell us what answer this law of love makes to the special problem, the social life of our time. He is the statesman who will contrive the institution by which the love latent in the people can be set to work in the regions

of contact where now hate rules, and he the savior who can persuade the people to enter it. We have understood for a long, long time that God was Love. What we want now to know is how to get this God at work doing the chore of to-day, putting an end to war, waste, anarchy, grief of the business world." Mr. Lloyd's language would be stronger if he omitted the word "business," for He is the Leader to-day who can establish the Institution and induce the people to enter it that will put an end to the war, waste, anarchy and grief, not merely of the business world, but of the whole world of humanity.

Precisely just such an Institution and just such a Leader, the Bahais claim in the Cause of Baha o'llah and in the great personality who is now its Head and Center, Abbas Effendi, the "Prisoner of Acca," as he has been called, known, loved and obeyed by the Bahais throughout the world under the title of Abdul Baha (Servant of the Splendor). Though outwardly the prisoner of the Turkish Government, he has said that he was, in reality, "the Prisoner of Love," meaning that his imprisonment was due to his love for humanity. The writer cannot more fittingly conclude this article on "How to Love People We Don't Like," than by quoting his words on this very subject. He was asked by Mrs. Julia M. Grundy, of Brooklyn, "How can we love another whose personality is unpleasant?" He answered "See how the enemies of Christ persecuted and crucified Him, yet He loved them all. Man is like a tree. The tree lives to produce fruit. The fruit of man is love. It is easy for us to love a friend or even an animal, but how difficult to love one who is without attraction. Yet if the Love of God is shining in our hearts, we, like Christ, may see that Love reflected in every personality, and love all alike."

In reply to the question, "What is the difference between universal and individual love," he said: "We must love all humanity as the children of God. Even if they kill us we must die with love for them. It is not possible for us to love everybody with a personal love, but we must love all humanity alike. Man is capable of attaining a supreme station. Through the manifestation of Love God created man. To attain a supreme station, man must reflect the Love of God. There are many stages or kinds of love. In the beginning God through His Love created man. Man is the high-

est product of His Love, and the purpose of man's existence is to reflect this Love of God in his soul. But man in his egotism and love of self turns away from his Creator and thereby prevents the accomplishment of the Divine Plan. The Manifestations (Prophets) appear to show man the way to God through Love. By them, man is brought to the condition of severance from his egotism and absorbed in the ocean of Love Divine. There is a profound, a Divine Wisdom in Love. The Light of God shines in the eyes when the heart is pure. The home of religion is the heart."

## SOME SAYINGS OF BAHA 'O' 'LLAH

### FROM "HIDDEN WORDS"

"The principle of faith is to lessen words and to increase deeds."

"The progress of man depends upon faithfulness, wisdom, chastity, intelligence, and deeds. He is ever degraded by ignorance, lack of faith, untruth, and selfishness. Verily, man is not called man until he be imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement."

"The first counsel is: Possess a good, a pure, an enlightened heart, that thou mayest possess a Kingdom eternal, immortal, ancient, and without end."

"Reflect a little! Hast thou ever heard of the beloved and the stranger dwelling in the same heart? There-

fore, send away the stranger, so that the Beloved may enter His home."

"What lover seeks to dwell save in the Home of the Beloved. What seeker can repose far from the Desired One? A sincere lover finds life in the presence of the Beloved, and dies in separation."

"Thou art like unto a jeweled sword concealed in a dark sheath, by reason of which its value is unknown to the jewelers. Then come forth from the sheath of self and desire, that thy jewels may become open and manifest to the people of the world."

"Consort with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world."

# THE MASTERS AND MASTERY OF LIFE

## PART I

By LIDA A. CHURCHILL

*Author of "The Master Demand," "The Magic Seven," etc.*

**N**O soul is larger than its emotions, and no life is larger than its soul.

"What do you consider your husband's greatest creation?" was asked of the wife of a constant and prolific inventor. With a lovely smile the answer came: "The creation in his own mind and my mind and the minds of our children and friends of grand, sweet and wholesome emotions. He always made, for himself and others, a background from which to group a beautiful picture, a source from which a pure and sparkling stream of ideas and ideals could flow. He often declared that he would rather miss receiving in meditation—which was the state in which all his inspirations for inventions came—the idea for an important machine or money-making device than to see a child go to bed lonely or grieved, or to know that a friend had left his presence with an uncheered heart or an uncomfortable soul. 'Blessed are the makers of good emotions' was his favorite motto."

Thus guided it was not difficult to see why the children thus alluded to had each made for himself or herself, as was the case, a happy and adequate life, whole, wholesome and stimulating.

It is no meaningless sentimentality or useless thought meandering, but a most sane and sensible, indeed, a most needed mind searching, when one

brings to bear upon the case thoughts consistent enough and philosophy wise enough to determine what his emotions mean to him as real values in his existence.

What are emotions? Thoughts held in place long enough and strongly enough to become feeling. And it is of feeling that one's life house of bondage or of freedom, of unhappiness or happiness, of failure or success, is made. The person who has learned to steer his spiritual bark away from the rocks and sand bars of unhappy, belittling, disintegrating emotions has learned a secret which will serve him on every plane of life, spiritual, moral, physical.

"Do you know where all the snags are?" was asked of a man who had applied for the position of pilot on the Mississippi River. "Reckon not," was the reply, "but I know where the safe currents are, and I don't waste time meddling with the snags." One who knows and steers along the currents of high, sweet, wholesome emotions need have no care about their opposites.

The important point to be fixed in the mind is that *it is inevitable that one will be mastered by some kind of emotions*. If one is to be master of his life he must choose, develop and regulate his emotions as the builder of a boat selects the sails and adjusts the rigging and the rudder that will



best serve the craft under consideration. A strong, unreasonable and unreasoning emotion is like a large sail on a small boat which is full-spread and is given, ungoverned and unregulated, to the wind, and which forms a one-sided, unadjusted force which only calm and determined intervention can hinder from capsizing the boat and drowning, or seriously injuring, its occupant. One day a lady met a seemingly excited woman hurrying along one of the paths of City Hall Park, New York. The woman paused to inquire the way to a certain street. When she had been supplied with the desired information she said, voluntarily and vehemently: "I have a revolver in my bag loaded to shoot my husband. He has left me and my baby for six weeks to get along anyway we could, and he has been living with another woman. He makes good pay as a waiter on that street. I am going to the restaurant where he works and shoot him dead!"

Looking the woman calmly and steadily in the face the lady said: "Have you thought what that would mean? No doubt you have great reason to feel wronged, but is that man's miserable life and your desire for revenge worth your life and the consequent suffering and future disgrace of your child? Of course, if you shoot a human being you will be electrocuted, and your baby will be at the mercy of strangers. With the wicked career of that man you really have nothing to do; with your own life and that of your little one you have everything to do. Your looks show that you are well and strong. Go home, make your house or your room pleasant; turn your thoughts to the comfort and happiness of your baby and yourself. Take advantage of every bit of sunshine that comes your way, and make more sunshine, which will draw friends and help and good conditions. You have every right to

be happy; your child has every right to be happy. Any revenge you may take on that man will punish you and the child more than it will the man who has wronged you much and himself more. You would pity him did you realize how surely he will be punished by the law of God which he is outraging. Go home to your comfort-making and your happiness-making, and be yourself comfortable and happy."

The woman stood silent for a number of minutes while her face showed that the thoughts expressed were sinking into her mind. Then she took the revolver from her bag and said: "Take it. You are a good and a sensible woman. I was just thinking all one way and my mind kinder got out of shape. He's safe from me. I must go now. Baby'll be awake by this."

What is insanity, jealousy, hatred, malice, licentiousness, avarice, habitual depression? Emotions! Thoughts that are "going all one way" and that are "out of shape." The overweight sail is being allowed to drag at the boat, and if no strong and reasonable intervention comes, will capsize it, causing destruction or serious detriment.

In the language of the "practical" man—who is sometimes the most unpractical—it "pays" to have uplifting, encouraging, jubilant and stimulating emotions. It means not only comfort of mind and peace of heart to steer in the current of pleasurable emotions, but actual dollars and adequate physical furnishings and belongings. A certain railroad not long since gave an order that no one who was known to have unpleasant home relations was to be placed in any position of trust on the line of which he had charge, since such a man would be almost sure to be preoccupied and absent-minded, and hence unsatisfactory—probably unsafe. In other words, his unhappy emotions would be his master, driving

him with the lash of despair or the whip of disappointment or despondency among the snags of danger and, consequently, of whole or partial failure. Emotions which make the step buoyant and the face bright and the tone cheerful are of real monetary as well as of spiritual value. Magnetism is the child of life, uplifted, outswelling, joy-expressing life, and it is magnetism that draws all things, including good situations and positions, loving friends, wide opportunities and consequent opulence, unto it.

There is a scientific reason, and a most tremendously important one, why emotions should be kept in the happy, helpful, wholesome direction; a reason with which comparatively few are acquainted. Emotion, feeling, goes forth as thought, usually strong well-defined thought; and every definite thought is a thing which has an actual effect upon the life. The author feels that she cannot better illustrate this point than by quoting from her recently published book, "The Master Demand." "Like attracts like," declares this volume. "What is the great primal cause-producer in the world? Thought. . . . When the majority of people of a nation is thinking along one line a strong national feeling is engendered, such as patriotism. War is the result of the thoughts of thousands of people which spread from one to another as flame leaps from blade to blade in a prairie fire. Over the country from time to time there goes out what is rightly called a crime wave, an insanity wave, etc. Through thousands of newspapers and millions of tongues the thought of crime or of insanity is engendered, and this many-times intensified thought finds lodgment in already disordered and inflammable minds and results in more crime or insanity. In the same way waves of noble and sig-

nificant or foolish thought spread all over a nation, or nations, such as the present temperance wave, or the sunflower fever which a few years ago burned in so many minds, or the farther away hoopskirt and 'Grecian bend' craze which did away with the good sense of so many women. A woman's recent declaration that 'Thought is as catching as smallpox and holds one in as strong a grip,' is literally true.

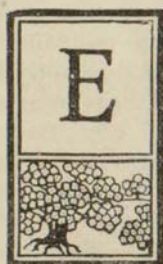
"Meeting and mingling with our physical world is the, to us, silent, or astral, world, and into the wave-bearing ether of both are constantly being poured thoughts and ideas from minds of all grades of intelligence, the minds of the sages, the servers and saviors of mankind who have lived and striven and accomplished wherever humanity has dwelt or dwells. The ether is atmospherized not only with the thoughts and ideas and ideals of all these, but is surcharged with their will power and energy, which are sent out as aura to move in waves, as thought moves. The thoughts of the seen and unseen worlds rush to answer the attraction of like thoughts, thus forming a battery from which a tremendous current is engendered. In this current one has a force that is irresistible. . . . Just as surely as there are bad and vicious and deceiving people, as well as good and honorable and frank ones, on the earth, are there bad and vicious and deceiving beings in the astral world, and from people of this type in both worlds come to those who are adjusted to them, dissolute, disastrous, disintegrating thoughts and influences. Working with the only really honorable, effective and adequate force and forces is as practical a business and financial measure as it is a spiritual advantage."

Viewed in all possible lights the emotions are, to the thinking mind and reasoning heart, a tremendous asset for good or its opposite.

*(Concluded next month.)*

# OTHERS

By THEODORE K. PEMBROOK



EVERY element in the creation of God exemplifies the beauty and harmony of living, not for ourselves, but for others. The sun spreads its warmth and light, the clouds send down their showers, the earth gives up her treasures, the trees produce their fruit, and the flowers their beauty and fragrance, not for themselves, but for others. The blessings of God were bestowed upon us not for our own selfish gratification, but that we should make use of them for the benefit of others. It was not given to every star in the heavens to be of the first magnitude, but it was given to each star to shine its utmost in the position assigned to it, no matter what might be its size or importance. So, not any one of us can do everything, but every one of us can do something to cheer, comfort, or encourage some one who is struggling along the pathway of life. And, when the gates of eternity close behind us, if but one of those who wait on the other side can thank God for even a single act, or word, of ours, we shall not have lived in vain.



# ANDREW McCONNELL'S THEORIES AND DISCOVERIES IN HUMAN ELECTRICITY

By CLARA WRIGHT RULAND

*Manager of the Society of Universal Science*

FOR centuries there have been healers. Before and since the coming of the Christ many have genuinely healed. Yet, if any of them should have been asked the method, what one would have answered other than: "Prana, energy, mind, spirit?" But what is the force which heals? What do all these names signify?

A student by nature, a scientist, Andrew McConnell having passed through ten years of hopeless invalidism, turned to study—every method known to the physician and healer having failed him. Alone he faced the issue to find for himself a cure—or die. Comparing all his experiences with doctors, medical and scientific writers, and all healing "isms" of the day, he sought to find what it is underlying all methods that cure, and, finding it, to apply it and *live*.

That he is alive to-day, through his own discoveries, and has already taught hundreds how they, too, could have health, is the greatest proof that his desire for the light was based on the crying need of humanity. Firmly believing and frankly admitting that healers did accomplish cures, he set to work to find the fundamental basis for their work. That his scientific mind could not accept through blind faith their statements, that the abstract words *Prana, energy, mind, spirit*, were sufficient interpretation of

the force which heals, explains why his own recovery was not possible until he found for himself the source of the power.

Upon the hypothesis that the vital force was a controllable energy and could be scientifically demonstrated, he worked. Several years he studied, sought, compiled, during all of which time proof after proof led toward one primary factor, while constantly the light grew stronger. His body upon which he began to test his principles responded. One day the final emancipation came—he found that for which he had been searching. He was well, as the Christ had promised, "Seek, and ye shall find."

Having proved that all there was to health was sufficient vitality and that this vitality was an electrical force, he then placed the matter of health on a scientific foundation, and has given the long-awaited explanation of how all cults have gained their power and position.

Though electricity is an inexplicable force, its laws are known. It was possible, therefore, to formulate principles which could regulate and control its generation in the human body in the same scientific way laws have been formed to govern the mechanical generations. This Mr. McConnell has done and, through it, is his message of health and unity reaching mankind.

Though all substances have been acknowledged to be certain combinations of atoms and molecules, the possibilities of what could be accomplished through a control of them in the human body has not been considered on the supposition that material matter governed. Thus have we had wonderful progression in all things material, have harnessed the forces for man's comforts and luxuries and left the more important question of his body in the same uncared for, unknown condition that has existed for centuries; left it to the inexact science of medicine and the unexplained laws of occultism, as the unsolvable mystery.

Nevertheless chemistry has its elements and chemistry has demonstrated that substance is the result of different combinations of these primary characters of matter. Molecules are composed of certain numbers and combinations of atoms of carbon, hydrogen, and oxygen, and held together by a magnetic force. Separating these atoms and recombining them will either make a poison or a food, according to the proportions. It is energy which magnetizes, holds together these atoms; forms matter; separates and recombines; the combinations thus making the substance: energy controlling matter.

From the mechanical standpoint man has demonstrated that electricity can decompose any known substance and recombine it into any other. Applying this knowledge has given us the wonderful inventions of the last century. Andrew McConnell's science is doing the same wonderful things for the vital realm, for he is teaching the application of the laws of human electricity to the body; demonstrating how a knowledge of these laws can as perfectly control a person's health and life as those of the mechanical world can the most complicated engine.

Since Galvani, in 1775, many sci-

entists have studied the electricity in life, though these experiments have not been generally known. The work of Volta in demonstrating the principles of the battery gave to commercial lines an important insight which before they had not had, and it was from him the scientists gained their knowledge how to apply the laws of electricity. Before Volta there had never been a continuous current of electricity. When he gave the basis for the Voltaic battery; a continuous, strong current; electricity became of the greatest importance. It was then harnessable, applicable.

