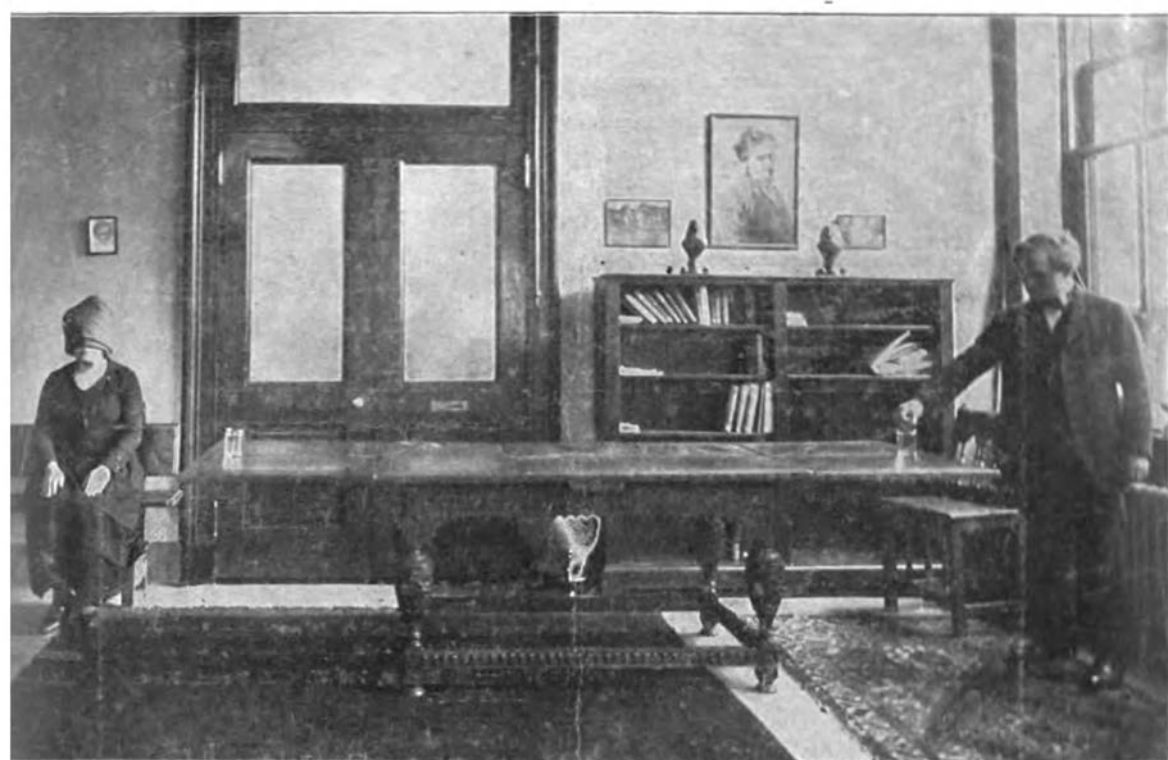


# SYCHICAL RESEARCH REVIEW

## CONTENTS

Soul Concentration .....	2
The Neglected Art of Living .....	4
Visions in Life .....	8
The World's Need of Theosophy .....	11
Horoscopic Outlook of the War Declaration .....	16
Communications .....	19
Need the Public Fear Hypnotism? .....	20
Phantoms .....	26
Ghosts or Spirits? .....	30
Spiritual Growth .....	32
Facts and Faith .....	33
Psychology and What It Is .....	35
The God Principle of Health .....	37
All Is Good .....	40
What Is Death, and Where Are the Dead? .....	41



### THE CONDUCTIBILITY OF PSYCHIC FORCE.

The glass of water near the subject has received the exteriorized sensitiveness of the operator; that near the operator has received the sensitiveness of the subject. The two glasses are connected by a copper wire. When the operator pinches the air-zone above the glass nearest him, or plunges his finger or pencil into it, the subject immediately reacts.

This reaction disappears if the connection between the glasses is removed.

By Boirac.

Courtesy Fred'k Stokes Co.

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**No. 3.**

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## Editors Note

It is with great pleasure that I wish to announce to our readers that I have been fortunate enough to secure a series of articles from the pen of the well known Psychologist and traveller, L. S. Moriarty.

Mr. Moriarty is known in most parts of the world as an advanced thinker and student. He has interested himself in Psychological Research work for a number of years; although he is still a young man, his ideas have been well received throughout the entire world.

Mr. Moriarty has been engaged to deliver a series of lectures during the coming fall and winter under the auspices of the Psychological Research Society of New York.

I sincerely trust that his articles will prove of lasting benefit to the readers of this magazine.

*C. P. Christensen, Editor.*

## Soul Concentration

By L. S. MORIARTY.

Throughout my travels in many parts of the world a great number of people have asked for my definition of Concentration. So I shall herein set forth my answer.

Concentration is that state of inner consciousness wherein not one carnal idea can enter into the consciousness of the soul. In other words it signifies the redeemed will of man brought into understanding with his own soul. The old masters in the past years have defined Concentration as "the mount of meeting." My interpretation of which would be, to go from the carnal senses to the spiritual or soul senses and from the soul senses to the inner consciousness.

Concentration is the going from the corruption of the flesh to the incorruption of spirit. It is the oneness of the soul with the great Master Mind called God. This is one's soul meeting with God in consciousness. This is Concentration.

The individual who seeks to advertise his own Holiness needs must have little to offer that the world can make use of. And he who is good because old age has dulled his passions lacks genuine virtue.

This life of ours today must have perfect and free expression. To repress means to kill. To really express ones true identity is to realize that one has no limitations. In days gone by one was taught to believe that ecclesiastics alone could possess divine authority; but today we realize that each soul needs only search within to find that which is divine. Our very views must be held before the searchlight of our souls and then ignorance will be dissipated by the rays of reason and wisdom.

People of all nations have been conjecturing for ages how best to serve their God; my humble solution to that great problem would be this: Be of service to mankind; man needs your aid, but the great Creative Principle will progress without much assistance from earthly mortals.

Great is the work which our scientists are doing today and have been doing in the past years, but, still greater is the work of the individual who through unceasing effort is giving unto humanity a fuller understanding of the inner soul and its possibilities; the individual who brings about the evolution of a more fully developed, conscious, humanitarian manhood and womanhood.

Sleeping within the soul of every mortal are undreamed of possibilities awaiting the touch of reason so that they may spring into being and bear great fruit. All that is needed is the sunshine of a clearer and larger consciousness. Somewhere in each life that sun is



shining. We only need search and we shall find and understand its meaning and the message it brings. The dawning will be like the unfolding of the morning glory to the rising sun, it will be timid and shy at first but as the clearer rays shine forth it will burst open and give out to all the world its beauty and loveliness.