The only positive proof which is against Mr. McConnell's theory that the vital force is electricity (and he, personally, does not consider it one), is that the circulation of the vital force through the nerves is at a rate of only about eighty to a hundred feet per second, while electricity goes almost instantly through an electric wire. It is also a fact, however, that an electric current will pass through an ocean cable in the same time that it will take a current to go from one side of a rubber ball to the other.

Further, the conductivity of a substance measures the speed of electricity. The nerve is not as perfect a conductor of electricity as the copper wire, which accounts for this lessened speed. It seems, therefore, that even this is not proof against vital force being electricity, and the results which have been attained through the application of Mr. McConnell's principles to the development and control of this electricity in the body gives more than sufficient substantiation for his claims.

There are three ways to produce energy: One is heating water to make it expand, the power of expansion being used as steam power. Another is the rapid explosions following each other which produces power and which is utilized in the explosion of gases. The only other way to produce energy

is through chemical changes producing electricity.

All scientists agree that every process in the body is a chemical change. Every chemical change produces electricity. All scientists have agreed that every living thing has electricity.

The scientific world knows the experiments of Lavoisier, Harris, Turner, and La Place, showing that electricity is evolved by chemical changes in the condition of the body, from solids to fluids, and from fluids to gases. Faraday showed that a chemical change could not take place without producing electricity. Burden-Sanderson proved the same with the capillary electrometer, while Spallanzani and Hunter demonstrated that digestion was a chemical change, and Doctor Priestly that breathing was one, also. With the indisputable proofs of these men and those of the brain and nerve scientists, Golgi, Cajal, Spitzka, DuBois-Reymond, and the muscle scientists Galvani, Aldini, Humboldt, and Matteucci, Andrew McConnell has demonstrated that every vital organ generates electricity. Entering the animal realm, the experiments of the electric fish, the luminous insects and plants prove conclusively that the vitality of every living thing is electricity.

All of Mr. McConnell's claims, that the life energy is electricity, have been very thoroughly tested and compiled only after the most exhaustive researches. Perhaps, therefore, one of the most conclusive of the many hundreds he has so ably correlated is his use of the Human Voltaic battery as a part basis for his theory that all chronic diseases of mankind can be cured through the generation by the individual of sufficient electricity in the body.

The principle of the voltaic battery, being an acid and an alkali substance, like zinc and copper, which, when brought together in a moist state will generate a current of electricity, he

has proved to be as vital as mechanical. The inside linings of the body, the mucous membranes, are alkaline and the skin exudes an acid. The body being three-fourths water has the necessary moisture to keep up the chemical changes between the alkalis and the acids in the body, and is therefore in itself, a Voltaic battery constantly producing electricity. Every organ of the body has its acid and alkali membrane, which produces electricity, while the entire body being composed of thousands of tiny Voltaic batteries within batteries, makes its whole office and function the production of electricity.

Thus having worked and proved that life power is electricity and is, therefore directed and controlled by the laws of electricity; that the amount of this electricity in each person is the measure of that person's health and power (low supply leading inevitably to sickness, and a return to the normal resulting inevitably in a return to health) he shows that this life electricity can be increased by the individual and that health is, therefore, within the reach of every human being. Thus, he has continued his work, studying the laws governing the control of vital electricity, and arranging them in a practical form for the self-curing of chronic diseases.

It is this line of the work he is at present introducing so successfully. Proving that all there is to health is sufficient vitality; that this vitality is the common force electricity, and that this electricity can be generated, controlled, and increased in the human body by the individual, he has opened a door to all those who desire health and longer life. A knowledge of these laws controlling this self-generated electricity unquestionably places within the reach of every human being, health, and the power to keep the body so vitalized that the span of life can be considerably prolonged.



But not only does this controlling and generating of electricity in the body reach the chronic diseases and revitalize the entire organism, but it tends also to stimulate the mind. To one who has learned the laws governing it, the generating of enough to carry one beyond the normal state gives the power of the genius. Turning on more than normal power is what has made the great men and women of the world. Christ turned on the full power, and by so doing it was possible for Him to say, "Take up thy bed and walk." It does not detract in the least from the divinity of Christ to claim that the basis of His cures was electricity.

To those who have been closely associated with Mr. McConnell in his work it has been given the privilege of meeting hundreds of people who, having come for a knowledge of this science, have said that Mr. McConnell has not only given them an understanding of their own bodies but also a wonderful spiritual uplift which has meant much more. The unlooked-for appreciation which has come to Mr. McConnell since he began making universal his principles, and the greater understanding which has been accorded him in his endeavor to show the underlying spirit of this science, has been a deep joy to him. Feeling, as he does, that his researches and discoveries are bringing to all races an emancipation

from all the common ills to which the flesh has so long been heir, he is, at the same time, striving to teach the spirit from whence this wondrous message has come, and show to one and all that unity alone will reign as soon as Christianity and Science meet upon the platform of health.

Recently, in speaking before a noted Current Events Class, Mr. McConnell dwelt at length on the point that health and religion were one and inseparable, and that every one who carries out all of the principles taught by Christ—the laws of God—can not be in ill health; that Christ's first work was to heal the people, and then to teach them the principles of Christianity. Christ wisely knew that a dyspeptic could not be a perfect Christian, and that developing into harmony with all the laws of man's own being would put men into harmony with the laws of God. Through the years of his evolution into this work he has felt the crying need of unity in thought and action on the part of all earnest people, and believed that as soon as the life-power could be proved to be a controllable force a consequent higher spiritual development of all of the fundamental things that have been supposed impossible to attain in this life, would come and, with the coming, bring to the world peace and health on earth, good will and unity to all.

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## THE QUESTION OF MENTAL CONTAGION

It is because mental traits are so contagious that psychologists have taught us the wisdom of associating with people from whom we may "catch" the qualities of which we are most in need. To live in daily intercourse with a person of noble mind, dauntless courage, and high ambition is certain to exert an influence for good upon our own character, just as close

associations with a grumbling, discontented, discouraged mortal invariably has a decidedly deleterious effect upon ourselves. We may laugh at their moods, and deem them absurd, but unconsciously we are affected by them. We "catch" their train of thought, and, if not thrown off, the contagion may lead us into some very desperate straits.—Graham Hood.

# MY DREAM OF HEAVEN

By BLANCHE DAVIS

*(While the following narrative is in no sense evidential, and is published merely as a dream—students of psychology will be interested to note how closely the dream-imagery of this girl of sixteen years conforms to the visions of seers whose “revelations” were utterly unknown to her, consciously at least, at the time.—The Editor.)*

FROM the time when I was a youngster, I remember that I was always thinking about Heaven. It used to worry me—not that I was particularly afraid to die, but that I wished that there might be more certainty regarding the here-after. I prayed for knowledge, that I might have some confidence in the future, and, when about sixteen years of age, I had a dream which pacified me.

I thought that I had died, and, as this suggestion came to me, I passed out through the house into what seemed to be cool atmosphere. I saw people all around me, busily engaged in doing various things and pursuing different objects, but I seemed to have a tired, over-weighted feeling as though I was bearing a heavy burden upon my shoulders, and I immediately wondered, somewhat vaguely, if this was the spiritual manifestation of the thing that I had called “conscience.”

It seemed to me that, while I knew that I was living in an atmosphere, and not upon a material plane, I was surrounded by both people and things. Moreover, it was impressed upon me that each one who lived on that plane could have anything he saw merely by going after it. I beheld a beautiful

mansion, and intuitively knew that it would be mine if I could reach it before anybody else.

With this object in view, I started towards it and was amazed to discover that the people I met did not trouble themselves to turn out to let me pass, but, instead, walked right through me. At first I feared we should collide, but when this experience had occurred several times without any ill effect, I rather timidly tried it myself, and found that I, too, could pass through everything with which I came in contact, if “contact” is the proper word to use when there actually was no “contact,” as we understand the definition of that term. It was quite disconcerting to awaken to a realization of the fact that we who appeared to be so much alive were actually nothing but vapor, scarcely more tangible than the atmosphere, or air, in which we were existing. Then, too, when I reached the house to which my desires had attracted me, I found that that, too, was vapor. Nothing about it was tangible. I could see it, but, when I reached it, there was nothing that the sense of touch could appreciate. Disappointed, I turned aside, to see, as in the distance, a huge pile of gold coin, and, thinking, “Well, that will do,” I



turned in that direction. Again it was the same experience. Nothing was more tangible than my own body. It was as though I had been in pursuit of a purely mental picture that had no existence in fact.

Thus, although I had my attention attracted to many other things that I felt I might like to possess, I did not go after them, but put the thought aside. It seemed just as if it had been intended that these experiences should teach me the unworthiness of all material desires. And, suddenly, I discovered that each time I resisted the impulse to long for what might be termed "earthly" possessions, the burden that had seemed so oppressive became lighter. Then, too, as the burden was lightened, I seemed to pass to a higher plane of consciousness, and, as I rose from level to level, or plane to plane, accordingly as I rejected these thoughts of material things, I could see that I was rising far above the existence upon which I had awakened from the sleep of death. Indeed, eventually this weight all left me, and as I felt the oppressive burden depart, I became absolutely light-hearted and happy. Free to mingle joyously with all who lived in the same circle, or on the same elevation, I found that I could also go down to the lower levels if I elected to do so, but I had little desire to descend, owing to the inharmonious and otherwise oppressive conditions existing on the planes from which I had ascended in the spiritual evolution through which I had passed.

I have called these planes "circles," because there seemed to be five or six intermediate states, or conditions,

through which people were compelled to go, their position depending upon the avidity with which they pursued material things, or, as I might say, the materiality of their desires. These circles went round and round, but did not meet, or intermingle, and the ability to pass from one condition to another depended entirely upon the degree of personal enlightenment. Ascent was possible only when the soul was strong enough, or pure enough, to cast aside some desire for earthly gain.

Thus, from my high place in the spiritual world, I could look far down to the first level, where I had started, and there see a miser chasing greedily after every piece of gold that his eyes seemed to behold, unwilling to give it up even though he soon discovered its intangibility, and I felt intuitively that his ascent would be long delayed. I also saw that even those who had attained to the second or third circle fell back to a lower level every time they yielded to the voice of avarice, and some whom I saw remained stationary, or in the same circle, for a very long time. That is to say, each and all had to work out his own salvation, and yet this salvation was ever within his reach, and it was at just about the time that I fully realized this truth that I was awakened.

Strangely enough, since that time I have had no anxiety about the fate that the future may have in store for me, for I feel quite satisfied, believing—I almost said knowing—that I shall find heaven just about as I pictured it in the dream that seems to have been sent to relieve my discontent.

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## WHAT MAKES THE MAN

"If a man does not have belief and enthusiasm, the chances are small indeed that he will ever do a man's work in the world."—Theodore Roosevelt.

"The man who is not a tender and considerate husband, a loving and wise father, is not serving the Lord when he goes to church."—Theodore Roosevelt.



# A LIGHT THAT FAILED

By LESLIE IRVING

**A**MONG the mountains on the coast of Albania, by day and by night, a solitary man wandered up and down, or sat amid the crags gazing with far-off look across the expanse of sea beneath him. He was an old man in appearance, if not in years, for he had but reached the meridian of life. But time held for him no future. All in the past was the sum of his existence, and it was expressed in the one word—failure. He was living it again and again in the retrospective dream of marvelous power acquired over the minds of men, a crown and scepter in view, and subjects waiting in many lands to hail their promised King. Again and again had he awakened to the drear fruition of his life's dream: the waiting for death among these mountains to which he had been banished by the ruler whom he had planned to depose from a throne.

Looking back through the fifty years he had lived—this was the year 1676, and Sabatei Sevi was nearing the end—the man could see himself a dreamer even from his childhood, solitary then as now, but in a different sort of solitude; apart from his fellows because it was not in the nature or the disposition of any among them to enter into that inner life which absorbed him. In his native Smyrna, as here among the Albanian mountains; in the morning of life, as now in its evening, he wandered alone where he would be least disturbed, or sat for

hours where he could look out over the sea. He loved the sea; perhaps because its silent and mysterious depths appealed to his own nature. Morning and night, in winter as in summer, he submitted himself to its embrace. It gave him strength; it taught him endurance. He took as little note of those whom he met in the streets of his native city in those early days as he was now wont to take of the strange people among whom he had been sent to die. And yet he was not unheeding, in his youth, of the life around him, for the suffering and the sorrow, instead of passing unobserved, awakened his quick sympathy. Even the dumb brute that was starving or in pain found in him a friend.

Mordecai Sevi, the rich Smyrniote merchant, had other sons than Sabatei, but this son was both unlike the others and unlike his father. Generation after generation of the family had given itself to the world of trade and commerce. Mordecai Sevi looked for his sons to follow in his own footsteps, but Sabatei appeared early to have chosen another path. The studies which led to the work of the counting house were not those which attracted him. At the age of fifteen years he had mastered the *Talmud*; and he was only eighteen years old when he had full command of the *Cabala*, that wonderful oral law of the Jews, delivered by word of mouth from one generation to another. He went deep into the philosophies of his time, especially in their bearing

upon the great problem of the restoration of his race and the greatness so long lost to it. There was about him that which, together with his refined type of physical beauty, made him the wonder as well as the admiration of old and young in Smyrna. One of themselves, he was apart from them as much by their deferential estimate of him as by his own evident desire to be alone with his thoughts.

When Sabatei, at the age of fifteen years, declared his intention of devoting his life to learning, his father was not pleased that he should follow such a course, but the lad's will was as strong as his disposition was gentle, and the merchant was at last won over to the project. His own home became the seat of the little college formed by Sabatei and nine of his fellow-students, selected by himself to pursue with him the study of the renowned *Zohar*, that wonderful commentary on the Pentateuch, which tradition ascribes to the first century, and the authorship of Rabbi Simon ben Yochi, although it is more probably a production of the thirteenth century. Printed now for the first time its cabalistic mysteries were eagerly explored by the young students, who stole from the night the hours wherewith to prolong the work of each day.

Stories of strange powers possessed by this silent and studious lad began to circulate among the people. His piety was as widely recognized as his learning. Even the father began to regard the son with loving and respectful awe. Mordecai Sevi was prospering in his business beyond all previous experience, and he attributed this to the divine favor bestowed upon him in recognition of Sabatei's mastery of sacred mysteries. In after years it was declared that the lad wrought miracles.

Anxiously, hopefully, Israel had for centuries been awaiting the promised Messiah who was to gather her children from all parts of the world over

which they had been scattered, and restore the Kingdom in greater glory than even that of Solomon. One born on the ninth day of Ab was to become the Messiah, and this day in the Hebrew calendar was the natal day of Sabatei Sevi. It was one of the facts that impressed him in the course of his studies; and it was this fact that shaped the romance of his subsequent life; for the *Zohar* foretold the year 1648 as the beginning of the grand new epoch, and this year was now close at hand.

He himself would be the Messiah!

The idea formed in his own mind took possession of the minds of others. When and how the seeds of it were disseminated cannot be told. That they emanated from Sabatei himself cannot be doubted, but his methods were subtle, and without appearing to have made any claims of Messiahship he became the central figure in the restoration anticipated by a body of disciples which rapidly grew larger. The times were propitious. It seemed as if some new manifestation of divine power must be about to be given, for the Puritan Christians in England, relying upon the Book of Revelations, were as fully convinced of the nearness of the Millenium as the Jews, under the influence of the *Zohar*, were that the line of the house of David was soon to be restored to the throne of Israel. Sabatei was aware of this while yet a boy, for his father, who made frequent business visits to England, had brought back accounts of the religious excitement among those Christians who believed that for them had been solved the mystic import of the visions which came to St. John the Divine on the Isle of Patmos.