When as a child I have wondered if the flowers could ever know the beauty and charm they gave unto the world each day? And so, today, I wonder if certain people can possibly realize what a tremendous influence for lasting good they each day exert,

We are all searching after truth, and yet each hour of the day we pass it by because it does not present itself from some certain quarter. I hold that the man or woman worth-while today is the man or woman who will accept Truth from whatsoever source it may come! If we expect to take an ocean journey we do not expect to find a beaten path upon a trackless sea! We find no guide posts lined upon the restless waves! And yet we care not, because we know that we have the stars and the compass to direct us upon the great voyage. In other words we do not refuse to take the journey because no track is made for us, but instead, we recognize the Truth that we can pass safely by aid of the compass and the stars. The light of wisdom is the beacon to direct us.

So today we must put forth every effort to gain a clearer knowledge of soul concentration so that perfect understanding may come to us. We must first come into a perfect understanding of our own resources before we can hope to attain a clearer conception of that which is Divine. We must ask that wisdom and strength be given unto us so that, as we step forth into darkness, our feet will not falter and our steps will be made firm!

Then, as we come into a fuller realization of our own powers, we will hear the voice of the Soul cry out, "Follow me, I am the Way."

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## Dear Readers:

We regret, owing to the large increase of advertising matters, we have taken out of this issue book advertisements of well-known authors, such as Hereward Carrington, Dr. Peebles and others.

The reading matter will not be curtailed for ads, therefore, October, and all issues in the future, will have supplementary pages for advertisements.

### IT PAYS TO ADVERTISE!

October issue contains an article written by Leon E. Stowe: "When Will the War Stop?"

## The Neglected Art of Living

By HEREWARD CARRINGTON

The laws of life are very simple; they need only be followed to insure a freedom from that continual state of "Mental muddle" in which the average person seems to find himself (more often herself), and from which there seems no outlet. Let me formulate as briefly as possible a few of the more fundamental laws of life,—from this practical standpoint,—as endorsed by those thinkers who have paid particular attention to this field of thought.

The *first* thing to do in life is to *know what you want to do*. Unless you have a clearly formed idea of the goal to be reached, it is small wonder that you never reach it! The man who succeeds invariably knows just what he wants; and then goes ahead, in his endeavor to get it. Before the marble statue is completed, it must first of all exist in the mind of the sculptor. Before any man can become president of a corporation, he must have it in mind that he *wants* that position, and keep that wish and thought constantly before him. The first thing to do, then, is to formulate clearly in the mind exactly what you want to attain in life; and then, set about taking the necessary steps in order to reach the desired goal.

Many persons have no idea as to just what they want to do in life; and such persons should take an hour or so a day in solitary meditation, thinking over just what they want to do—what their ultimate goal is to be—and, when once the choice has been made, there must be no changing or wavering by the way-side. It is the most important step which the young man can ever make—this choice of a profession. In making the choice, common-sense must be utilized; allowance must be made for individual tastes and aptitudes, and for the personal or individual weaknesses and powers. Thus, it would be foolish for the purely artistic man to wish to make a success as a bank manager; or for the hard-headed, practical, orderly man of affairs to wish to become a great artist. Here is where self-study or analysis is necessary—assisted, often, by the analysis and advice of others. One must begin by a thorough understanding of oneself and one's aptitudes. After this, a choice can be made.

The first law of success, then, is to know exactly what you want; to formulate clearly in the mind the goal desired. The next thing to do is to attain that end as speedily and effectively as possible. In order to do this, you must *think positively* about the object in view. To think positively about an object means that your thoughts must be framed in a positive attitude; you must feel the thought within you being pushed outwards, as it were, instead of retreating inwards, as is the case with negative thoughts. The positive attitude is essen-

tial; and this positive attitude is known by a certain fullness of the nervous system, which is distinctly felt, and is accompanied by an inward calm, so different from the flustered, excited attitude of so many people. This positive feeling must originate deep down within yourself; if it originates on the surface, it will carry no weight, and be of no service either to yourself or to anyone else. The *deeper* you can make your thought or your emotion, the further it will carry,—the greater impetus it will have. Therefore, try to make all your thinking deep and positive; this is the first step towards attaining your goal or ideal.

The third law you must bear in mind is that all your thinking must be constructive; not destructive. All constructive thought is building, creative; it is the real power of the world. Destructive thought—in which may be included all criticism, gossip, scandal-mongering, destruction of ideals either within one's self or another, cynicism, sarcasm, etc.—is detrimental to the mind which thinks these thoughts, and sure to react upon it sooner or later. Constructive thought is the only thing which helps in this world; it is the only kind of thinking that will help you to succeed. A great many people seem to think it a sign of cleverness and culture—"smart," in fact—to find fault with everything,—to be *blasé* even to the greatest efforts of others. Such an attitude is absolutely destroying to the mind which permits or entertains these thoughts. Be sure of that! You will sooner or later ruin your own chances of happiness and success. You must train your mind to pick out and see only the good qualities and points of others,—instead of their bad ones. If you succeed in doing this, you will have made a great forward step towards achieving happiness yourself, no less than success.

It is one of the fundamentals of the "new thought" teaching that every thought you send out returns to you, like a boomerang, accreting to itself other thoughts of the same character, so that it returns to you "reinforced." While his crude conception of the facts can hardly be held by any scientific mind, it is, I believe, certainly true that according to the character of thought or emotion we send out to others, we receive from them in return. A loving, warm-hearted character will receive love in return; while a cold, calculating man or woman will receive from others only the character of greeting and thought he radiates toward them. There is a sort of insensible effluvia radiating from such persons which is unmistakable. It is useless for such a person to look for love or support from others so long as this condition supervenes. Let him but alter his attitude of mind, and all will be changed.

We hear much now-a-days about controlling Fate—mastering others, etc. The only way to control others effectively is to learn to

control yourself, and then the leadership will follow naturally. You must change your world from within, out. The way to control circumstances is to control the forces within yourself which will make you a greater man or woman, and then you will naturally gravitate into better circumstances. You attract to you what you are yourself. "Birds of a feather flock together." And this brings before us one of the most important laws dealing with the mind in relation to help, happiness and success.

There is a passage in the New Testament which has puzzled many people, and seems to them quite unfair. It reads: "For unto him that hath shall be given, and from him that hath not shall be taken, even that which he hath." In the light of our present understanding of the laws of mind of life, however, this seems absolutely in accord with fact. As Larson has said, in his very excellent book, *Your Forces and How to Use Them* (p. 53) :

" . . . It is well to remember that negative people and non-constructive minds never attract that which is helpful in their circumstances. The more you drift, the more people you meet who also drift, while on the other hand, when you begin to make your own life and become positive, you begin to meet more positive people and more constructive circumstances. This explains why "God helps those who help themselves." When you begin to help yourself, which means to make the best of what is in yourself, you begin to attract to yourself more and more, those helpful things which may exist all about you. In other words, constructive forces attract constructive forces; positive forces attract positive forces."

As this author also says in another place:

"Those who fall, and continue to fall all along the line, fall because the power of their minds is in a habitual negative state, or is always misdirected. If the power of mind is not working positively and constructively for a certain goal, you are not going to succeed. If your mind is not positive, it is negative, and negative minds float with the stream. We must remember that we are in the midst of all kinds of circumstances, some of which are for us, and some of which are against us, and we will either have to make our own way, or drift, and if we drift we go wherever the stream goes. But most of the streams of human life are found to flow into the world of the ordinary and the inferior. Therefore, if you drift, you will drift with the inferior, and your goal will be failure. . . . It is well to remember that it is not necessary to possess external things in the beginning to be counted among them "that hath." It is only necessary in the beginning to possess the "interior riches"; that is, to take control of what is in you, and proceed to use it positively with a definite goal in view."