In obedience to his father's will Sabatei took to himself a wife, but the beauty of Channah did not lead him beyond the marriage ceremony. Wife in name only she was divorced, and new cause for wonder existed. A

maiden even more beautiful was selected by the merchant as a possibly more acceptable bride, but Sabatei declined to enter into another union which, like the first, would be nothing more than nominal. His ascetic spirit rebelled against anything which might conflict with his wooing of wisdom. "The *Torah* shall be my only bride," he declared; and years afterward, in Thessalonica, there was a marriage ceremony, when, with all the ritual which unites man and woman in wedlock, the Scroll of the Law was presented to Sabatei in lieu of a wife.

The year 1648 found Sabatei, now in the twenty-third year of his age, with an immense following. Neither by word nor act had he once avowed his Messianic mission. It was the one thing for which his followers were waiting, and they waited with confidence for their hearts were full of their faith in him, a faith so strong and so deep that almost irresistibly it attracted others to their ranks. Moreover the fame of his miraculous powers had gone abroad into other lands, and, even as the wise men of the East had looked toward Bethlehem more than sixteen centuries earlier, so wise men among the Jews in many lands now looked towards Smyrna for the advent of the Messiah.

It was winter when the momentous hour arrived. The man who, as a boy, had spent so many of his hours in quiet solitude could no longer wander anywhere alone. His disciples were everywhere. They stood a little aside from him as he prayed at the fountain to which he resorted for that purpose; they lined the shore when, at morning or evening, he went into the sea; they kept vigil at the cemetery where he sought slumber with a grave for a couch. Sometimes he broke his silence and spoke to them, endeavoring to impart to them some of that truth which he had obtained from sources they knew not of; wells

of knowledge they could not fathom. Poet and singer he treated them at times to verses he had been inspired to compose, songs wherein there was mysticism united with the sensuous imagery characteristic of the Orient. His commanding figure, the dark handsome face, spiritualized by the light of large, dreamy eyes, and the voice that was musical even in warning or rebuke, exercised a charm that bound them to him with ever-strengthening bonds; that held them, patient, waiting for the time to come when he should declare of himself those things which they already believed to be the truth concerning him. They listened to catch the first utterance claiming Israel as his to rule; they watched for some act more wonderful than any he had yet performed which should be the signal for the tribes to rally around him. Neither came in the way they expected. The declaration of his Messianic mission was as singular as his life had been. It was at night, as he emerged from his bath in the icy sea and he stood before them, transfigured, as it seemed to them, and they felt that the supreme moment had come. He spoke but one word! It was the awful, the ineffable name of Jehovah!

Even his disciples cowered, for who might dare utter that name without the sea lifting itself and the sky throwing itself down in rebuke? Who, but one? And the sea remained still, a gleaming background for the noble figure standing motionless in its presence; the blue dome of the sky was unbroken, save by stars; the earth remained firm and unshaken beneath their feet. To them, in that dread utterance, were given the word and the sign long awaited, and the solemn silence of suspense which followed was broken by their joyous acclamation: "The Messiah! The Messiah!"

Of the controversies which must have arisen during the period reviewed, nothing is recorded, but the fact that



even in his own city of Smyrna there were those who held aloof from his Messianic movement argues that the claims made in his behalf were not generally conceded, and it is scarcely to be doubted that even his possession of mystic wisdom and miraculous power was questioned. It is evident, however, that the variance of opinion which existed concerning him did not result in subjecting him to personal inconvenience nor in placing the movement under any ban. It was not until after the scene just described that Sabatei began to experience opposition such as might be termed oppression. That which came upon him cannot properly be regarded as persecution, however, for it was simply a trial, conviction and sentence by the ecclesiastical authorities for the violation of that law of the Hebrew faith which forbade to human lips the utterance of God's dread name. For this offense the rabbis placed him under a ban.

If this was persecution it followed him in the wanderings which occupied the sixteen subsequent years. Sometimes it was invited by other disregard for ancient laws which he regarded as having been outgrown. Sometimes it was because his claims or his acts were deemed blasphemous. His marriage at Thessalonica, with the *Torah* as his bride, was the occasion of his being driven from that city. Nevertheless as he traveled over the Orient he gained followers everywhere; the stories of his miraculous and prophetic powers multiplied; and in all the Jewries of the world there sprang into being and grew into numerical strength a sect which accepted him as the one in whom Israel's long-deferred hope was at last to be fulfilled. Controversy aided rather than injured the cause, and while there were cities where his opponents were strong enough to drive him out there were those where royal and almost divine honors were accorded to him. Among many of his most

noteworthy adherents was an illustrious preacher named Abraham Zachiny, of Constantinople, through whom it was alleged a strange revelation was made to confuse the skeptical rabble of that city. He persuaded them to open a certain tomb in the ancient "House of Life." The earth was almost rock in its hardness, and the digging was a task of great difficulty. It revealed an earthen pot wherein was a parchment bearing these astonishing words:

"I, Abraham, was shut up for forty years in a cave. I wondered that the time of miracles did not arrive. Then a voice replied to me, 'A son shall be born in the year of the world, 5386, and be called Sabatei. He shall quell the great dragon; he is the true Messiah, and shall wage war without weapons.'"

By what was said of him, therefore, rather than by any word of his own was Sabatei constantly heralded as the Messiah. One of his most enthusiastic adherents was Nathan Benjamin, otherwise known as Nathan of Gaza, a wealthy young man, the son of a Jerusalem begging agent and the son-in-law of a wealthy Portuguese. Nathan played the Elijah to Sabatei's Messiah, and even to his death devoted himself to preaching the doctrine that in Sabatei the Messiah had come to earth and would eventually assert his power.

To such men every story of miracle wrought, or prophecy fulfilled to show forth the character of their leader, was acceptable as fact and proclaimed as truth. One such story was to the effect that a ship on which he was a passenger was menaced by pirates off the coast of Barbary. He was appealed to, went on deck and beheld the pirates, but immediately retired again. He uttered no word, made no sign, and yet within a brief period the pirates turned away from the chase, and the ship went on in peace! The stories of his healing of the sick were

many and varied. Sometimes it was a word that bade disease begone; sometimes it was a touch with the hand; there was said to be healing in even the pitying glance of his eye. Men bent to his will without argument. Indeed, such was his reputation that when, in the fullness of time, his face was turned toward Constantinople, where he was to wrest the throne from Sultan Mohammed IV., there was fear among the Turkish officials that this strange man might possess power against which all the courage and prayers of the faithful would prove ineffectual.

The fateful year was 1666. In the meantime Sabatei had returned to Smyrna. Thence he was to sail upon his grand mission of conquest by the might of divine power, unassisted by arms. His followers in every portion of the world were filled with joy over the near prospect of deliverance for their race. In Constantinople his coming was awaited with eager anticipation by the Jews, nor was it a matter of indifference to the Turks, for the Sultan had ordered his immediate apprehension, and the officers charged with the duty of making him a prisoner were not altogether assured that in so doing they might not come into conflict with forces more powerful than any of earth. The arrival of the fleet was delayed by storms, and it was thought at first that it had been lost. Then strange stories began to arrive. The ships had been buffeted by wind and wave, but the elements subsided at Sabatei's command, and the fleet was brought to a safe anchorage among the isles of Marmora. Learning that the people on shore were Christians, Sabatei raised his hands toward heaven and their church had been consumed by fire.

In spite of all this Sabatei did not enter Constantinople in the triumphal way that the Jews had anticipated. Landing elsewhere he was brought to

the city a prisoner. Turkish officers and soldiers scoffed at him and his followers, although at first they spoke and acted as if afraid of what might follow. An officer slapped his face, and seemed horror-stricken for a moment, lest the power of which he had heard so much should be exerted against him. Finding himself unharmed he continued his insults, his example inciting others. Sabatei's lodgings in Constantinople were a jail instead of a palace.

Then wonderful stories began to emanate from the jail. Sabatei's personality was such that it won even his enemies. Jailers and prisoners testified to the miraculous power of this man who, they believed, had only to say the word and the prison would open to set him free. Inside and outside the jail, Turks became his followers. The hopes of the Jews revived, and their devotion to the cause of their imprisoned Messiah grew in enthusiasm. The Sultan and his advisers were in a dilemma. Either to free the man or to put him to death was to invite insurrection. To keep him a prisoner was merely to postpone it, and the longer postponed the more formidable was it likely to be because of his facility in winning friends. There was only one safe course, and that was to make him the friend of the Sultan.

Sabatei is said to have rejected the first overtures made to him. He was offered high position at court, rich in both influence and emolument. Even the threatened alternative of death, with only twenty-four hours for choice, is said to have had no effect upon him. Either he expected that divine power would be interposed in his behalf, or hoped that fear of it would operate upon the Sultan as it had operated upon his jailers. That the latter was the case is indicated by the fact that he did not dare trust his hope too far. Had he really expected divine interpo-

sition he would have held out to the last. As it was he embraced Islamism, and under the name and title of Agi Mehmed Effendi he became a royal doorkeeper.

Dead to the race of which so many people had been ready to welcome him as king, he had no love for the faith which he had embraced upon compulsion. Untrue to the God of his fathers it was impossible for him to be faithful to the cause of one whom he had always regarded as a false prophet, and of whom he had been in his own way an imitator. His master, the

Sultan, had no confidence in him. The danger of disposing of him at will passed away. The Turk for once was merciful. When Sabatei's Islamism proved to be as baseless as his claims to Messiahship his master had no further use for him. He was not even deemed sufficiently dangerous to deserve death. He was banished to a town among the mountains of Albania, where, penitent, hopeless, friendless, he spent his last days silently looking out over the sea, and awaiting for the end, which came, strangely enough, upon the Day of Atonement.

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## A SOUL MAY LINGER THERE

By FRANCIS S. SALTUS

Tread not upon the humble roadside flower;  
 Who knows the secrets its soft core contains?  
 Perhaps the soul of some dead friend remains  
 Hidden within its petals, and our power  
 Can never fathom all its pangs and pains,  
 When under heedless feet its senses cower;  
 Nor yet conceive its joy, when, for an hour,  
 Some tender hand to pluck its beauty deigns.  
 The voiceless soul that dreams there evermore,  
 Saved from the haggard ruin of a tomb,  
 Will then in gracefulness our care implore;  
 And in our trust a lovelier hue assume,  
 While the sweet memory of a friend of yore,  
 Breathes forth its love in poems of perfume.



# TELEPATHY

By HEREWARD CARRINGTON

*Author of "The Physical Phenomena of Spiritualism," Vitality, Fasting and Nutrition," etc.*

PRESENT-DAY psychology — orthodox psychology — admits but five channels by which impressions from the outer world can be admitted into consciousness—the five senses. All external impressions must come through those, we are told, and it is utterly impossible to think of impressions reaching us, our consciousness, in any other manner. And indeed, if materialistic psychology be true, it would be utterly impossible—even absurd! According to that doctrine, our mental operations are entirely dependent upon our brains; in fact, the mental life is the actual *product* of the brain-functioning, and it is, accordingly, mere idle gossip to talk about thoughts existing as "things" in this universe. Thought is bound up with brain-changes, and there you are!

But, unfortunately for this doctrine, there are certain facts which go to disprove it. If materialism were true, it should be capable of explaining *all the facts* in the universe; and that includes all psychic facts. But can it do this? It assuredly cannot. Telepathy—or the passage of thoughts and emotions from one mind to another, otherwise than through the recognized channels of sense—is one of these facts; so that the only alternative of science is to deny the facts; and that it accordingly does!

Needless to say, this is very unsound and unscientific. We should admit facts upon sufficient evidence, even if we cannot explain them. And as-

surely telepathy is a fully proved fact in nature. It is occurring all the time around us everywhere, if we but cared to watch for its operations. Telepathy has been proved by direct experiment, for one thing; and then there are countless cases of apparitions at the moment of death, and similar phenomena which go to establish the fact that telepathy does in very truth operate. The English Society for Psychical Research collected some thirty thousand answers to its "questionnaire" sent out, and from the returns calculated its results. It was proved that apparitions of dying persons appear *four hundred and forty times* more frequently than chance would account for—and this after making the most liberal deductions in all possible directions. Further research and experiment has but confirmed these results. Telepathy, then, must be accepted as a fact in nature.

How is telepathy to be accounted for; what is the explanation of the fact; How does it operate; what is its *modus operandi*? These are questions that have been asked for a long time past by all serious students of the question; but very rarely with a definite answer. The usual reply to this question is that some sort of vibrations pass from one individual's brain to that of another—very much as the electric waves in wireless telegraphy are supposed to pass; and that there are certain definite sending and receiving stations or centers in each person's

brain. And there are certain minor facts that might be urged to support that view of the case. But there are also many objections to the theory, and it has never been definitely proved either that such waves exist, or that the action of telepathy is vibratory in character.

In my book, "The Coming Science," I have argued this question of the action of telepathy at some length, and I would refer the reader to that book for a full and detailed discussion of the question. Here I can only summarize the arguments.

The arguments seeming to show that telepathy is not vibratory in action are these: There has never been discovered in the brain any center or centers that in any way resembled electric transmitters, or whose functions even suggest this. Further, no such vibrations have been detected. Delicate instruments have been devised—so delicate, for example, that the heat of a candle can be detected at the distance of half a mile away; and yet none of these instruments can detect such vibration.

Again, how is it that all other vibrations in the universe suggest merely dead, inert things—or qualities of these things—and certain vibrations represent thought, and in fact *are* thought? Why are some vibrations any more ethereal or spiritual or mental in their character than others? Are they not all equally material? Then why should some represent thought and all the others the external world, or qualities of it? It seems against all common-sense that such should be so.

Those persons—and there are a number of them—who pretend to *teach* telepathy or thought-transference, are either ignorant of the subject, or charlatans. Nothing at all is known of the real action—the *modus operandi*—of telepathy; and no man knows how it operates. Beware of those quacks, therefore, who undertake to teach you how to "telepath" for so much! They are impostors.

Telepathy, if it be a fact in nature, is one of the most wonderful of all facts; and will cause us to recast our science more than any other fact ever established. Materialism will be overthrown, and a possible spiritual universe thrown open to us to explore. *Then* we shall have a science indeed!

But, if nothing is known of the nature and action of telepathy, is it not desirable that something should be done to understand it more thoroughly? Should we not strive to fathom it; to discover its laws, and the scientific principles that underly it? Most assuredly we should! It has even been said that very little progress can be made in psychical research until something is known of the nature of telepathy; and in a sense this is doubtless true. It is used more frequently as an explanatory hypothesis than any other, and yet almost less is known of it than any other! This should be checked, and I propose that we set about checking it—now.

Doubtless, if a sufficient number of experiments were made, and the conditions were carefully recorded, we should, some day, find some *law* governing these phenomena. It is inconceivable that no such law exists. There is a "natural law in the spiritual world" as surely as there is in the material universe. It is our duty to find this law—by a sufficient number of experiments, if that be possible. And there is no good reason why it should not be.

My plan then is this: To establish an "International Society for the Study of Thought Transference," and to carry on this investigation until some solution of the problem be found. I hope to obtain the support of a number of scientific men—both here and abroad—in this project; and, with their backing, to carry on this investigation systematically and scientifically. Results of utility should surely follow. Understand, no branch of

psychic investigation will be touched upon in this Society, except telepathy or thought-transference. Spiritism, clairvoyance—all other forms of psychic investigation, will be left to Doctor Hyslop's Society, with which this project will in no wise come into conflict, or in any way compete. Our sole object is to study thought-transference; to understand it, and to find out, if possible, the laws that lie behind it. If the investigation be carried out in a scientific manner, we should assuredly come across many facts of supreme interest, as the work progresses.