In all the affairs of life, in all our inter-relations with other people, one great factor must never be lost sight of. This is the harm resulting from a *lack of frankness*. If only people were more open and frank with one another, half the troubles and worries of life would be done away with. Misunderstandings, quarrels, bickerings and strife would be things of the past. A simple solution would be found for many of life's great ills. By all means, cultivate frankness, and insist upon it from others. It will save you many a heart-ache later on!

---

## Some Thought--That's All

The Entire Race of human kind,  
Is but a part of the atomic dust,  
That flies from infinite Nature's energetic whole  
In clouds of living ego; In form existence its time is short

In form existence its time is short,  
Still all are parts of God, the Infinite Eternal Soul.  
Other species of Living forms, more numerous than man;  
Have had existence from Infinite Nature's whole.

In Infinite Nature's granite crust we find their forms,  
But all were parts of God, the infinite eternal Soul  
Nothing is perfect on the material plane of finite man;  
Nature is an Infinite energy forever on the roll.

Evolving various forms, 'Tis active nature's mighty plan;  
Still all are parts of God, the infinite eternal soul,  
Man can trace his steps, only across the plane of time;  
His footprints do not tell from whence he came.

On times farther margin—He will only find a tomb  
There impressed on a slab of stone, he may leave a name  
Man may be the equal of the bird, and the brute  
He has apparent right to claim all of this.

With them their cycle of progress appears full and complete  
With Him, he still looks for what his superstition call bliss  
Man does and can consider,  
The bird, the brute and the bee.

Yet he cannot fly, or outdo the beaver in geometric plan  
The bee, in mechanism and chemistry,  
Goes far beyond his mental reach  
Its perfection excites his wonder. Its foresight he cannot  
Understand,—NEVER WILL.



## Visions in Life

By WENDEL HOLMES.

How few people there are today who have not experienced something bordering upon psychic phenomena, and when I look back into the past and recall the different experiences that have been related to me truthfully by people that I know, and have the fullest confidence in, how can I disbelieve what so many call "Their Experience." I will just relate a few that I recall.

I have a sweet little friend whose father met with a very sad death. I will relate the story as nearly as possible as she told it to me. For a few days before he passed away her father seemed to bear the burden of sadness about him, and he told his helpmate how despondent he seemed to feel. Two nights before he passed away he dreamed that where he was employed he had the last moment before closing looked to see if the great iron doors were fastened so that no one could slip down through the chutes of the sawdust elevator, which carried such debris into a large bin of shavings. He dreamed that his foot slipped and he sank to the bottom of the bin and died of strangulation.

His dream seemed so real to him that it overshadowed him with a feeling of fear for the next two days, and the second evening after his vivid dream he did not return home as usual. His wife and children became crazed with anxiety, as that the dream that he had so plainly pictured in their minds bore down upon them. They went to the works where he was employed, but no trace could be found. It was "pay-night" and he had not drawn his pay the same as the others, yet no stress was placed upon that by his employers.

All the while his own family were in the greatest distress. This being Saturday night no clue could be had until the following Monday morning, when they were forced to make an investigation, and they found his poor dead body, just exactly as he had dreamed; just two days before he met with his sad and terrible death.

\* \* \*

I will now relate what an old gentleman told me recently. He is a very feeble old man, yet with a clear, clean mind, but his eyes are so near blind that it is almost impossible for him to get around. He is possessed with a charming personality for one in his condition; a clean, truthful and pleasant countenance, and one could not possibly disbelieve him; and he does not seem to be a student along the lines of the supernatural at all. But, these days, he seems to be gathering up knowledge through his own experiences.

"His Experience", as he told me, seemed so real that it startled him, as he was awake. He felt himself in the air over the bed, in

which his body was sleeping. He felt of his face and beard, and knew that it was himself, and he was resting in the air just over his own body. He has also had other spiritual experiences.

Of course, this might have been a dream, but the gentleman feels that he was fully awake. I am quite unable to explain the phenomena of this vision unless it might have been his spiritual or astral body that was floating in the air, while his earthly temple lay sleeping and peacefully resting.

\* \* \*

I plainly recall my earliest experience along the spiritual line of knowledge, and there is nothing in the world that could ever blot it from my memory.

My father passed away many many years ago, when I was quite a young child. I recall how, the winter before his death how he called me to the window and said to me, "Can you see them digging my grave out there in the field?" The snow was very deep as this was away back in New England when the winters seemed so dreadfully cold and the snow so deep. I could not see why my father saw anything so strange; mother and I were not able to see the vision and yet he saw it so plainly; and when Spring came of that same year, my father passed away very suddenly, and we always felt that that vision must have been a presentiment of his sudden death following.

I wish to say also that father passed away, away from home in an accident. Soon after his death we were surprised upon hearing something that sounded like a horn. The sound would float around the room when the sun was shining brightly, and sound sweetly. We loved the sound of that horn. We felt that it must be our loved one trying to communicate in some way. I believe I should hear it today were I to go back there again away back in New England. I am today in California, and circumstances have kept me away for many years from my old New England home. But that horn blowing, sounded so real that if I never knew anything more about our future life I would ever remember that truthful experience, and know absolutely that there is life after this coat of mortal clay is laid at rest, and that there is life after what we call death of this earthly temple of the body.

\* \* \*

An acquaintance of mine once related an interesting experience he and his wife passed through. They were living at that time in a Brooklyn, New York, apartment. His wife, being an invalid, he spent much of his time away from business although his trade was the insurance business. Their apartment was on the ground floor on account of the lady's illness. There was a family living on the floor above them. They were Irish Catholics and the elderly lady would

come each day to the foot of the stairs and open wide the outside front door.

Being Winter, it reduced the temperature throughout the whole building to zero many times, and a complaint was made to the landlord, which was of no avail. But one morning Mr. Blank, of the first floor apartment arose and went into the kitchen to start the morning meal before his wife arose. He had hardly started the coffee cooking before he heard a terrific scream from his wife. He flew to her assistance, and she explained the Irish woman from upstairs had walked right into her room and stood at the head of her bed and stared at her. She disappeared immediately when she heard her scream.

The following morning when they were both lying in bed she again came to their bedside. This time her husband got a good look and well knew that it meant something strange. The woman disappeared quickly enough after she had startled them; but that morning, before they had had their breakfast there was a gentle tap on their front room door and one of the sons from the upper apartment was standing there, a fine looking lad. He spoke very faltering and said "Mother died very suddenly Sunday morning."

As quick as a flash, my friend, the Insurance man caught on to the whole thing and understood. She had passed away from pneumonia through her stubborn will and had died.