As before stated, I hope to obtain the support of several eminent men in this undertaking; and I hope to enroll many hundred members in this Society, who are earnestly seeking the Truth. It may be necessary, later on, to charge a small fee, in order to support the experimental work, and pay for the printed reports that will be issued to all members. Until the Society is founded, however, and its existence assured, we do not ask any one to subscribe. Merely send in your name and address, and state your interest in having this question settled, and your desire to support the work of investigation. All letters should be addressed to me, in care of THE DAY.

Experiments will be carried out here in New York—and we hope in other parts of the country; and not only that, but in other parts of the world as well. Especially is it desired to commence a series of careful experiments between New York and England—or some foreign country—so that all chances of communication would be absolutely prohibited. If such a series of experiments succeeded, we could begin to study laws and causes.

In making experiments in thought-

transference, there are many possible errors and loopholes that must be guarded against with the utmost care; and some of these I shall enumerate in a later article. Of course fraud is the chief factor to be eliminated—and for this reason all *public* performances are quite useless as evidencing telepathy. Such exhibitions are invariably the result of clever trickery, and are no evidence whatever of genuine thought-transference. The only satisfactory manner of establishing this faculty is by *private* experimenting; and even here there are many factors to be guarded against, in order to be sure that the knowledge obtained is not obtained normally through the senses. These difficulties and dangers will be enumerated later.

Please remember that this International Society for the Study of Thought-Transference is not for the purpose of advocating any doctrine or creed; it will not be used as the vehicle for promulgating pseudo-scientific ideas upon this question, but will limit itself strictly to the legitimate and scientific side of the problem; it will publish its results—when it obtains some of genuine scientific interest and value. It is hoped that a very large number of persons, both here and abroad, will become interested in this movement, and will subscribe to the Society as soon as it commences active work—which I hope will be very shortly. Send your name at once; you will be notified by letter and through THE DAY as to the progress of the Society from month to month; and what has been accomplished. The chief obstacle will be in getting such a Society *started*; but there should be no difficulty if we receive the whole-hearted support of the public, and particularly the readers of this magazine.



## PERSONALITY

From JAMI'S "SALÁMÁN AND ABSÁL"  
FITZGERALD TRANSLATION

From the solitary desert  
Up to Baghdad came a simple  
Arab; there amid the rout  
Grew bewilder'd of the countless  
People, hither, thither, running,  
Coming, going, meeting, parting,  
Clamor, clatter, and confusion,  
All about him and about.  
Travel-wearied, hubbub-dizzy,  
Would the simple Arab fain  
Get to sleep—"But then, on waking,  
"How," quoth he, "amid so many  
"Waking know myself again?"  
So, to make the matter certain,  
Strung a gourd about his ankle,  
And, into a corner creeping,  
Baghdad and Himself and People  
Soon were blotted from his brain.  
But one that heard him and divined  
His purpose, slyly crept behind;  
From the sleeper's ankle clipping  
Round his own the pumpkin tied,  
And laid him down to sleep beside.  
By and by the Arab waking  
Looks directly for his Signal—  
Sees it on another's Ankle—  
Cries aloud, "Oh, Good-for-nothing  
"Rascal to perplex me so!  
"That by you I am bewildered,  
"Whether I be I or no!  
"If I—the Pumpkin why on You?  
"If You—then Where am I, and Who?"

# THE AWAKENING OF INDIA

By MUHAMMED BARAKATULLAH, MAULAVIE

**N**O matter in what direction we turn to-day, we are confronted by signs which unmistakably testify to the fact that this world of ours has entered upon a new era—an era entirely different from any of which history has record; an era superior to any in its possibilities for the advancement of the race; an era full of promises for the unfoldment of many mysteries concerning the human soul; an era of peace and good will to all mankind. The very fact that winter-like, cold materialism has apparently attained the limit of its extension; that the agony of suffering humanity has reached its climax, and that, after a lengthy period of senseless self-indulgence and indifference toward spiritual things, man is finally awakening to a realization of the existence of his soul—all of these things are clear indications that the new springtide is approaching, a season full of life, beauty, and joy for all mankind. It is because of this fact—this travail of a new birth—that spiritual agencies everywhere are so hard at work, breathing new life into apparently dead bodies of nations, and arousing slumbering souls from their long lethargic sleep to the conscious activities of a life that is pulsating with love and hope. Hence, we have this ceaseless unrest, this uncompromising discontent with existing conditions, now so easily distinguished in all parts of the globe.

While this spirit is shown in almost every land, I have selected India as an

illustration of this manifest dissatisfaction, first, because, for more than a century at least, India has been known as a country that was not only hopelessly conservative but also tenaciously attached to her time-honored traditions. Again, she is a nation of people among whom the idea of caste assumed a position of such religious importance that, for fully three thousand years, it has played a most important part in all the social relations and organizations of the Hindus. Moreover, the people of India, although numerically one-fifth of the human race, have been so hopelessly divided in matters of opinion that they are still under the control, and subject to the dictation of a handful of Englishmen. In fact, scarcely a decade passes in which the world does not witness a riot in India, a riot which has for its cause this hostility between the followers of the various religions, this spirit of intolerance which they have always displayed toward one another. These are the reasons from which Western nations have derived their strong conviction that the East in general, and India in particular, is incapable of progress.

Before I attempt to remove this erroneous impression by calling attention to the unprecedented progressive movement that has been going on in India during the past few years, I should like to touch upon the question of caste, a social order that is generally supposed to exert only a baneful influence upon those who practice its laws.

When the Aryans left their original abode in Central Asia, a portion of them pushed westward and colonized in Europe; another portion settled in Iran, Persia, while a third party descended to the south, and settled in the valley of the river Indus, after which the whole country was named "Ind," "Sind," or "Hind." This was about four thousand years ago.

As long as these people remained in this location, they retained their original pastoral habits, but later, when they had extended down the Gangetic valley, which throbbed with life and possessed practically unlimited natural resources, they progressed from rural to civic life. Acting upon the desire to effect a rational division of labor, they divided the communities into four classes: (1) Brahmans, or priests, whose duty it was to look after the intellectual, moral, and spiritual needs of the nation; (2) Kshatrias, or warriors, who were supposed to maintain peace and order within the country as well as repulse any attacks from without; (3) Vaishyas, or merchants and agriculturalists, who attended to the development of the country and the natural resources of the land, and (4) Sudras, or artisans and laborers, who performed the manual labor of the community.

The Aryans, in their prime vigor, and thus organized, occupied themselves with developing a virgin soil with almost limitless possibilities, and, having quickly achieved marvelous results, they soon became famous among ancient nations for their prosperity, culture, and enlightenment. But, when the material prosperity of the Hindus had reached its zenith, both national and personal vanity began to predominate, with the result that the caste system became so rigorous in its operations that it finally shattered the entire fabric of the nation. The whole community was broken up into almost innumerable small

groups, separated from one another by the insurmountable barriers of caste. Members of the low castes were thereby doomed to remain in the rank in which they chanced to be born, with no hope of ever rising to a higher position in life. No intermarriage between castes was permitted; even the privilege of intimate social intercourse was denied. Nay, if the food or drink of a high-caste man should be even touched by a person of low caste, it was declared polluted, and promptly thrown away.

This artificial and entirely unnatural state of affairs had a most disastrous effect politically. The greater part of the community felt no interest in the government of the country, and, therefore, national pride, or patriotism, was practically an unknown quality. Possessing neither the power nor the will to defend the country against foreign aggression, the low-caste laborers were quite content if they were fairly treated by the rulers of the nation, whoever they might be. The Moslems—one dynasty after another—came, conquered, and settled in the country, but the peasants and artisans who continued to enjoy their autonomy in local affairs, scarcely realized that any change of rulers had taken place. Similarly, the Portuguese, the Dutch, and the French came; each had their turn at rulership and then disappeared from the scene, without in any way disturbing the child-like, happy indifference of the lower strata of the Hindu population. Even the acts of plunder committed by the officials of the East India Company were, in most cases, confined to the robbing of princes and people in high station, and nearly a century elapsed before the Vaishyas and Sudras were affected by British spoliation.

In the course of time, however, British misrule in India did have its effect upon all classes, even down to the artisan and the peasant. By legis-



lation the world-renowned and time-honored industries of the country were destroyed, and India, reduced to the position of an agricultural producer, was obliged to buy all its finished products from the British manufacturer. In this way, more than eighty per cent. of the native population was driven to a life of agriculture, but, as the land, in its turn, was also heavily taxed, it failed to support the enormous burden forced upon it, and direful consequences followed—poverty became widespread, and the famines which frequently occurred, swept away millions of lives.

As adversity and misery almost invariably act as a levelizing agency, these sorry conditions have had some tendency to break down the walls of caste. To-day, Brahman and Sudra meet together in the schoolroom, at social gatherings, in government offices, and on the political platform. The acquisition of the English language has also tended to bring the different parts of the country into closer touch with each other; while the railway, and other adjuncts of modern civilization have helped to reduce the prejudices of caste and creed. The desire to obtain admittance to the Indian Civil Service, and the ambition to secure the diploma of the barrister-at-law has broken down the national antipathy to sea voyages, and hundred of Hindu youths now cross the oceans to pass their examinations in London, at Oxford, or Cambridge.

The twentieth century found Hindustan in a most abject condition. Poverty and misery were rampant; famine and plague raged. In less than two decades, more than twenty-five million people had perished. Not only were the people despised and ill-treated in their own country, however, but their industries had been so badly crippled that it seemed almost impossible that they should ever be repaired. The foreign trade of India was in the

hands of aliens, and it looked as though it would remain there.

God moves in a mysterious way to perform his wonders, however, and to-day the intelligent Hindu is beginning to realize that all our national calamities and tribulations were necessary to completely overthrow the structure of personal vanity, caste-pride, and religious prejudice that has been over two thousand years in building.

It was an insignificant event that set these gigantic forces in motion, that inaugurated this new era of life and hope. In 1905, Lord Curzon, formerly viceroy of India, partitioned the province of Bengal into two provinces, an act that was in opposition to the will of all the eighty millions of inhabitants. This high-handed action was resented, not only by Bengalis, but by Indians in general. In Bengal the public dissatisfaction culminated in the organization of a new movement known as the "Swadeshi," an organization devoted to the encouragement of home industries. Originally a local institution, the movement soon spread beyond the confines of one province, and, before long, its influence was felt all over Hindustan. Then came the agitation for "Swarajia," or "India for the Indians."

Alarmed at the phenomenal success of the nationalists, the Government of India has started a reactionary party. It has also punished nationalist students by whipping them; it has sent some of the leaders in Indian thought to jail, and has even confiscated the plants of patriotic newspapers, stopping their publication by deporting their editors to the convict settlements in the Indian Ocean.

So far from putting a stop to this movement, however, this action on the part of the Government has simply added fuel to the flames. The more severe the coercion displayed by the British in India, the greater becomes the enthusiasm of the natives. Where

patriotism was once almost unknown, martyrdom is now courted as the noblest of all sacrifices. To-day India is a land of patriots.

Although there are now indications of life and activity in almost every line of thought in India, I shall refer to but one more at this time, and that is the phase of the question that is working so steadily for the unity of religions, and the reconciliation of all clans and classes under the banner of universal brotherhood, for, if this agitation is continued along such lines, the real regeneration of India and the revival of its ancient glory will no longer seem like a vain dream.

To illustrate, not long ago, Swami Abhedananda delivered a spirited address at Mysore, in which he advocated the necessity of holding national ideals supreme. A Moslem nobleman effusively moved a vote of thanks, on the ground that this "broad-minded Hindu" had in reality found what was also at the heart of Islam. Then, he added: "If such is the teaching professed by a Hindu like the Swamiji and a Moslem like myself, why should I not call Swamiji a Moslem, and myself a Hindu!"

As another example, I must mention the case of a Moslem Sadhu, a man named Dastagir Peer, who has recently arrived at Bangalore, where he is preaching to Hindu as well as Mohammedan audiences on religious subjects. The most remarkable fact, however, is that the two classes come together, and listen, with rapt attention, while he denounces in the most convincing language, the falsity and hypocrisy of the sanctimonious people who try to breed differences between man and man, and build up churches in ignorance of true divinity.

The Mysore *Standard*, in reporting

his discourses, says that all his talks are marked by a simplicity of language that is most effective. Even the most intricate theories of the scientists and the most abstruse doctrines of the theologian, are explained by a series of commonplace domestic parables that make them appeal directly to the convictions of the most unlearned mind. At the same time, he has a strength of expression that is remarkable, even in India. To quote the *Standard* correspondent: "It is an intensity which has no parallel in the experience of any man who hears him. It is an altogether new style of preaching, free from all conventionality and narrow prejudices. He has at the conclusion of one of his most triumphant denunciations of common acts of ignorance and superstition called the Mohammedans 'pigs,' and the Hindus, 'asses,' and yet not a single Hindu or Mohammedan, in an assembly of more than three thousand persons, felt that the rebuke was harsh or unmerited. Not even from kings and emperors are the people prepared to hear such scoldings as both Hindus and Mohammedans will take from Dastagir Peer.

"One of the Brahmans was so far piqued with curiosity as to ask the Peer why he did not advocate Islam in particular at the conclusion of his preaching, as the Christian missionaries did. He smiled, and said that such an act would be an exhibition of ignorance, and added that his mission was to bring God nearer to the minds of the people, by making them feel that He dwelt in their own hearts."

Such incidents occur more frequently in India than those who dwell in the outside world might imagine. There can be no doubt that they may well serve as a straw in the stream to show the direction of the current.

#### THE VALUE OF MEDITATION

"Sixty seconds of reverie, or meditation, are sixty seconds of actual rest to mind and body."—Prentice Mulford.



# HABITS AND HABIT CURE

## PART I

By JOHN R. MEADER

FROM his earliest days—from the very dawn of individual consciousness—man is a creature of habits. As a child, at birth, he is little more than a space-occupying thing in a universe that is composed of a confused mass of unappreciable, or meaningless, sensations. Through the operation of the vital spark within—"instinct," as we call it—the infant cries, kicks, and nurses, practically automatically, and yet, before a very long time has elapsed, the incomprehensible sensations give place to more or less well-defined perceptions, and at this dumb awakening to a realization of a "something" that is existent, this small beginning of a man that has been living so unconsciously, commences his life-work of acquiring habits.

In the first stages—at the inception of this formative period—there is no deliberate attempt to form such habits. In fact, it is not until many years later in life, when knowledge gives birth to reason, or judgment, that any actual effort is made to discriminate between good and bad habits, or any desire shown to substitute a beneficial habit for one that is known to be injurious. In other words, our habits practically form themselves. It is only after many years have been spent in the School of Experience that we know enough to try to re-form them.

Professor James defines an acquired habit as "a new pathway of discharge formed in the brain, by which certain incoming currents ever after tend to

escape," and this law of nature operates to produce habits in dead matter quite as easily as in organic matter. Thus, in referring to this fact, Dumont says:

"Every one knows how a garment, after having been worn a certain time, clings to the shape of the body better than when it was new; there has been a change in the tissue, and this change is a new habit of cohesion. A lock works better after being used some time; at the outset more force was required to overcome certain roughness in the mechanism. The overcoming of their resistance is a phenomenon of habituation. It costs less trouble to fold a paper when it has been folded already; and just so in the nervous system the impressions of outer objects fashion for themselves more and more appropriate paths, and these vital phenomena recur under similar excitements from without, when they have been interrupted a certain time."

We know, if we have been at all observant, how difficult it is for a stream to mark out a new course for itself, and we know, too, how easily it follows this course, once it has been definitely marked. In acquiring habits the same conditions exist in the individual brain. The currents that enter through the sensory nerves must find a way out, and though this, at first, may be difficult of attainment their labor in forcing new channels, or in deepening those that already exist, make the exit much easier for the currents that come



afterwards. Even the smallest act that we perform leaves its pathway in the system and, if performed with sufficient frequency, or regularity, the simplest of mechanical actions becomes a habit from which it is hard to escape. It is for that reason that those who bite their nails, who are addicted to snuffling, or who are given to improper methods of pronouncing their words, find the greatest trouble in breaking themselves of such habits. As long as the channel is there it is so much easier to follow the line of least resistance that the objectionable actions are performed almost unconsciously. The breaking of a new pathway requires a more deliberate concentration of effort than many of us ordinarily care to make.

While, in some respects, the operation of this law is productive of many serious complications, including much ill-health and unhappiness, in another sense it is fortunate for us that such a law does exist, for if it was impossible for us to acquire habits, and every act that we are called upon to perform required the same amount of mental effort every time we performed it, most of our waking hours would be devoted to the simple acts in life to which we now give practically no attention.

In emphasizing this point, Professor James quotes from Doctor Maudsley, the author of "The Psychology of the Mind," and as it is impossible to find words that elucidate this fact more clearly, I follow his example:

"If an act became no easier after being done several times," Doctor Maudsley says, "if the careful direction of consciousness were necessary to its accomplishment on each occasion, it is evident that the whole activity of a lifetime might be confined to one or two deeds—that no progress could take place in development. A man might be occupied all day in dressing and undressing himself; the attitude of his body would absorb all his attention and energy; the washing of his

hands, or the fastening of a button would be as difficult to him on each occasion as to the child on its first trial, and he would, furthermore, be completely exhausted by his exertions. Think of the pains necessary to teach a child to stand, of the many efforts which it makes, and of the ease with which it at last stands, unconscious of any effort. For while secondarily-automatic acts are accomplished with comparatively little weariness—in this regard approaching the organic movements, or the original reflex movements—the conscious effort of the will soon produces exhaustion. A spinal cord without . . . memory would simply be an idiotic spinal cord. . . . It is impossible for an individual to realize how much he owes to its automatic agency until disease has impaired its functions."

If we but stop to consider this question it will be easy to recognize the truth of Doctor Maudsley's statements. How regularly we now accomplish acts unconsciously that were once performed with the greatest difficulty. The child learning to play the piano, or the stenographer employed in mastering the intricacies of the typewriter, are cases in point. In the beginning it is only with much care that the proper key is found and struck, and countless mistakes are made, whereas, after practice has made perfect, the fingers dash on, performing feats in a few moments that could not have been accomplished in as many hours before the habit of recognizing the right key to strike had been formed. The works on psychology are filled with examples of habit-control, and some of the instances of individual subjection to habit are highly amusing. For example, we are told of a very learned college professor who, on going to his room to dress for dinner, sprang into bed as soon as his clothing had been removed, and was found there, sound asleep, by his wife when he failed to appear at the proper time.

While few of us may be so absent-minded that we submit to our habits as easily as this professor, there is not one of us—in all probability—who could not tell of acts performed almost as automatically, and yet, if we were asked to tell just what we do under certain conditions, we should be compelled to make the experiment before we could give the information desired. This means that the actual thought-centers in the brain know nothing, or next to nothing, about the matter, and yet, as the channels are there, waiting for the current to follow them, the organ of action never makes a mistake. As Professor James has said: "Few men can tell off-hand which sock, shoe, or trousers-leg they put on first. They must first mentally rehearse the act; and even that is often insufficient—the act must be *performed*. So of the question, Which valve of the shutters opens first? Which way does my door swing? etc. . . . No one can *describe* the order in which he brushes his hair or teeth; yet it is likely that the order is a pretty fixed one in all of us." It is for this reason, too, that persons who walk in their sleep are able to perform such remarkable acts apparently automatically. The thought-centers—the objective consciousness—of the brain are submerged for the time, and yet the habit channels are there and the current producing the actions follows them.

We have often heard that "habit is second nature," but the Duke of Wellington affirmed that it was "ten times nature," and experience indicates that he was not far from correct. Thus, in walking, we give no thought to the process but advance one leg after the other as easily as though the action was unaccompanied by sensation. Although our thoughts may be far away from this physical movement, we seldom stumble, or fall down, as the result of our inattention to the details of the act of walking. A woman knitting

and talking at the same time, is another example. So, too, is the practice of eating—an act to which we often give comparatively little attention—and yet if we are accustomed to eat properly, chewing our food sufficiently, the fact that we are not thinking about the substances that we are to swallow does not induce us to bolt them without chewing them. We masticate the food unconsciously, because we have been in the habit of doing so.

Even the animals are similarly affected by this law of habit, and when once taught to perform an act, they will go through all the motions of executing that action at the very moment that these movements are suggested to the brain. As an illustration we may cite the case of the horses of the fire department for, at the first stroke of the bell, they instantly present themselves at the engine to be harnessed, and there is no temptation sufficient to induce them to neglect this duty. Cases are also mentioned in which riderless cavalry horses have gone through the evolutions of the drill without a mistake, merely obeying the calls of the bugle. It is in response to the operation of the same law that animals that have once been in confinement will return to their cages rather than accept the freedom that may have been accidentally thrust upon them. Men and women are also affected by sentiments of this sort, for there have been many instances in which persons who have been subjected to long terms of imprisonment have committed crimes immediately after their release, and for no other reason than that they have become so addicted to the habits of restriction that they find their new liberty of action both difficult and unpleasant. In such cases the reason is purely psychological. Every thought-channel has been adapted to the existence between prison walls. To live outside of the prison they would be compelled to blaze many entirely new



trails, and this, especially if attempted late in life, would require an amount of concentration that would be distinctly bewildering to a mind untrained to that sort of mental effort.

In speaking of the ease with which habits may be formed, and the firm hold that they take upon the physical organism, Schneider refers to the example of the method of instruction commonly adopted by teachers of the violin. "When a pupil begins to play on the violin," he says, "to keep him from raising his right elbow in playing a book is placed under his right arm-pit, which he is ordered to hold fast by keeping the upper arm tight against his body. The muscular feelings, and feelings of contact connected with the book, provoke an impulse to press it tight. But often it happens that the beginner, whose attention gets absorbed in the production of the notes, lets drop the book. Later, however, this never happens; the faintest sensations of contact suffice to awaken the impulse to keep it in place, and the attention may be wholly absorbed by the notes and the fingering with the left hand. The simultaneous combination of movements is thus in the first instance conditioned by the facility with which in us, alongside of intellectual processes, processes of inattentive feeling may still go on."

From all that has been said it is easy to believe that our lives are made up of an assortment of things—both small and great—that we do simply because we have got into the habit of doing them. From the very moment that we open our eyes at the usual time in the morning, merely because we have been in the habit of getting up at that hour, until we go to bed in a habitually more or less orderly fashion, we are constantly following the well-blazed trail of pre-arranged action. We sleep by habit, we eat by habit, and we even think by habit.

Thus, if we get into the habit of

thinking along certain lines, it becomes very difficult for us to think in any other way. We may, for one example, be opposed to all experiments in psychical research. We may be firmly of the opinion that no table ever was "tipped," that no "rap" was ever heard, or no communication received, clairvoyantly or otherwise, that could not be accounted for in a perfectly natural manner. We may even deny the possibility of getting "Planchette" to write, and may, in fact, condemn all such manifestations—both mental and physical—as downright fraud, and it is possible that we may be perfectly sincere in assuming such an attitude towards these sometimes mysterious facts in life.

To be narrow-minded does not necessarily imply lack of intelligence. There are lots of men and women who are as broad-minded upon most subjects as anybody could desire, but who are narrow-minded along one channel of thought alone. Though they may not suspect the fact, however, this apparent narrow-mindedness is nothing more or less than an indication of the existence of a bad mental habit, or confined train of thought.

This theory is proved true by the fact that these habits are so frequently changed—that people who have been the most skeptical regarding certain lines of investigation so often change their attitude completely, accepting everything where they once denied everything, or, as we might say, going from one extreme to the other. In other words, we think that we are free agents, and, to some extent we are. At the same time, our boasted *freedom* of thought and action depends so thoroughly upon the nature of the thoughts that have governed our speech and action in the past, that it is necessary that there should be a distinctly definite effort on our part before we can actually be as "free" as we ordinarily think we are.



While it is true that our habits are constantly changing, this change is usually one of detail rather than of general effect, for, after thirty years of age we have become so firmly "set" in most of our modes of life and thought that it is with the greatest difficulty that they can be re-formed.

The early years of the individual are generally spent in forming what may be termed the ordinary habits of living. It is the educational period, during which the child makes his acquaintance with the world of material fact, and prepares himself to live in it successfully and happily. Up to the twentieth year the process of thought is largely educational, therefore—and this education covers the entire field of human experience possible to that period. Part of it is derived from books; another portion is obtained from practical experiment, or as the result of sense-perception, while the balance is the effect of the operation of the faculties of reason, the mental elements that we denote as "common-sense." While it is true that most of our personal habits have been formed by the time we are twenty years of age, and that our business and professional characteristics are thoroughly developed by the age of thirty years, even this does not mean that there is no

way in which we can change, or correct, these traits that we have so gradually developed. As long as life exists it is possible to blaze new trails through the brain, and, if we take proper care to follow these new pathways, to the complete neglect of the old and objectionable channels, the original paths will finally disappear through the natural processes of nature. The desire that remains unfed soon dies of inanition. The thoughts that we refuse to think soon cease to obtrude themselves. It may be hard to teach an old dog new tricks, but with patience and perseverance it can be done. It may be hard to stifle long-nourished desires, but we have the record of many instances in which such results have been accomplished. It is merely a question of the Will, for, without the exercise of proper determination, or concentration of thought and effort, it will be useless to think of resisting this so-called force of habit. A law, strong in its operation as the law of gravitation, will map out our course of life for us, and all we can do is to follow blindly in the direction in which it leads.

(In the next number of *THE DAY*, Mr. Meader will discuss the methods of habit-cure from the point of view of the psychologist.)

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## OURSELVES AND OTHERS

"Have a kind word and smile for every one; do not worry or fret if things go wrong; live up to your very highest conception of good; be sure you are right and never mind what others may think or say; follow out your own honest convictions; you are not accountable to other people, God alone is your judge, and He dwelleth within, for 'ye are the temples of God.'"—Charles Brodie Patterson.

"Instead of trying to pick out the worst things that can be said about other people, let us select some of their good traits. It may come hard at first, but it will be easier and easier as we improve by practice, until at last we shall find that we have actually stopped trying to pick flaws in any one's character—that we have succeeded in acquiring the speak-kindly habit."—Graham Hood.

# SOME TRIALS OF CHILDHOOD

By JANE BROWNLEE

*Originator of the Brownlee System of Education*

**I**F children are to be rightly trained there are two important facts that must not be lost sight of: First, the few years they have been upon earth; second, their ignorance of the conditions of earth life.

If, through some accident of travel, one were to find himself in an unknown country, among a people whose language and customs were strange, his situation would be much the same as that of all children in any land. If it were his lot to dwell among these strangers, his happiness would depend upon their kindness in teaching him the language, and their patience with his mistakes, while he was learning the customs of the country.

To children, this earth is an unknown land, the language is difficult to understand, and the reasons for many of the acts of the grown people around them are beyond their comprehension. This lack of knowledge causes them to suffer at times in a way not realized by many—even by those who love them best.

A child's motive and not his act, should be considered when training or instructing him. It may happen that his motive is right, according to his way of reasoning, but his act willful and trying, due to his ignorance in judging. A hasty and thoughtless meting out of punishment in such cases, causes confusion in the childish mind, and arouses a sense of injustice from which he suffers dumbly.

In the early years of the child's life,

the tone of voice and expression of countenance impress him more than words, of whose meaning he has no accurate knowledge.

Through intuition he feels that which is back of words—the life of those who touch his life most closely. If the ideal of life is high he feels it, but can not express it; if the ideal is low, he is brought low in his helplessness.

In the presence of children, conversation should be guarded. A lady tells of an incident in her childhood, when through not understanding the meaning of a word, she and a younger brother suffered keenly. The harvest that year had been a poor one, and on that account her father was somewhat embarrassed financially. One day she overheard him tell her mother that he thought he would have to mortgage a certain horse. From her mother's troubled look and her words expressing the hope that he would not find it necessary to mortgage the horse, she inferred that the animal would suffer physically if her father did what he said he would. She told her brother what she had overheard, and as this particular horse was their dearest pet, they were both overwhelmed with sorrow at its awful fate. They made frequent visits to the stable and examined the animal with anxious care to see if what they feared had yet overtaken him. They ceased playing and wandered about the woods, brooding hopelessly, companions in misery.

In a few days the little girl overheard



another conversation, which she repeated in great glee to her brother. Her father had said that a debt (unknown word) had been unexpectedly paid, and that it would not be necessary to mortgage the horse. Though the parents were kind, a certain reticence peculiar to childhood had prevented the children from speaking of the trouble. The childish sorrow was soon forgotten in joy at the escape of the horse, and the incident was forgotten until years later when some reference to the word mortgage recalled it.

Another way in which children may be made to suffer uselessly, is through the discussion of ways and means in their presence. A sensitive child may become impressed with the idea that he is a burden upon his parents, and his inability to solve the problem thus presented, and his utter helplessness as to money-getting, fill him with a sort of despair that saps the joy which is his right in childhood. Too early he is made to carry burdens beyond his strength.

A man of mature years in looking backward said he had never been a child. Born on a poor, little farm where there was a constant struggle for a bare existence, there was no recognition of his need of play. He never had a toy. At three years of age he was made responsible for a certain share in the work, and was punished if he failed to perform his tasks. They were beyond his strength; his constitution was undermined, and he was made old before his years. All his life he had a consciousness of having missed something that was his by right.

A lady passing along a street in one of the poor and crowded districts of New York, saw a child, perhaps three years of age, struggling to open the door of the poor tenement in which she lived. Young as she was, she had been sent to purchase the family sup-

plies, and her little arms were weighted with the parcels. The lady hastened to her assistance saying: "Let me open the door for you, dear," and as she did so her heart was pierced with the expression of woe in the eyes of the beautiful little face upturned to hers. The look was one that would seem possible only as the mark of a lifetime of sorrow.

A mother, early left a widow with the care of two daughters, so hypnotized herself with the fear of the future as to become possessed of the single idea of hoarding up and laying by for a possible and thus invited "rainy day." Any desire expressed by the daughters for something dear to the heart of childhood or youth, called forth a wordy explanation of the necessity for saving. As the years went by and the poverty idea gathered strength in the mother's mind, requests were taken as a sort of personal affront and angrily refused. The daughters, just growing into young womanhood, were not only denied the possession of the little ornaments so dear to a young girl, but they were denied even the expression of the desire. The effect of such repression upon a young life can scarcely be measured.

If the mother, recognizing the naturalness of the desire, had sympathized with it, and if, while realizing her inability to gratify it, she had yet encouraged free and frank discussion, a way might have been seen by which, if not the things craved were possible, something as a substitute could be obtained. And in the girlish minds and hearts would have been established the truth that whatever their lack of material possessions, they were rich in mother love and mother sympathy.

Love is as necessary to soul expression as air to physical life. Kindness, the kindness that denies as well as gives, and sympathy with childish plans and desires, cost nothing and yield a rich harvest in what they lend toward the true development of the child.



However, only those things should be done for the child which he is unable to do for himself.

As he grows, light duties and responsibilities suited to his years and his strength should be given him, for the performance of which he should be held to strict account. By such means, self-reliance, self-responsibility, unselfishness, regard for the rights of others, may be gradually developed; but his need of a joyous, wholesome, free-hearted childhood, with many happy hours of play daily, must never be lost sight of if he is to develop the strength and courage and power to meet and to solve the problems which will face him later on.