\* \* \*

There are so many cases that lead us to know and understand more clearly the Immortality of the Soul. Ah, this great world of ours would grow far faster in spirituality if some attention was paid to our warnings and presentiments. But we heed not our warnings and do not prepare for the future enough. So many say, "Live for today and let the morrow take care of itself. But that tomorrow comes too quickly sometimes and finds us unprepared to make the quick change that we have to make, therefore my motto to the world is: Believe in preparedness, and not only believe in preparedness but be prepared."

It seems that the cord of fate seems to snap upon the lives of those we least think of and they are standing at the doorway of eternity and do not know it. Many have taken the flight by night all unprepared, but with the smile of sublime courage wreathed upon their countenances. They had no fear, for love and faith was their guiding star, and they met their loved ones at the Gate of Eternity and were satisfied. But my Motto is Preparedness always.

## The Worlds Need of Theosophy

By MICHAEL WHITTY, Editor of *Azoth*

We are living in what is, perhaps, the most critical period ever known in the world's history. Practically the whole family of nations is destroying, killing, hating.

A deeper and more fundamental cause of this catastrophe, than any particular wilfulness or ambition which precipitated the conflict, may undoubtedly be found in the general materialism and consequent selfishness to which the spirit of man has descended; a descent which implies the lack of the nobler human attributes of love, self-sacrifice, generosity and tolerance; the loss of a faith in the divine ordering of things, and a resulting emphasis upon ourselves; a ghastly competition of each one against the rest to secure what he can of the good things of this life while he may; and the utter disbelief or ignoring of a future life.

If we study history we will note that nations or races have had their regular cycles of growth, maturity and decay. Corresponding to these periods we note characteristics of strength, power, endurance, steadfastness, patience, devotion and self-sacrifice to the national honor and well-being, in the young and growing nation; as it becomes more powerful and dominates its neighbors the necessity for these admirable qualities ceases, although tradition keeps them alive. Life not being so strenuous the energies are directed to physical comfort and luxury, the arts and sciences are cultivated, and attention is given to the extending of power and control of other countries, of trade, etc., not for self-preservation, but for greater wealth, greater power.

The enervating effects of wealth and the abuse of power are well understood, and so we see the decadence of what was once a dominant and powerful nation, as well as a loss of all the finer qualities and virtues for which the race may have once been noted.

An equally important factor in this phenomenon is religion. So far as our data goes the rise of a race has already been preceded by the appearance of a great religious teacher, who declares what seems a new faith. This Great One gives out in simple, clear terms, a knowledge of God, and, by example and exhortation, teaches a system of ethics by which men rule and guide their lives. While this religion is kept pure, it forms a great incentive to endeavor; the nation grows, but gradually its chief exponents, tempted by the power which their position gives, ambitious to control and sway the people, interpret the tradition differently, interpolate doctrines of their own and generally distort the teachings of the Founder for the achievement of their own ambitions. Thus the original clear and beautiful philosophy be-

comes buried and indistinguishable under a mass of error, legend, myth and corruption; it completely loses its vitality and descends to what is, to the masses, unmeaning ceremony and ritual, of no value as an incentive to right living or right thinking. The consequence is a loss of spirituality, a gain in materiality, the inevitable growth of selfishness, and the equally inevitable decadence of the race.

This is what is the matter with us. The great Aryan race immersed in luxury is spiritually degenerate. It has no adequate religion to guide to higher things. Such a religion, commensurate with the mental, moral and spiritual development, is of the utmost importance for a continuation of that development. An insufficient religion is as much a drag on human progress as the other is an incentive.

It is the writer's firm opinion that the only things which have preserved the effectiveness of the Christian religion as a factor in the evolution of character, are the life, example, and precepts of Christ. These, however, are not enough. Humanity has reached the age of manhood. A child is content to obey the behests of his parents unquestioningly, he believes in their superior wisdom and does not seek reasons, but when he grows up, when his mental powers become active, he wants to know *why* when told to do something. He must have a reason, either given or deduced before he acts, otherwise the action is done ineffectually, unintelligently.

Man nowadays must understand, he is not at all content to be told he must be good, he wants to know why. When he is so told and when the explanation appeals to his reason and that still higher authority, his intuition, then the application of his faith may safely be left to him. He is sure to model his life, thoughts and consequent actions on his knowledge, and a devotion doubly strong from his enlightenment wedded to that knowledge, will arise within him and carry him over all obstacles, immensely hastening his growth, and bearing him toward the eventual attainment of Christhood.

At this awful period the whole world needs a new religion, i. e., a restatement of the old truths, freed from the errors with which they have been encrusted; not only a restatement but one fuller and more comprehensive.

A new religion will not now reach only a few and slowly spread, losing much of its purity in dissemination, but will rapidly reach the ears of all the world and be indelibly recorded in its pristine purity in the world's literature. The religion of the future will be universal and affect the whole of mankind.

Will such a religion come?

I assert it is already here. It has come among us without any heralding. It has not been brought to the attention of the world by the incarnation of a Great One among men to teach it and live it as



an example to all, but it is here, slowly, steadily spreading. Its effects are already noticeable in the higher moral tone, more spiritual ideals; the war is inducing people to give it greater attention.

The world's need is great and sore, but those who have the care and guardianship of their younger brothers in charge, in their great wisdom and compassion, have come to the rescue, as they always do, and have partly drawn aside the veil to let the light of the wisdom of God become visible to all who can see, however dimly.

Those who have seen this light call it Theosophy. It is spreading under many other names, but this was its first modern name. Before we can understand its importance we must first know something of its teachings. Let us therefore take some of its main doctrines and their relation to man.

The first and greatest is the Immanence of God. It teaches that God is literally the Life of the Universe, the Life in and permeating every atom of matter, matter being simply God's vesture. This matter in its various aggregations making form, still ensouled by God. God, limited in His expression certainly, still His life. Minerals, vegetables, animals, men, are all parts of this life, more or less limited in these forms.

Theosophy therefore declares with St. Paul, "God in all, through all, above all," or as Arjuna says, in the Bhagavad Gita, "I see Thee everywhere, unbounded form, beginning, middle, end, nor source of Thee. Infinite Lord, infinite form I find."

Theosophy does not teach that God is extraneous to man, a great Being whom we never reach, Who is always the ruler, a Being apart who punishes and rewards, Who is capable of anger and love; but gives us a much greater conception of a Universal Consciousness in which all else is contained. Whose nature is Love, Wisdom, Power, and that each one has within himself a germinal centre of that nature which gives him the promise and potency of an eventual growth or unfolding of that nature to the beauty and glory of God Himself.

Understanding then that essentially we are all one, it follows that we are opposing the facts of life when we hold ourselves separate from others by selfishness, the only result of doing so being pain and suffering until we learn the lesson and truth of that statement that "Separateness is the great heresy." Then, again, being parts of one whole which is eternal, infinite, we get the knowledge that we are immortal. We also never cease to be and although finite by limitation we have a glorious prospect of an ever-lessening restriction and the possibility of reaching even to that infinite consciousness and Unity.