Many people seem to think that if they guard their words in the presence of children they have done all that is

needed, but it is far more important that they guard their thoughts. The younger the child, the more sensitive he is to the thought-atmosphere created by the mature minds around him.

A great man gave wise counsel when he said: "A mother should never think in the presence of her child a thought that she would not wish to see that child speak or act." This advice is not alone for the mother, but for the father, teacher, and all, who touch the child's life closely. But in the case of the little child, back of the thought is feeling.

Those intrusted with the responsibility of a young life, can only hope to serve faithfully, as they guard their own deed, their own word, their own thought, and more than all, their *feeling*.

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## THE WISE STARS

By HEINRICH HEINE

The flowers spring sweet so near our feet  
That most of them come to sorrow;  
We pass along, and weak and strong  
Lie crushed in the grass to-morrow.

The pearls rest in the ocean's chest,  
Yet we know how to seek and find them;  
They are pierced when found; to the yoke they're bound,  
With a silken cord we bind them.

The stars are wise and dwell in the skies  
Remotely and securely;  
They light at even the tent of heaven,  
And shine for ever purely.

# THE FAITH OF THE BASUTOS

By M. MANOEDI

*Son of Chief Manoedi, and Cousin of King Letsia of Basutoland, South Africa*

ALTHOUGH the Basutos are commonly classified among the savage, or uncivilized, races, they knew several of the arts and practiced a religion that in some respects corresponded to Christianity long before the English missionaries appeared with their Gospel narratives. The Christians told us about heaven and hell—a heaven that was the abode of the blessed, and a hell, the abiding place of the damned—and they were surprised to learn that we already believed in these two phases of eternal life, the place of reward and the place of punishment. They preached to us about a god who had become a man and had then been crucified for our sake, but this was not news to us, either. So far as tradition offered any record, we had been praying to that "son of God" since the very beginning of things, and, perhaps, this is the reason why the missionaries have met with so little success among my people. They brought us little that was new. We believed in the fundamental facts already, so the majority of Basutos are still unconverted.

While, at first, I was inclined to believe that this religion of ours was a sort of direct revelation, coming to us—intuitively, perhaps—far back in past ages, I am beginning to think that I have been mistaken in this idea, and that, as a matter of fact, the doctrines that have become so thoroughly a matter of belief with us must have penetrated to us from the early Chris-

tian missionaries. Of course, there is no record, or tradition, that would indicate that any of the early Church Fathers ever reached such a distant point in South Africa, and yet it is not impossible that the lessons they were preaching might have been brought to us, even though in some round-about way. As the original Church in Africa was an energetic factor in spreading the Gospel, this seems a most rational explanation, for it is only necessary to refer to the traditional supplications of the Basutos to recognize the fact that they already had some idea of the Christ before he was preached to them by the missionaries.

When I refer to this supplication, or prayer, I do not mean that the Basutos ever made a practice of kneeling when praying to their *Molimo*, or God. Instead, they were accustomed to going out into an open field, where there was nothing to restrain them, and there, still standing, they would give voice to one of the prayers, singing the hymns of supplication that they had been taught in childhood. For example, the following is one prayer that was in most common use. I give the text first in the Basuto language, following with a translation:

"Re ea rapella ho mara oa Molimo oa lesedi oa ra Moloki ea dieatta di maroba.

Translated liberally, this means:

"We pray to the son of the God of Light—our Saviour whose hands are marked."

In this you will notice the always-

present evidence of belief in a crucified Saviour—in this case, the “marked” hands. Although these songs, or prayers, were often unaccompanied by music, they were held to be more effective when attended by the beating of a drum. At such times, however, the drums must be beaten by women—while the men prayed the women might play the accompaniment.

The Basuto idea concerning death and immortality has always been similar to that of the Christian missionary. They believe that, at death, the soul goes to *Lehodimo* (heaven) or to *Hasatone* (hell) according to the verdict rendered at the final judgment, which is an immediate event. If the soul is so fortunate as to gain admittance into the heaven, its time is spent in preparing a comfortable place of abode for those who are left in this world but who will follow later. *Hasatone*, or hell, however, is a place of literal fire, but, as to the probable duration of these punishments the Basutos are much in doubt. Some think that they last forever; others believe that they may be remitted subsequently, when the condemned soul, now purified by the fire, will be admitted to associations with the blessed.

In this connection it may be interesting to note some of the customs regarding the disposal of the dead. Thus, immediately after death, and before the body is cold, the corpse is placed in a crouching, or squatting posture. When it has been so arranged, it is tied tightly with a peculiar, strong rope, made of a tough grass called *modi*. If *rigor mortis* develops so quickly that the body has stiffened before it can be arranged in this manner, the tendons at all the joints are cut, for it is deemed improper to bury a body in any other way.

The corpse is, later, wrapped in the skin of some domestic animal—usually a bull—after which it is taken to the

place of burial. Then, with hands securely tied across the breast, the body is lowered into a deep, circular hole, in such a position that the face will be turned toward the sun. Earth is now filled in reverently; near the top a large, flat stone is laid directly above the head, after which the final layer of earth is added. The idea in putting the body in this peculiar position—as though squatting in the grave—is based upon the fact that there is no posture from which it is more easy to rise in case a literal resurrection should ever be demanded. Only old and middle-aged people are permitted to witness an interment, the young being rigidly excluded.

The Basutos have no official who precisely corresponds to the “priest” in Christian countries. The nearest approach to the minister is the witch-doctor, who is supposed to be able to speak with God and consort with the spirits of the dead. Usually his treatment of diseases consists in giving decoctions of herbs, some of which are swallowed, while others are injected directly into the blood by a process that is somewhat similar to the modern method of vaccination.

The importance of child-bearing is given almost as much attention as the most sacred religious dogma in Basutoland. In regard to this act of duty the witch-doctor bears a prominent relation. Thus, for example, he teaches us that both the physical and mental state of the woman is reflected in the child at the time of birth. Therefore, he takes pains that her mind be kept in a quiet condition and that her imagination shall not be excited by objects that might be reproduced in what we call “birthmarks.”

If the woman fails to bring children into the world, the doctor goes a step further. An image is made of clay in the likeness of a newborn child, and this is presented to her with great formality. A feast is immediately served,



to which hundreds of guests are sometimes invited. During the feasting, the mother pretends to feed the child, and, not she alone, but everybody else who is present, acts as though it was a genuine baby. Before the celebration ends, the image is christened, either a male or female name being given, the choice depending upon the parents' preferences for a boy or a girl.

In other words, knowing the effect of mental impressions upon the body, they assume, and often with mar-

velous results, that the desire for offspring, when intensified by such impressive ceremonies, cannot fail to produce the desired effect upon the physical organism of the mother. As may be seen, therefore, the so-called "savage Basuto" was not so far behind the more highly civilized philosophers and religionists as some persons might imagine when their opinions are based entirely upon the more or less prejudiced accounts written by missionaries.

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## LIFE AND ITS FORCES

"Thousands of Marthas to-day dissipate life's forces and ruin their health in dusting trumpery, keeping the poker and tongs set at just such an angle, and rushing their tired bodies about from morning till night, from one act to another, without one second of mental rest."—Prentice Mulford.

"There comes to be in this sweet and holy relation a living touch, an intimate sort of intersphering of one's whole being with the Divine Source of all good and all giving. One becomes conscious of a new relationship between the living, indwelling Christ unto Whom is given all power, and the creature whose needs are unlimited."—Dr. Emilie H. Cady.

"Of all the forces that have worked and are still working to mould the destinies of the human race, none is more potent than that which we call religion. All social organizations have as a background, somewhere, the workings of that peculiar force, and the greatest cohesive impulse ever brought into play amongst human units has been derived from this power."—Swami Vivekananda.

"One point never to be lost sight of is that, in willing, as in most things, 'now is the day of salvation.' Never say that just this time you will take the stimulant, just this time seek the harmful acquaintance or place, just this time allow your usually silent hour to be used for some other purpose. Every time this occurs your will is weakened, your hour of victory postponed. Remember that 'Will is destiny,' and that whenever you strengthen your will you improve your destiny."—Lida A. Churchill.

"The body is not God's thought of man; His thought was image and likeness of Himself. The picture hanging on the wall, is not the real thought of the artist; the canvas may be destroyed, but the real thought in mind can produce another expression. All visible expression, then, is but the shadow, and we cannot have expression without cause. Thus, while we learn our lessons through the things seen, we should not give undue value to them, for they are but temporal, at best; while thought, as it comes from the one source, is eternal."—Charles Brodie Patterson.



## The School of the Prophets

By DUSTAN ROUHANI



### THE BIBLE IN THE LIGHT OF THE ORIENTAL CONSCIOUSNESS

While in Bombay, in 1906, the writer heard the Rev. Charles Cuthbert Hall, in an address delivered to a native audience in Wilson College, say that "while the West had much to give the East, the East had also much to give the West, and the West particularly needed the help of the East in a re-interpretation of the Scriptures in the light of the Oriental Consciousness."

By the Oriental, as distinguished from the Occidental, or Western consciousness, the learned doctor, of course, really meant the *spiritual consciousness*, which is neither Oriental nor Occidental, but is rather that consciousness to which the writer of the Book of Job alludes when he says: "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding . . . In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men and sealeth their instruction." In other words, the consciousness or spirit, intended, is that consciousness or spirit in humanity as a whole which is capable of discerning the things of God and of receiving instruction from the Source of all knowledge. Doctor Hall probably referred to it as the Oriental consciousness because the people of the East, being more meditative, more imaginative, more given to religious speculation than the people of the West have developed it to a high degree. However, to conceive of it as a consciousness peculiar to the Orient is a mistake. On the contrary, the time has now come when this spiritual consciousness is awakening in the West with tremendous power, and when men of great influence and ability are devoting themselves to the study of the problems of the inner, or spiritual, world and attempting to wring from the invisible its secrets. Some undertake the exploitation of this realm wisely,

some foolishly; but, whether wisely or foolishly, the West, to use the French expression, is beginning to "orientate itself," to find its "East." And this is as it should be. In the Book of Genesis God is described as planting a garden eastward in Eden, and it requires no interpretation to understand that this "garden" is the garden of His Truth. Certain it is, whether we interpret the statement literally or symbolically, that we must face the East to receive light; the very habit the sun has of rising there, has its meaning for the wise. It is fitting, therefore, that the religions and philosophies of the East should be studied, as they are being studied, with renewed eagerness. To their credit be it said, the scholars of the West are gradually bringing order out of chaos, and are demonstrating even to the East itself, the harmony of the ethical and spiritual teachings of the different great religious systems. As Doctor Muir, I think, has said, they all teach men "to love the good God and be good."

Having indulged ourselves in the foregoing explanations, we will now throw away the points of the compass and have done with east and west, north and south, and all such invidious distinctions as applied to people, and concern ourselves with that pure spiritual consciousness which knows neither north, south, east or west, up or down, but only God, and is content with citizenship in the Kingdom of the Placeless, the Dominion of the One.

According to the ancient Mazdaznian, or Zoroastrian Faith, there are seven chief angels, or Amshaspentas. These are described as spirits, or messengers, of Ormazd, the Pure Light, who go to and fro between the different quarters of the earth to execute his commissions and perform his Will. Each has a special duty. The Seventh and greatest of these is the Archangel, known



as "The Pure Mind." He is described as walking continuously over the earth teaching and inspiring men. We may easily recognize in this archangel, "Pure Mind," the one sung of in the *Vedas* as "The Source of Golden Light," spoken of by the prophet Micah as "He whose goings forth have been from old, from everlasting," referred to in the Gospels as "The alone begotten of the Father," or "The Word," and called in the *Quran* "The Spirit" who is to stand in rank with the angels on the "Day of Resurrection," for, as it has been said, "He hath Names."

In the Reign of Happy Time, to be ushered in by the appearance of Sociance, the Zoroastrian Saviour, these seven Amshaspentas are to converse with each other from the different quarters of the earth, as familiarly as men sitting in the same room would engage in ordinary conversation. This is symbolical of the harmony, agreement, union, free intercourse and communion, and full and perfect understanding which will obtain between the spirits or angels of the seven churches or religions during that reign. When Doctor Hall appealed to the people of India for closer understanding and sympathy, and asked their aid in a re-interpretation of the Scriptures, he was helpful to fulfill prophecy, and in him the true spirit of toleration, new born in the West, was meeting and conversing with its brother spirit of the East.

And Doctor Hall is by no means the only one who is unconsciously fulfilling prophecy in these days. For more than half a century past, spiritual fragrances from the rose-garden of the Placeless Kingdom have been blowing through the world, and new life and new hope is everywhere apparent. As yet, the great majority of mankind are asleep, ignorant of the greatness of the Age in which they are living, and of the true significance of the events which are taking place around them. They are "marrying and giving in marriage, eating, drinking and making merry," and engrossed in the things of the world, as they were in the time of Noah, when the flood came and carried them away. The True Center from which these spiritual fragrances are being wafted will sooner or later become generally known. The intense desire of good men the world over for a practical basis of co-operation, will

bring them to realize the necessity for a "Point," a "Center" of agreement, a "Covenant" upon earth between God and man, of such a character that all will be willing to acknowledge it and unite and agree under its provisions. Not as rapidly as we would like, perhaps, but none the less surely, the realization will come that this agreement must be around the "One" promised in the sacred books to come as an "Ensign" to the Nations, the "WORD" of God manifest in the flesh.

It is a distinctly Oriental teaching that the "Spirit of Truth" is always incarnate upon the earth in a human temple, even though the person in whom He is enthroned may himself be ignorant of it. For long periods of time He remains in occultation or hiding, but there are certain fixed periods when He is seated upon the throne of Manifestation. The ancient wisdom is really never lost; on the contrary, from time to time it is renewed upon the earth, and always with increasing purpose and with added power. Its appearance and disappearance, its epiphany and occultation, constitute its cycles, and its cycles are said to resemble the cycle of the year, with its spring, summer, autumn and winter. As the darkest hour is just before the dawn, and the birth of the sun for the new year is in the deadness of midwinter, so, as indicated in that epic of the East, the *Bagavad Gita*, when religion is apparently dead upon the earth and faith has disappeared from the hearts of men, Krishna, the Indian name for the Pure Mind, Logos, or Spirit of Truth, returns to the earth for its re-establishment. Not only the scriptures of the Jews and the Christians, but all the scriptures of the world, revolve around the appearance of this Great One upon the earth as the Teacher of men, and the Day, or Cycle, of His appearance is designated by such terms as "The Day of God," the "Acceptable Year of the Lord," the "Millennial Reign," the "Reign of Happy Time," the "Day of Resurrection," etc. The ancient Brahman scriptures gave thirty-two symbolical signs by which the "Great Man" could be recognized when He came. The "signs" by which His advent can be apprehended constitute the "mysteries of the Kingdom" which Jesus explained to His disciples, but which He taught the multitude only in parables. To



understand these signs, to know their inner significances, is to be in possession of the key which unlocks the true interpretation, the spirit and beauty, the meaning and purpose of the sacred scriptures. It must not be understood, however, that this inner meaning and significance is in any sense occult, except in the respect that it is "sealed" to the worldly minded. "I spake openly to the world," said Jesus, "I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing." (John 18:20.)

The Teachings of God are open and accessible to all, and there is no secret doctrine, except in the sense that when one has entered the "Inner Kibla," "God pulls out his tongue," meaning that those who reach the spiritual realization know the real meaning, while it is veiled from those who see only with the outer material eye, or with the eye of intellect; or that it cannot be communicated by outer words, because it is a question of consciousness, of inner realization—"Except a man be born again he cannot see the Kingdom of God."

To all those, however, who are willing to comply with the conditions, the knowledge is always open, but especially is it open in the Springtime of the Cycle, in the Day when the time of occultation has come to an end, and the True One is seated on the throne of Manifestation. At these times, when the Angel, or Messenger of God is troubling the pool of truth, those who enter the water are healed.

The School in which the knowledge that will enable us to discern the signs of the times, apprehend the Day of God, learn the Place of the Throne and the Appearance, and find rest and peace and satisfaction of mind and spirit, has been called the "School of the Prophets," as distinguished from the school of the philosophers, or the teachings of priestcraft. This school has descended to us from the most ancient days, and its teachings are all found in the sacred books, but they are given in the spirit of "He that hath an eye to see, let him see," and there is deep wisdom in veiling the truth and permitting glimpses to those only who are willing to comply with the prescribed conditions. There is just a hint of this wisdom in the saying of Solomon, "It is the glory of God to conceal a thing; but the honor of kings to search out a matter."

Every soul that truly and sincerely enters the great School of the Prophets and studies therein, becomes, in the spiritual sense, one of these kings whose eyes will be opened and his heart illumined.

One of the great mistakes men have made has been the belief that communion with God and inspiration from Him could be had by the acquiring of metaphysical knowledge through certain mental processes, or practices, irrespective of the development of the moral life and character. Now, the teachings of the real school are for the beautifying of the life and the development of the moral nature. Purposely, therefore, the real inner meaning and beauty of the truth is concealed from all save the pure in heart. As written in the Gospels, "Jesus answered them and said, 'my doctrine is not mine, but His that sent me. If any man will do His will, he will know of the doctrine, whether it be of God, or whether I speak of myself.'"

The knowledge of God is not dependent upon what the great and learned have written about Him, or upon knowledge of any of the acquired sciences, the writings of the philosophers, or upon the study of languages, or of ancient monuments and histories. On the contrary, it is concealed from the wise and prudent and revealed unto babes. It is a knowledge to obtain which men must become as little children, willing to be taught, believing and trusting until deceived, too simple and pure in heart to be suspicious, and yet full of questions and demanding explanations and reasons. The understanding of each, teacher and student alike, will depend upon his purity of purpose, or sincerity of heart, and the true teacher will be, as was Saint Paul, in constant fear, lest, "having saved others, he himself should be a cast away."

The writer has sat at the feet of those who are regarded as the true apostles of this great School of the Prophets, men who teach not only with their lips but by their lives, many of whom have given up home, fortune, friends and reputation, and have suffered banishment, imprisonment, even torture, for the love of Him they serve. What he has gleaned by years of patient study of their teaching, so far as he understands it, and so far as it may be set forth in words, he is more than willing to share with his brothers.



## The Bright Side of Life



### AN APOLOGY FOR PESSIMISM

Fortunately for the contentment and progress, or the general good health of the world, there are comparatively few real pessimists in it. If pessimism was the prevailing philosophy, life would, indeed, be both a burden and a mystery; but when we remember that it is not these hopeless opinions that most men accept as true, but that it is the more spiritual and more hopeful theories that inspire the world's great efforts, we find it possible to tolerate these philosophers of disenchantment, and even listen to their diatribes against existing conditions without being either saddened or frightened by them.

Of course there are mysteries in life, because there are laws in nature that we do not comprehend. They are above us—beyond our plane of intelligence—just as the law of gravitation was unsuspected for centuries until Newton discovered and proved its existence. Yet, even now, with all our vaunted knowledge of the character of natural laws, science has not the slightest idea what this force called "gravitation" really is.

And it will probably be the same way with these at present unknown laws that govern other things in this universe. They seem absolutely incomprehensible to us now, but when we have discovered the source of their operation and have fathomed some portion of their secrets, the mysterious circumstances will begin to disappear. In fact, we are firmly persuaded that science will yet be able to establish the truth of the theory of soul immortality so thoroughly that even the most materialistic investigator will be obliged to admit the authenticity of the evidence. Then the last mystery of life will be explained, and the belief—now accepted on faith alone—that this existence is a trying-out period in which the soul of

man is prepared to enter upon another and higher plane of existence—will be recognized as truth—not theories—not visions of possibilities inspired by some vain yearning of the will-to-live within us.

And, if this is true—this idea which we now accept on faith in the absence of positive evidence—it is easy to see, not only why man should have been created, but also why, after his creation, he should be compelled to pass through such a wide variety of experiences, both good and evil, both pleasant and unpleasant. At birth into this world he is given certain gifts, and as he passes through life he is confronted by certain opportunities by which he is called upon to make use of the gifts that have been entrusted to him, and it is upon the manner in which he conducts himself at such occasions that the relative success or failure of his life may be determined. In other words the purpose of life is to give each and all of us a chance to "make good" in the position in which we have been placed, and this act of making good is the price that we are supposed to pay for the privilege of living—the rent that is charged against us for the right to maintain our place on earth.

While this may be a somewhat commercial if not extremely homely way to look at this matter, there is something inspirational about the idea after all. When we move into a house, or take a new apartment, we expect to pay the price agreed upon, a price based upon the estimated commercial value of the number of rooms in which we have elected to live. If we can pay this rent, and fail to do it, we know that we are not honest. If we feel that we should like to pay it, but are unable to secure the money, the good will in our heart does not help matters much. If we cannot produce the coin within a reasona-



ble time from the date on which it is due, we know that it is up to us to move out of the way and let some more successful, or more competent fellow take our place. If we can't pay our rent, and he can, we have no moral right to stand in his way. It is our duty to make the best terms we can with the moving-man, and get over to one of the back streets.

And life is conducted upon a very similar plan. We may not be so well acquainted with the physical appearance of our landlord, but we have just as trustworthy evidence that he exists, for his agents are turning up every day, and to the degree that we meet our obligations we are successful and happy. If we can pay our rent—if we have the mental and physical attributes necessary for that purpose—and do not do so, we suffer the penalty that comes to all who are inclined to neglect their opportunities. If, on the other hand, we are for any reason unable to meet the demands upon us, the effect is just as certain. Our landlord will take no excuses. It is pay up, or move out and let somebody else take the place that we have vacated—somebody who can "make good" by paying the rent demanded by the landlord.

If there was nothing in life but what we see on the surface, we might have reason to complain about such treatment, but when we feel that there is a purpose underlying these material manifestations, and believe that the day will come when we shall be able to recognize and appreciate the justice of all these experiences, we are able to face life and its problems with a spirit of faith, hope, and cheerfulness. It is because the pessimist knows nothing about this divine plan that life seems like the dark, purposeless enigma that he describes to us.

#### SICK BENEFITS AT ROYCROFT

It is upon the theory that sickness is often mental and not physical phenomena that the "Sick Benefit Fund" at the Roycroft Shop has been devised. If you have not read Elbert Hubbard's description of this project in "The Philistine," you will be interested to know about it, for it is

quite as unique in its conception as many other ideas of this peculiar genius who has made a little town named "East Aurora" known wherever the English language is read, written, or spoken.

So far as an ordinary "sick benefit fund" is concerned, all know how that works. By the principle upon which it operates, each member contributes a specified sum each week, or month, or at other stated intervals. As long as he remains in good health he gets nothing, but when he falls sick the process is reversed, and the "Fund" commences to pay a certain amount of money to him until such time as he may be well again.

At the Roycroft Shop, however, the scheme is worked quite differently. There it is sickness that is taxed, not health. Thus, so long as the workers in the shop are well, and able to perform the tasks assigned to them, they pay nothing to the so-called "Benefit Fund," but, from the moment that they announce that they are ill, they are charged the sum of one dollar a day until they report that they have recovered and are willing to go back to work. In other words, it is success in keeping well that is rewarded at Roycroft, and not ability in getting sick. The premium is bestowed upon those who demonstrate their ability to keep in tune with the laws of nature, for, at the end of each year, the money collected by the treasurer of the "Fund" is divided proportionately among those who have not been sick at all.

And the best part of it all is that the scheme works. As Mr. Hubbard remarks, the plan "keeps 'em robust," for when a man knows that, instead of being able to collect real money for the pleasure of enjoying the privilege of doing nothing for a few days, he is going to be taxed for every day that he loafs, he is inclined to give some pretty serious thought to the question before he actually decides that he is too sick to be up and doing. That is to say, the fellow who simply thinks that he may be a little under the weather is provided with an excellent excuse for changing his mind.

It is a pity that some similar scheme cannot be set in operation in the great world outside of East Aurora.





## PSYCHICAL FACTS



*This department, as its name implies, will be devoted to the publication of the evidential phenomena of psychical research. Personal theories will not be exploited as evidence, nor will any incidents be related unless they are substantiated by authoritative testimony, or have been verified, as far as possible, by careful personal investigation. New and original experiments will be reported from time to time, and readers of THE DAY who know of facts that would be of interest to this department are cordially invited to acquaint us with the particulars of such experiences. All communications of this character must be accompanied by the full name and address of the writer, not necessarily for publication, but as an evidence of good faith.—THE EDITOR.*

### THE QUESTION OF PERSONAL IDENTITY

While the Continental scientists are now engaged almost exclusively in the investigation of the physical phases of psychical research, the American, like the English society, is paying comparatively little attention to this phenomena. Not that the members of these bodies find nothing of interest in the marvelous results obtained at the experiments now being conducted with Eusapia Paladino as the medium, but that they have arrived at the conclusion that the psychical problems that have baffled our inquiries for so long will never be solved by such exhibitions of kinetic energy. On the contrary, to discover the source of these manifestations, it is necessary that we should depend upon the so-called mental phenomena for our experiments, for while it is already admitted that there is some supernatural power back of these apparent mysteries, this will be the extent of our knowledge until we have ascertained whether there is any individual intelligence behind them or not. There is, of course, a possibility that we shall never know this fact with any degree of certainty, and yet such men as Sir Oliver Lodge, Dr. Isaac K. Funk, and Dr. James H. Hyslop believe that we are on the verge of discoveries that will settle the question for all time. Then, and not until then, will the real work of psychical research begin, for when we have this fact as a basis upon which to speculate it will be possible to lay down a definite plan of action.

While Sir Oliver Lodge long ago admitted that he was convinced that there was something more than ordinary human intelligence in much of the mental phenomena that he had witnessed, his experiments with Mrs. Piper have been one of the important factors in bringing about this conclusion, for if the "spirits" purporting to communicate through her automatic writing were not actually discarnate spirits, they certainly displayed every indication of being in possession of both memory and intelligence. Prof. William James, the Harvard psychologist, who is one of the students of psychical research who are not committed to the "spiritistic" theory, admits, not only the genuineness of Mrs. Piper's trance, but he even goes so far as to state that while he was "at first disposed to think that the 'hits' she made were either lucky coincidences, or the result of knowledge on her part of who her sitter was and of his or her family affairs, I now believe her to be in possession of a power as yet unexplained."

As this seems to be the consensus of opinion regarding Mrs. Piper's mediumship—the Psychical Research Society having eliminated the question of "fraud" from her case many years ago—it is not surprising that the searching investigation of her stern scientific inquirers should have arrived at this result. If we are to admit that she does not produce these wonderful communications by her own volition, or with deliberate intent to deceive the sitters, the supernatural character of the phe-

nomena, whether due to perfectly natural or to supernatural causes, cannot be denied.

To indicate with what convincing effect Mrs. Piper's communications are often given, we quote at length from the report upon her mediumship which Sir Oliver Lodge made to the English Society for Psychical Research:

"It happened that an uncle of mine in London, now quite an old man, and one of a surviving three out of a large family, had a twin brother who died some twenty or more years ago. I interested him generally in the subject, and wrote to ask if he would lend me some relic of this brother. By morning post on a certain day I received a curious old gold watch, which this brother had worn and been fond of; and that same morning, no one in the house having seen it or knowing anything about it, I handed it to Mrs. Piper when in a state of trance.

"I was told almost immediately that it had belonged to one of my uncles—one that had been very fond of Uncle Robert, the name of the survivor—that the watch was now in the possession of this same Uncle Robert, with whom he was anxious to communicate. After some difficulty, and many wrong attempts, Doctor Phinuit (the control) caught the name Jerry, short for Jeremiah, and said emphatically, as if a third person was speaking, 'This is my watch, and Robert is my brother, and I am here. Uncle Jerry, my watch.' All this at the first sitting on the very morning the watch had arrived by post, no one but myself and a shorthand clerk who happened to have been introduced for the first time at this sitting by me, and whose antecedents are well known to me, being present.

"Having thus got ostensibly into communication through some means or other with what purported to be a deceased relative, whom I had, indeed, known slightly in his later years of blindness, but of whose early life I knew nothing, I pointed out to him that to make Uncle Robert aware of his presence it would be well to recall trivial details of their boyhood, all of which I would faithfully report.

"He quite caught the idea, and proceeded during several successive sittings ostensibly to instruct Doctor Phinuit to mention a number of little things such as would enable his brother to recognize him.

"Reference to his blindness, illness and main facts of his life were comparatively worthless from my point of view; but these details of boyhood, two-thirds of a century ago, were utterly and entirely out of my ken.

"Uncle Jerry' recalled episodes such as swimming the creek when they were boys together, and running some risk of getting drowned; killing a cat in Smith's field; the possession of a small rifle, and of a long peculiar skin, like a snake skin, which he thought was now in the possession of Uncle Robert.

"All these facts have been more or less completely verified. But the interesting thing is that this twin brother, from whom I got the watch, could not remember them all. He recollected something about swimming the creek, though he himself had merely looked on. He had a distinct recollection of having had the snake skin, and of the box in which it was kept, though he does not know where it is now. But he altogether denied killing the cat and could not recall Smith's field.

"His memory, however, is decidedly failing him, and he was good enough to write to another brother, Frank, now living in Cornwall, an old sea captain, and ask him if he had any better remembrance of certain facts—of course not giving any inexplicable reason for asking. The result of this inquiry was triumphantly to vindicate the existence of Smith's field as a place near their home; where they used to play, in Barking, Essex; and the killing of the cat by another brother was also recollected; while of the swimming of the creek, near a mill-race, full details were given, Frank and Jerry being the heroes of that foolhardy episode.

"Some of the other facts given I have not been able to get verified. Perhaps there are as many unverified as verified. And some things appear, so far as I can make out, to be false. One little thing I could verify myself, and it is good, inasmuch as no one is likely to have had any recollection, even if they had any knowledge of it. Phinuit told me to take the watch out of its case—it was the old-fashioned turnip variety—and examine it in a good light afterwards, and I should see some nicks near the handle which Jerry said he had cut into it with his knife.



"Some faint nicks are there. I had never had the watch out of its case before; being, indeed, careful neither to finger it myself nor to let anybody else finger it.

I never let Mrs. Piper in her waking state see the watch until towards the end of the time, when I purposely left it lying on my desk while she came out of the trance. Before long she noticed it, and with natural curiosity, evidently becoming conscious of its existence then for the first time."

In subsequent issues of *THE DAY* more reports of this character, as bearing upon the matter of personal identity, will be reproduced. To-day the solution of this problem is the most vital question with which students of psychical research have to contend. Accordingly, the details of these investigations cannot fail to be of interest to all who feel the need of a more positive scientific demonstration of a future life.

#### EUSAPIA PALADINO AND THE ELECTROSCOPE

Doctor Imoda, the eminent scientist, has written an interesting study of the Paladino phenomena for the September *Annals of Psychical Science*, from which the following quotation is made:

"At the mediumistic seance held with Eusapia Paladino, on the evening of April 10th, 1908, at the house of the engineer, M. F., I experimentally obtained a phenomenon which appears to demonstrate that radiations resembling those of radium and the cathodic rays of Crookes emanated from the medium. The phenomenon consisted in the rapid discharge of an electroscope without contact.