Behold! We, our real selves, are Gods. God is our real nature, the expressing of Him is our goal. Let us reject that false humility, that idea that we are but as worms crawling in the earth under his

feet, living by his favor; the idea that we are inconsequent grains of dust in his great cosmos. It is *not so*. We are portions or fragments of the Lord of All, our heritage is the inexpressible bliss of His consciousness. If we think we are worms we shall be as worms, act as worms. If we think we are as dust, we will lie like dust, at the mercy of every passing breeze. If we grovel at the feet of a fancied personal God, we shall never be able to do His Will with intelligence, initiative and knowledge.

It is true that, buried in the deepest, most restricting matter, we have difficulty in expressing even a small shadow of that divine seed which is slowly unfolding. It is true that, in comparison with the numberless grades of greater beings in the universe, we are but insignificant little creatures, but we have the potentialities, nay more, we have the certainty of growth, and with the realization of that certainty we shall forever discard the idea of dependence, and abject humility. Knowing our real nature we will desire to live, think and act as that real nature dictates, exercise that will which is God manifest in all of us, to the quickening of our evolution, to the making ourselves worthy of our great inheritance.

Coming from that central idea of the Immanence of God, we get detailed teachings of the reasons and purposes of life as we know it, and how that unfoldment takes place. We know that our physical bodies are born and die, living or conscious for a few years at most. The phenomena of birth and death are only a coming into and going out of physical consciousness from elsewhere. From this we get the teachings of periodic life cycles, a continual coming, learning by experiences, digesting into faculties, and returning for more. Then we discover that these experiences benefit us through the operation of the law of cause and effect, of receiving the result of our own doing, desiring and thinking, and so growing in wisdom.

With these teachings inexplicable chaos becomes a comprehensive cosmos. The love and justice which all men feel should obtain, but which they have quite failed to see, are now understood as fundamental and inviolable laws. Here is a great incentive to better living. Here is the foundation upon which the superstructure of noble character may be built. Here is the knowledge which will annihilate selfishness.

If we can teach man to believe that this life is but a detail of a larger life; that as he does to others so he will inevitably be done by; that as he tries to cultivate virtue and eradicate evil in his nature, so will he inevitably reap everlasting reward, and that every effort, notwithstanding present failure, will make success more certain. If we can make him understand these things and prove them by his reason and intuition, then by the very force of the certain change in

his attitude to life and to his fellows, we shall experience a great revolt against our present social conditions with their dominant note of "I," and a return to conditions of cooperation, of the realization of *duties* to others, the forgetfulness of *rights*, and a social life whose note will be "We," not a "we" meaning nations or even race, but a "we" which shall embrace the whole of mankind.

In our own time we have grown out of a period of gross materiality of thought of most deadening consequence to the higher nature of man. Through Theosophy, Spiritualism, and Psychical Research, through a closer investigation and comparison of the various religious systems, through further progress in many departments of physical science, especially chemistry, we have reached beyond the physical plane and in the pursuit of causes have discovered a new and unknown world—a world beyond the physical sense even when assisted by the most delicate instruments.

To a considerable extent the followers of these researches are wandering blindly in a maze of phenomena, unable to classify or understand them for want of a theory which will cover and explain. Forces are being discovered undreamed of fifty years ago. Potent forces like telepathy, hypnotism, the power of thought, forces which in the hands of the unscrupulous or ignorant may be a fearful menace to mankind, but, which *understood*, are a great boon; handled ignorantly a terrible danger.

Without the knowledge which Theosophy brings to bear on these things, without the different view of life its teachings gives, the misuse of these powers and forces is certain and our civilization may end in a red blaze of evil and wickedness, as did that of Atlantis of old, according to tradition.

Science has come, seemingly, to an insuperable obstacle. It can and will develop past discoveries and improve on the application of them to human needs, but it cannot go farther into that wonderful world, on the threshold of which it now stands, without the key which will unlock the door. This key Theosophy is holding out, but Science will not see it. It is the knowledge of the different states of matter, the different bodies of man and their functions, the latent faculties in man and how to develop them.

If Science would use this key the door would fly open upon a whole new world awaiting exploration. Theosophy will lead the way as it has ever done to knowledge, which is power, but will also bring with it wisdom, without which that power is destructive instead of a force working for the consummation of the Divine Will.

[EDITOR'S NOTE.—Mr. Whitty is the author of a book lately published, entitled, "A Simple Study in Theosophy," which gives a clear and concise statement of the principal doctrines. We have it for sale at this office, price \$1.25, and can recommend it to all who would know more of this philosophy.]

## Horoscopic Outlook of the War Declaration

Signed April 6, 1917, 1:15 P. M.

(Calculated June 1, 1917.)

By GEO. WM. WALROND, D. A.

The Declaration of War was signed under the most favorable planetary conditions when the Sun, Venus, Mars and Mercury were grouped in the sign of Aries under the War Planet Mars, which dominates the Kaiser's life, his nation and its destiny. Three of the planets were in good aspect with Neptune, which rules oceans, the navy and matters relating thereto. Hence, it will be safe for any Astrologer to predict victory on the waters or through naval bombardments. Three planets were also in good aspect with Uranus, which favors inventions and original contrivances of every kind, hence it is astrologically proper to predict that this country will be first and foremost in everything connected with any new weapons, for aerial naval and military warfare, not only on land and water, but in the air. Aviation will be the dominant factor in bringing the European war to a speedy termination. The only unfavorable aspect in the U. S. War Horoscope is the affliction between Jupiter and Neptune signifying the Administration will have considerable trouble and difficulty with the labor and food questions; it indicates risings and turbulent conditions among the masses and will affect many business and financial arrangements, also the industrial interests, more than it will land investments and the great corporations in mining, oil, coal, lumber and other earth products. Many thousands of persons will go back to the land in preference to holding on to city occupations. The testimonies for success are many.

*What Are the Prospects of the Kaiser?*

He is the principal figure in this unparalleled war. The Horoscopes of the Kaiser and the German Empire indicate beyond question bankruptcy and defeat, his own death, either through assassination, on the battlefield, or suicide. His country and his allies will be defeated.

*When Will the War End? or What Will Be the Duration of War?*

These questions have been given close consideration. The balance of power between the contending parties seems doubtful owing to the Revolution in Russia; the local indications were very conflict-

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ing but Russia will "hold on." The United States will be favored through her dependent colonies, that is, the Phillipines, the Hawaiian Territory and Porto Rica, also through the Republic of Mexico and other Southern Republics. The present War did not come about by chance, but through the result of conditions, elements and causes running through many decades. If the rulers of nations and the statesmen who control the destiny of an Empire or Kingdom had studied Planetary Influence this war might have been prevented. Planetary science teaches humanity to rise above planetary influence and to heed the warnings of the stars, in order to avert the calamities, and other inconceivable disasters which occur in seemingly regular periods or cycles which need not occur. Nearly all the troubles of life, national wars and catastrophies are brought about through men's benighted ignorance. I predict the war will terminate at an earlier date than anticipated, probably before the close of another Winter, or maybe by the end of the present year; in fact, it would not surprise any occult Forecaster if a German collapse was brought about at any time during the Fall season. Planetary indications are a cessation of hostilities, or a total German defeat in September or October. To limit the termination within as far a reaching circle as possible, I predict that war will terminate within the next 12 months, though I feel sufficiently sanguine to predict peace with the Allies; Japan and China, already with the Allies, will probably act independently; Mexico and Southern Republics will also be very strong factors in expediting the defeat. Greece, Norway and Spain will follow suit, while Holland, Sweden and other Neutrals will, one by one, fall into line with the Allies.