"At the end of the seance, and when she was completely aroused from her trance condition, I asked Madame Paladino to stand beside a table on which I had placed a charged electroscope, the dielectric portion of which was made of pure sulphur, so that the insulation might be perfect. I got her to stretch her hand forward to a distance of about four inches from the electrode. Her hands were watched by a friend of mine, so that there was no possibility of her touching the electroscope, whilst I attentively observed every movement of the gold leaves, separated by the charging of the electroscope.

"For perhaps two minutes no visible effect was produced, but after that the leaves began to fall together, very slowly but perceptibly; at length, after three or four minutes more, the gold leaves of the electroscope suddenly came together, showing that the electroscope had been discharged.

"Since the conditions under which the phenomenon was obtained (the room was lighted by six small oil lamps, with red glasses) precluded the possibility that Eusapia had touched the instrument, it seems to me possible to argue that the discharge was due to the surrounding air having become a conductor of electricity, just as if I had approached to the electroscope a radium salt or a Crookes' bulb. But there was one difference between the action of the radium and that of the medium—viz., that whilst the discharge of the electroscope by the approach of a radium salt produces an instantaneous effect as soon as the radium is brought close to it, in the case of Eusapia the discharge did not take place until after several minutes, as though the body of the medium, previously passive, suddenly projected a jet of these radiations. That is to say, the emission of the mediumistic rays appeared not to be continuous, but by shocks, as, perhaps, is the case with the electrical discharge of the gymnopus and torpedo.

"If we compare this phenomenon with the phenomena already certified by myself and others, such as impressions on photographic plates sealed up in paper or wooden boxes, the hypothesis that radium emanations, cathodic rays, and mediumistic rays are one and the same thing appears to gain in probability."

#### A STRANGE EXPERIENCE

The following experience, quoted from the *Journal of the American Society for Psychical Research*, is particularly interesting in view of the fact that it is somewhat difficult to suggest a reasonable explanation of the occurrence. In commenting upon the narrative, Doctor Hyslop says:

"It is from a young lady whom I know personally as well as the other members of her family. There can be no doubt about the trustworthiness of the lady's statements regarding her experience as she re-



members it. What its source is may be left to any one who wishes to conjecture it. The contents of it do not place it beyond a hallucinatory production of her subconscious mental action. Her studies had included the matter which was thus reproduced, and the interesting circumstance is the resourcefulness of the subliminal consciousness, if such it be, in recalling and reproducing in this hallucinatory manner knowledge which could not find recall in the ordinary way."

In detail, the incident is reported as follows:

"One day in the fall of the year 1903, I went into Roman History Class at school without having looked at my lesson. I was not in the habit of bluffing, so when the teacher called upon me to answer a question I rose to my feet and commenced to say: 'I do not know my lesson to-day,' when suddenly on the blackboard before me appeared in red letters the answer to the question. I hesitated and then read aloud what was written on the board. It proved to be the correct answer. The red letters did not look like chalk, but like ink. This occurred several times during the year, but only in this one subject, Roman History.

"In the spring of the year 1905, in Virgil Class, I was sent to the board to translate fifteen consecutive lines of Virgil. Now I knew only the first five lines. So I commenced bravely. At about the fifth line I hesitated. I did not know what to write next, and there seemed to be writing on the board below, so to gain time till the dismissing bell should ring, I asked the teacher if I might erase this writing.

"I said, 'May I erase the board clear?'

"She answered: 'There is nothing there. It is clean. Go on with the translation.'

"I looked at her astonished. 'The writing,' I said, pointing to it.

"She said: 'Don't be silly, there is no writing there.'

"The girls were beginning to smile and look at me, so I said nothing more, but turned to my translation. I finished the fifth line. The queer writing was in the way. I stared at it. It seemed to be a translation of the next ten lines of Virgil,

which I was supposed to write, but did not know. The writing looked like white chalk and was in a very slanting hand. Now I wrote a decidedly backhand at the time. I took my own chalk and traced over this writing. Then at last the teacher seemed to see it. She read over the translation, and said, 'You are improving, Anna,' and added; 'Why didn't you write it all alike? It looks terribly. The first five lines are backhand and the rest slant towards the right.'

Miss A. Goodrich-Freer mentions a similar instance in her "Essay in Psychical Research":

"I was in the agonies of a musical examination," she says. "My paper was finished all but one question, the answer to which my memory refused to supply. The professor sat at a table on which, one by one, the students, as they retired, placed their papers. I was almost the last, and I sat idle, pen in hand, in the despair peculiar to the examination.

"Have you not finished?' he asked. 'No,' I sighed; 'I can't do No. 7.' He smiled sympathetically, and again I paused, while my eye wandered round the classroom, seeking for some association which might serve to recall previous lectures.

"Suddenly relief came. There, on the blackboard, which but a moment before mocked my misery with its barren surface, in the professor's neat figures, was the counterpoint worked out! A hasty glance, and all flashed back into memory, and the blackboard relapsed into blank negation as before."

Hudson would explain such incident as examples of the operation of subjective, or subconscious, memory. In "The Law of Psychic Phenomena" (p. 229), he says: "When it is remembered that the subjective mind of man retains all that he has ever seen, heard, or read, and that he retains comparatively little in his objective recollection, it is extremely unsafe for him to declare that any one fact has never been known to him. It is merely negative evidence at best, and amounts only to a declaration that he does not recall the fact."

Although we may be inclined to accept this explanation as the correct one, even this fact does not detract from the interest of the incident as an example of subconscious mental functioning.

## Editor's Comments and Shop-Talk

On the very tip-top of one of the New Jersey mountains there is a roadside tavern, and, on one of its walls, posted where every guest must notice it, there is this motto printed in big, black letters:

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* IF WE PLEASE YOU, TELL OTHERS;	*
* IF WE DON'T PLEASE YOU,	*
* TELL US!	*
*	*

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Simple as these words may seem, they embody a truth that we desire to emphasize, for it is just this kind of treatment that *THE DAY* hopes to receive from its readers. In other words we are anxious that all of our friends shall feel that *THE DAY* is their magazine; that they are members of the editorial staff, and that it is not only their privilege but their duty to help us edit it. If it was practical to make such a suggestion, we should invite all these associate editors to drop in upon us every few days, that we might have an opportunity to talk over all these important questions of mutual interest, but, as it is manifestly impossible to even attempt to carry out such a plan, we shall have to be content with the next best thing, and transact all this editorial work by correspondence.

And that will not be such a difficult thing to do, if you are really interested in our success, as you are bound to be when you have seen what an entertaining and instructive magazine we are making for you. If you like it, however, we wish that you would write to us, and tell us just how it appeals to you. We want to know which article you liked best, and which seemed next best, and, if you will tell us just why these particular articles met with your approval—so much the better. Moreover, if there should be anything about *THE DAY* that

you don't like, don't be afraid to tell us all about that, too. Speak your mind just as freely as you would if you were seated in our private office, with only the big, flat-topped desk between us, and if it should happen that we do not agree with your opinion, we shall answer back, and we'll try to argue the question to a point of agreement—or until we have satisfied ourselves which is at fault, your criticism, or our opinion of it.

So—as you can see—we are willing to admit that even the Editor is human, and that, like all human beings, he is liable to make mistakes. But—and in this he is like most other human beings, too—he wants his friends and associates to tell him about these blunders kindly—and, of course, privately—not blazon them from the housetops. If you wish to discuss our virtues, however, we do not care how loudly you cry them, or how many people listen. On the contrary, it would please us mightily if you would show your interest in us by telling every one of your friends and acquaintances just how much you like *THE DAY*, and the degree of benefit you may have derived from it.

And, personally, we believe that most of the readers of *THE DAY* will be able to admit that they have found this number both interesting and beneficial. With such a list of contributors—men and women who stand in the very front rank of the world's great workers and thinkers—and with such genuinely helpful articles, we do not see how it could be otherwise. At the same time, we believe that the pace that we have set this month is one that we shall be able to maintain, and, if you will turn to the announcements for November, which appear on the cover of this magazine, we are confident that you will agree



with us that it would be difficult to mention the name of any periodical that would be likely to contain such an entertaining and timely series of special articles from so eminent a list of contributors. You may think that we are boasting too loudly about our magazine and its purposes, but we are so proud of our first number, and so much pleased at being able to carry out all our plans for the future, that we cannot resist the temptation to take you right into our confidence from the very start, despite the fact that such confidences may seem a trifle like self-glorification.

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And, parenthetically, we should like to suggest that the special articles are not the only features in *THE DAY* that are quite worthy of the careful perusal of every reader, for we believe that our departments are also entirely different from those that appear in the ordinary magazine. Thus, for example, in "The School of the Prophets," a department to be conducted each month by Dustan Rouhani, a most scholarly Orientalist, the readers of *THE DAY* will be able to learn how the master-minds of the East have interpreted the Bible, and, as the Rev. Charles Cuthbert Hall once said, this is the kind of knowledge of which the West is sadly in need. In other words, the Bible, as an Eastern book, requires the interpretation that only Eastern symbology can give, and no student of the Scriptures—however well he may know his Old and New Testament—can read Professor Rouhani's remarkable series of papers without being compelled to admit that the Oriental consciousness sheds an entirely new light upon this important subject—calling attention to an "inner meaning" in these sacred books that explains many apparent mysteries in the text.

There are few questions that are exciting more general interest at the present time than that of psychical research. For months the popular magazines have been devoting more space to this subject than to almost any other topic, and the natural result of this general discussion has been

that intelligent people the world over are becoming more and more anxious to get at the bottom of the matter. In all this mass of alleged facts, what is true and what is false, what is genuine and what is fraudulent?

These are important questions, but—it is not easy for any one individual to find a satisfactory answer to them. Much as we might like to study these problems, we cannot all be students of psychical research. Though our inclinations might point in that direction, many of us have neither the time nor the money to enable us to devote our energies to such investigations, and it is in recognition of this fact that *THE DAY* has inaugurated its department of "Psychical Facts," in which, from month to month, it will present a record of the progress that is being made by those who are investigating such matters from a scientific point of view. Some of the experiments recorded will be those conducted under its own auspices; some will be those of other investigators, and, in every case, while the authority for each statement will be given, the reader will be left to draw his own conclusions.

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The Business Manager, Mr. Goodyear, has asked us to say that he is very anxious to get into communication with those who would like to go to work for *THE DAY* upon a good business basis. What he needs more than anything else at present is an energetic representative in every city, town, and village in the United States; so, if you are willing to work hard to introduce this magazine to your friends and neighbors, he will be glad to tell you how you can make your efforts very remunerative. Remember, *THE DAY* is an entirely new proposition. There is no magazine in the world like it. At the present time, practically, nobody has been asked to subscribe for it, and, accordingly, nobody has had a chance to say "No." It is a new field, and Mr. Goodyear will tell you how to work it most profitably. Write to him for particulars. He will charge you nothing for the information.



## Books That Will Interest You

*All books mentioned in this department are for sale by Roger Brothers, 429 Sixth Avenue, New York City*

At the present time the physical phenomena of spiritualism are attracting more attention than ever before. As it is very important that investigators of such problems should possess a thorough knowledge of the numerous tricks and fraudulent devices by which the professional medium imposes upon credulous sitters, this new book by Hereward Carrington—"The Physical Phenomena of Spiritualism", (Small, Maynard & Co.; Price \$2.00 net)—is one that should appeal very strongly to students of psychical research. In this volume, Mr. Carrington has covered, in a very complete manner, this phase of the question, and those who read the detailed descriptions of the methods of deception employed by these modern wonder-workers, should be well prepared to recognize fraud when any attempt is made to practice it. Long chapters are devoted to raps, slate-writing performances, materialization, spirit-photography, rope-tying tests, sealed-letter readings, mind-reading, etc., the practices resorted to in each case being fully exposed. For example, no fewer than fifty-three different methods of slate-writing are explained, and, in fact, the general completeness of the book makes it an invaluable aid to the study of psychical phenomena. In the second part, the book is devoted to the consideration of genuine phenomena—the residue that is apparently left unexplained after the most exact tests have been employed.

Another and a very different side of Mr. Carrington's genius for scientific research is presented in a second volume, recently published by the Rebman Company. Its title is "Vitality, Fasting and Nutrition" (Price, in cloth, \$5.00 net), and, as the name implies, it is a scholarly physiological study of the curative power of fasting. In fact, this book presents a mass of entirely

new material to the medical world, if not to the scientific world as a whole, on a great variety of subjects. The main theme is a personal study of patients who have, for the cure of certain ailments, undergone more or less protracted fasts—ranging from thirty to fifty days in duration. Chapters are also devoted to the condition of the pulse, temperature, and the general physiological effects of these fasts in each case. New theories are also advanced as to the nature of disease: the action of drugs and stimulants upon the body; the germ theory; the quantity of food necessary to sustain life; insanity; pain; fatigue; sleep; death; the causation and maintenance of bodily heat and human vitality, etc. Some of these theories are revolutionary in the extreme. Thus, for example, the theories of the nature of sleep and death advanced are of great importance, if established, and it must be admitted that the arguments in their favor are strong. Most revolutionary of all, however, are the author's views on vitality and bodily heat, "neither of which," he contends, "come from the daily food, nor from any organic or chemical process whatever." The doctrine that both the heat and the energy of the body are derived from the food we eat has been taught for so many years, and has been accepted so universally, that the author's facts, theories, and arguments cannot fail to attract the attention of scientific men. It is, of course, impossible to do justice to so extensive a treatise in so brief a space, for there is scarcely a page in the book that does not contain some new and startling suggestion. It is possible that the author may have somewhat overstated his case, and it is questionable whether any large number of physiologists will be ready to accept his conclusions on vitality—at least for the present; but, whether right or wrong, such

a book cannot fail to open new lines of thought and investigation, and will undoubtedly do much good in suggesting a practical method by which the individual reader may improve his own health. To those who are interested in mental science and psychical research the book will be of especial interest, because of the views expressed in regard to sleep, death, mental cures, miraculous healing, the possible persistence of the soul, etc.

Few exponents of the so-called advanced thought are more widely or more favorably known than Charles Brodie Patterson, who has been practicing, teaching, and writing about the problems of mental science for more than twenty years. The announcement that he has commenced to prepare a new series of pamphlets in which these subjects will be treated in an entirely different way from which they are ordinarily expounded, will be, therefore, hailed with delight. As all of Doctor Patterson's admirers know, he stands, and has always stood as one of the leaders in the sane and rational school of mental science teachers, and those who subscribe to his new publications will find that he is still true to the principles that he has so long been advocating. This series of pamphlets, known as "The New Way Series" (Roger Brothers, Publishers; 25 cents each; \$2.00 for twelve numbers), is to be published at frequent intervals during the year. The first and second numbers, "The New Way to Health" and "The New Way to Happiness" have already appeared, and "success," "power," "control of self," "breathing," etc., are among the topics that are soon to be treated, and, as each pamphlet is a mine of most helpful information, those who desire to bring themselves more thoroughly into harmony with life and its conditions can ill afford to neglect to read Doctor Patterson's latest contributions to advanced-thought literature.

Dr. H. Emilie Cady's new book, "God a Present Help" (Roger Brothers, Publishers; Price, \$1.00), is one of the most helpful and instructive works that this author has yet written. Unlike the teachers of many schools of advanced thought, Doctor Cady goes to the actual teachings of Jesus for the arguments in support of the theories which she upholds, all of which are pre-

sented in such a simple, sincere manner that they appeal to the intelligence with all the force of intuitive truth. In other words, while many writers upon such topics seem to delight in antagonizing certain phases of religious belief, Doctor Cady's writings are always acceptable, even to those who still believe in all the dogmas of orthodox Christianity. To those who are in search of a safe guide in the work of upbuilding the religious life, this book will be of the greatest value; while those who feel the need of the earnest advice of a sympathetic friend will find Mrs. Cady's new book an ever-present source of inspiration.

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