*Now Comes the Question.*

What effect will the war have on the industrial and financial problems of this country and on affairs generally? That there will be disturbing elements and perhaps panicky conditions is certain, but if there are they will be brought about by mercenary individuals, cliques, trusts or corporations who will create panics for their own selfish ends. The planetary indications are the country will gradually settle down, not only to peaceful conditions, but to more industrial activity in every line of progress. Gemini and Mercury are the ruling Astral factors over the United States and with Jupiter passing through this country's ruling sign, Gemini, for the next twelve months there will be, war or no war, more activity and more prosperity than this country has ever known. After the war, the European kingdoms will be dependent on this country for almost everything for their reconstruction, building up, feeding, clothing and other items conducive to European growth. All the present war countries will be financially indebted to this country, and for many years the liquidation of these



debts will flood this country with untold millions. The panicky conditions will be of a temporary nature.

*The Probable Progress of the U. S. War.*

The present month of June will be an active one in every respect, but it will be connected with preparation of landing of the army in Europe. Mars is now transiting the 10th House in the Taurus sign, and will pass into the Gemini sign on the 15th. There will be the successful landing of large contingents before the end of the month. July, with Jupiter and Mars in Gemini signify considerable activity, and it will be no surprise if the United States has the first report of a successful encounter with the Germans. The passage of Mars through the Cancer sign during August and September will be a period of activity, but with some disappointments near the 6th-14th and 20th when Mars will be square Mars, Venus and the Sun. In September Mars will square Mercury during the week of Monday, the 3rd, probably some transportation troubles. Towards the end of September and early in October there will be considerable aerial activity, for Mars and Saturn will be trine Aries. November and December will be months of activity, but with peace prospects in view. By the advent of 1918 it is more than probable that the military, political and war-like conditions of Germany will have undergone some remarkable changes. Other powers now neutral will be on the side of the Allies, Germany's internal conditions will be more or less paralyzed, the Allies will have made considerable advances towards the reclamation of Belgium, Servia and Northern France. These changes are indicated by the transit of Mars northward in the 4th House. Mars will be retrograde in the Virgo sign trine the Mid-heaven and 10th House until very nearly the end of June. Very favorable indications for the success and valor of the United States. Saturn in Leo predicts Germany's defeat and the Kaiser's collapse.

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**A Lesson From The Frogs.** By *John W. Ring.*

Hear the frogs in the bogs,	If the frog in the bog,
Singing merrily,	Sings on merrily,
In the night void of light,	Surely I, if I try,
Croaking cherrily;	Should sing cherrily;
What's the song they prolong?	On the brink we must think,—
We'll say, candidly,	Hasten joyously,
(Now don't jeer) for I hear	Feel the urge, past the verge
Something splendidly;	Push on zealously;
"From the mire come up high'r".	Message choice, ev'ry voice,
Sounds so soulfully,	Speaks out chastely,
Lesson stern, we must learn,	Sure the lure will endure,
Not take idly,	Raise us hastily.

## Communications

(Through Dr. Wm. J. Bryan, New York City, dated July 18th, 1917,  
4 A. M.)

The time has come to acquaint you with the fact or news of an approaching crisis in the affairs of the nation, which points to the victory of the United States over all.

And it becomes necessary for us to say that meagre reports of the happenings of events in France do not fully state the real conditions.

However, soon will our boys be seen returning home again; and all will be peace and harmony among the nations of the earth, for a long period.

So fare-thee-well, and may the God of all bless you!

(Spirit) *George Washington.*

---

Coming, as we are, to the crisis, let me add my quota of information by saying that all will be well in September, and the war will be at an end.

Peace be still.

Peace, I give unto thee.

*U. S. Grant.*

---

Of all glad thoughts from tongue or pen,

These are the words that nations tell——

Peace, Peace, Peace.

*Wm. McKinley.*

---

I want to say to you, my friends, that after all has been said and done, we of the United States can boast of a great moral victory, over the mighty reactionary forces that Germany sought to foist on the world of advancing civilization.

*Samuel F. B. Morse.*

(Inventor of the telegraphic instrument and code.)

---

I see and hear distinctly and clearly the news from afar.

It proclaims peace, in no uncertain terms.

The beginning of the end of the great World War, can now be announced from the spirit side of life.

*Jose, Prince of Peace.*

(Note.—J-o-s-e is popularly known as Jesus of Nazareth.)

## Need The Public Fear Hypnotism

By F. M. FESSLER.

Hypnotism is derived from the Greek "hypnos" meaning sleep. It is the art of placing an individual into a trance sleep, which can always be accomplished and produced by a verbal suggestion and also by passes, either distant or local. As the individual approaches this state, he apparently loses his identity. His subjective mind is then active; he is then under the control of the operator and can be made to carry out a suggestion or act out a scene, of almost any description. Hypnotism is that intangible yet possible force, which, when properly understood, will be practiced by every intelligent person and a branch of it will, without a shadow of a doubt, be taught in all schools.

The majority of people have very erroneous ideas upon this wonderful yet natural phenomenon or science of hypnotism. Some hide it in a veil of mystery, while still others believe that all a hypnotist has to do in order to deprive anyone of their senses, is to snap his fingers or look them into the eyes. Such people do not realize how important a role concentration plays in the producing of hypnosis for ordinary purposes. People who oppose hypnotism are very apt to oppose anything. Such people are, to put it mildly, too lazy and ignorant to devote a little of their time to the study of this seemingly strange and mysterious science. It is an absurd and an erroneous idea for anyone to judge the phenomena of hypnotism or anything else, by the works of a non-professional or an ill-qualified person, who may have had insufficient experience and practice.

The brain is divided into two parts, the conscious and sub-conscious. The conscious or objective which is the better known, contains the five senses. Our conscious mind is active when we are awake, but is partly dormant during sleep. The subjective mind which is best known as the soul, is only active while we are asleep, either natural or hypnotic. The subjective mind is controlled by the suggestions from the objective mind. It is with the intelligence of this mind, that both a natural somnambulist (a sleep walker or a person who is subject to nightmares) and a hypnotic subject are enabled to perform such wonderful astounding stunts, much to the surprise of the ignorant and skeptic. It is the mind which is in tune with the infinite. The operator of the hypnotism must, in order to produce hypnosis, know and understand thoroughly how to get complete connection with the subjective faculties.

There are five stages in hypnotism. 1. The natural or normal state. 2. The somnambulistic. 3. Cataleptic. 4. Lethargic. 5. Hypolethargic. In the first stage people are perfectly conscious but their hands may be fastened and become so stiff and rigid that they

cannot pull them apart however hard they may try. In the second stage people pass into a light sleep, all kinds of hallucinations and illusions may then be produced. In the third stage, which is the cataleptic, a person's body may be made as stiff and rigid as a bar of iron. The subject while in this state can bear an almost incredible weight upon his chest and body, while laid across the backs of two chairs. In the lethargic stage the subject is sound asleep. All kinds of surgical operations, both minor and major, may be performed, also diseases and bad habits may be corrected. The last or hypolethargic stage is the deepest of them all. Profound sleep then takes place and I beg to say that there are few hypnotists who dare carry their subjects to this point.

There is absolutely no difference between hypnotic and natural sleep, other than the former is produced by artificial means, while the latter is produced by natural means. It is immaterial whether the sleep is induced or spontaneous, as we simply do not fall asleep because we may be and are tired but more so because we expect to sleep. Again the individual who intends to sleep must place himself in a receptive mood; he must concentrate his mind upon sleep and upon nothing else but sleep, without allowing a single conflicting thought to enter his mind. So as to better enable others to understand the above, I give the following illustration as an example. Mr. Blank, has been very unfortunate in business and speculation and cannot dismiss from his mind this great misfortune. This particular loss is causing him a great deal of worry and for some time he has not had the pleasure of a good night's sleep. His health is not good and his friends remark his gradually falling away. He is now a physical wreck, partially because of his lack of sleep and inability to control himself and also because of the very frank remarks which were made by his friends, as regards his poor health, etc. Now, if this Mr. Blank would only be more self possessed and be master of himself and with a firm will power to *expect* to sleep; breathe heavily and suggest mentally to himself, upon retiring—"Now, I did not go to bed to think nor to worry, but rather to sleep. I am therefore going to pass into a sound sleep. I will awaken upon the morrow inspired and strengthened, both mentally and physically. I will then be enabled to take up my seemingly heavy burden and strive to make the best of it. Believe me, I am going to be mighty careful hereafter and act more cautious. My watch word will be, think before you act and think hard ere it is too late." I am more than confident that if we can bring this about (to become master of ourselves) a great deal of misery could be avoided; and to be sure all ought to be able to bring this about, if they will but only make up their minds to do so.

A great many people imagine that only weak-minded people can be hypnotized. This of course is a very misleading idea; as it is

strong-minded people who make the very best subjects. I have above stated that concentration plays the most important role for producing hypnosis. Now, a weak-minded person cannot concentrate his mind, whereas a strong-minded person finds himself more capable of controlling his mind and keeping it centred upon any one thing for as long a period as he desires. It requires very strong will power to concentrate the mind, therefore weak-minded people must first be instructed how to concentrate, ere the state of coma or hypnosis can be produced. I frankly admit that conceptions vary greatly as to which particular method and subject are most adapted and acknowledged as being best. Suffice it to say that experience has taught our most expert hypnotist that healthy, well educated, intelligent and strong-minded people make the best subjects.

Our up-to-date and modern hypnotists are followers of the Nancy School of which Dr. Bernheim of Paris, France, had the honor of being head. This school believes in producing hypnosis by suggestion and ~~also by passes~~. ~~They admit~~ that healthy and robust people make the best subjects. They also believe that hypnotic sleep is no more harmful than is natural sleep. Dr. Bernheim states that, after he has hypnotized more than six thousand people, he has never known it to produce harm, either mentally or morally, but that every single one has been benefited by being hypnotized.

The Mesmerists are followers of the Great Mesmer. They believe that certain people throw off from their finger tips either a greater or a lesser force of magnetic or mesmeric fluid, which produces the hypnotic or mesmeric state. They also believe that healthy people make the best subjects.

The Charcot or Paris School of which Charcot was head, believes that it is only weak-minded and hysterical people who can be hypnotized. They produce the hypnotic state by having an individual gaze very steadily upon a bright object.

It is absolutely wrong to hypnotize or to expect to hypnotize anyone by compelling him to gaze very constantly and continuously upon a bright object; and some of our greatest hypnotists claim that the proper state can never be produced by using the method above outlined. I personally believe that it is too much of a strain upon the subject's eyes to produce or expect to produce hypnosis by the above mentioned manner.

Many people are afraid to be placed under hypnosis, because they imagine that they may lose their will power. This statement is indeed very ridiculous to anyone who is acquainted with the science at all. I have stated in another place, that hypnotic sleep differs not from natural sleep, in this respect and anyone who is afraid of losing his will power, had better not retire and go to sleep at night. I re-



peat that the will power is not affected in any way, unless of course, suggestions are given to strengthen it materially.

There are also many people who absolutely refuse to be hypnotized, for fear of never again awakening. There is no danger of placing a person in a hypnotic state from which he cannot be brought out; and if a person is hypnotized and the operator could not awaken him, he should leave him alone and the hypnotic state will gradually wear off of itself. There is, of course, a very great danger if an amateur should try to awaken a subject and this subject does not respond immediately, because the operator may become very excited, and since the subject is very sensitive while in the hypnotic state, he will take upon himself the excited condition of the operator and become hysterical. The operator may also become so excited and seek the aid of neighbors, who know nothing at all about the science, and they will begin to throw water over him, shake him and even kick him. Then of course, when the subject does awaken he will without doubt be injured either in one way or another. Therefore, a hypnotist should be self possessed and should know how to control himself, as well as others.

Some people imagine that a hypnotized person will do most anything; commit crime of any description, etc. This is an entirely wrong conception. A subject will not do anything against his or her will during or after the hypnotic sleep. To prove that crime will not be committed by a non-criminal subject, I have in mind an incident where a subject was offered a glass of wine. He by no means had been in the habit of touching a drop of the liquor. He refused to drink it. Direct and positive suggestions were given to him. He was told that it was pure water, still he absolutely insisted upon not taking it. This kept up for some time until finally the subject became uneasy and had to be awakened. No hypnotic subject who has no crime within his heart and soul will venture to commit crime while under hypnosis, no matter how clever or expert the operator may be. A subject will positively not accept a suggestion which he or she opposes. If insulting suggestions are given to a hypnotized person, they will generally awaken themselves, or argue or else become hysterical.

It would be too far reaching for me to go into full details—the above ought to give some general idea of the misleading and wrong judgment many people have in regard to the science of hypnotism. I will simply state however, that if at any time some kind of a crime is committed and a hypnotist is connected with this particular crime, in one way or another, the hypnotist will at all times be held responsible for the crime. I frankly admit that a great many hypnotists would, if they only could, use hypnotism and their power for immoral purposes. But it is one good thing that they cannot. "Be unto others

as ye would have others be unto you." "As we sow, so we shall reap." We can never under any circumstances sow bad seeds and expect to reap a good harvest.

Why has the general public such an awful dread against the science of hypnotism and why should hypnotism and the hypnotist be looked upon with suspicion and held responsible for crime which he may not be connected with at all? If a very exciting hallucination should be acted out by a subject the operator should always free or dismiss this hallucination from the subject's mind before he awakens him. Otherwise there may be some after effect. I repeat by saying, hypnotism within itself cannot be used for evil purposes.

I sincerely hope and wish that the inexperienced reader, who may not as yet have been informed of the non-dangerous effect of hypnotism, will be able to understand and clearly see that the science of hypnotism is of the greatest possible assistance in our daily life. Electricity is handled daily by people who know how to go about it and the same is true with hypnotism. It too, can be handled by those who understand and know how to go about it. Without the slightest ill effect, but with a great deal of good and for only well meant purposes. The hypnotist does not profit by hypnotizing anyone, it is only the subject who really profits.

Post-hypnotic suggestion is one of the most valuable branches of hypnotism and suggestion. Post-hypnotic suggestion means an after suggestion, in other words it means that the suggestion which is given during hypnosis or rather while the hypnotic state lasts, will only take effect at some time after the subject has been awakened. It is immaterial whether the appointed time is near or distant, the effect will be just the same.

You may tell a person while in the hypnotic state, "that on May 27th, 1918, at 12 P. M. he will have a very strong desire to drink six glasses of water; that he must positively drink the six glasses, no matter where he may be." Then, after the subject has awakened, he will not remember anything regarding the suggestions, until the appointed time arrives. He will then act out his desire or impression to drink the water. He, of course, believes that he is doing it on his own volition. I have been asked whether we would drink the water even though his body may not be in need of it. My reply to such a question is that his desire to drink and have the water would be so strong that his body would positively be in need of it and therefore demand same. All habits including liquor, cigarette, morphine, chewing, etc., can be conquered by hypnotism and also by post-hypnotic suggestion.

The facial expression of a hypnotized person is most wonderful. There is always such an intelligent expression upon his face and a steady gaze in his eyes. He does not appear to be the same individual.

there is always a great change in him, in other words he shows his better self.

Many people imagine that by constantly gazing upon a bright object, they produce a sort of a sleep which they term self hypnosis. This sleep should never have been termed self hypnosis, but should rather have been called self induced sleep, because to produce or expect to produce hypnosis two people are absolutely required, namely the subject and operator. True, this self induced sleep much resembles the hypnotic sleep, only that in the latter we are susceptible to suggestion whereas in the former we are not, unless of course an expert hypnotist can at times enter the chamber of a natural sleeper and make him susceptible to suggestion, thus changing the natural sleep into a hypnotic sleep. If a hypnotist were to address a natural somnambulist he would immediately respond and talk to him equally as well as if he was one of the operator's subjects in trance.

The fact, however, that the science of hypnotism is being taught either directly or indirectly in fifty-two colleges and institutions of the United States, should convince any reasonable person that there is more to the subject than they have hitherto been able to comprehend.

Some of our greatest and noted hypnotists of today that I might mention are H. J. Brown, general manager of the Flint College Co., C. P. Christensen, who is a gentleman of international reputation and experience not only as a distinguished hypnotist, but as an honest and upright Psychic; Dr. Joseph Pauline, who is the greatest public performer of the day and who also heads a college at Vermont; Dr. Noel Campbell, M. D., a physician who is connected with several of the largest hospitals and clinics of New York City, X. La Mott-Sage, David Calochio, Thomas F. Atkins, S. A. Lee, and many others. The deceased Herbert L. Flint, general manager of the Flint College, was without a doubt, the greatest hypnotist that ever lived.

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## Phantoms

By KATHARINE LENOX

In a library richly furnished in antique fashion a young girl sat dreaming in a huge fireside chair. Her solitude was suddenly broken by the noisy opening of the library door and on its threshold stood a girl about twenty-two. "All alone," she inquired, breezily. The two sisters, for such they were, presented a strong contrast. Sonya Stanley was younger than the girl seated in the chair and several inches taller. She carried her beautiful head erectly and with an air of dignity. She was a vivid, radiant, restless flower of a girl with grey eyes rather deep set but wide apart. Her mouth, large and smiling, easily, showed beautiful teeth, her hair was thick and bronze in color. She talked quickly but was rather slow and even languid in her movements. She laughed easily and felt the emotions of the hour. She had read enormously and life never seemed dull. She loved to discuss the existence of the supernatural and would argue that the appearance of beings from the other world was not more remarkable than the existence of electric light or more incomprehensible than the causes of attraction. Having considerable powers of organization she had suggested to her parents that it would be interesting to occupy this old half ruined mansion, furnish it artistically and pass the winter there in study and in a pleasant round of gaiety. They agreed that it might be amusing and if they did not like it they could go away.

The rooms were now habitable. All was in readiness for the guests who were to come that evening. A carriage stopped at the stone steps of the house and from out of it sprang a young man and a girl. They were joyously ushered into the room by Sonya and Vera.

"Oh how good of you to come so soon, Lois," cried Sonya, rapturously embracing the girl. "What good wind blew you in also, Jim Blake?"

"Do you think I would trust my harum scarum sister to the mercy of some shade? I am her natural protector, so here I am."

Laughingly they ascended the deep staircase and were soon escorted to their room by a smiling maid. When they came down stairs they found the two girls sitting around a freshly supplied tea table.

"Isn't this just the kind of a night for a ghostly visitation," said Jimmy with a grin, as he drank his tea.

"Suppose we all agree when we come together these week ends to tell anything of the unusual we may know or hear of," said pretty Lois Blake from a tall old chair in which she had perched herself.

"Well, I for one cannot believe in spectres, in strange noises and knockings in rooms," said Sonya, decisively.



"But such stories are told, even this house is thought to possess its phantom," said Vera.

Just then the door opened and Mrs. Stanley came in. She was a tall, slender woman extremely pleasant to the eye, with good skin and dark eyes and looked almost as young as her daughters. Her graceful, rather elusive personality gave one the idea that she accepted the unusual easily, there was no surmise in her manner—hers was not an abysmal nature but a tender, thoughtful one and her numerous friends said she had the magic skill to charm the mind away from its troubles. Having no egotism, her lovely sympathetic nature never realized this. Her two daughters inherited her clever, temperamental nature.

"I heard you speaking of phantoms as I came in," she said, "perhaps it may interest you to hear the story of the one who has been seen here."

The rain which had threatened all day now fell in a drenching downpour and low distant rumblings of thunder grew stronger until a sudden bolt crashed and pealed and echoed as though a Supreme Power was angry.

"Certainly it is no time when the most direful forces of nature are in operation to doubt a future life or the existence of things shadowy," said Vera. "There are things beyond this earth, I feel sure, which none of us even imagine and yet they have a very real existence. But how silent it has become."

The wind had suddenly ceased and the silence was profound when without the slightest warning again a fearful crash of thunder seemed to burst above their heads and a blinding flash of lightning made the three girls spring to their feet pale and trembling. For a while they all sat silent with the mutterings of thunder in their ears.

"Did anyone see a figure in white at the end of the room when that last crash of thunder came," said Vera in a tone of extreme nervousness.

With much laughter they all assured her she was a victim of nerves and begged Mrs. Stanley to tell her story.

"I will relate this case as it was told to me," she began. "This house was built and occupied by a wealthy Englishman. He had a very beautiful wife. The story goes that they were very much in love before marriage and what was more unusual remained so after marriage. After his death his widow left the country and the house remained unlet for many years when a relative of ours moved in. There had never, so far as they knew, been any question of its being haunted. Some months afterwards one of the daughters was in her room and was on the point of going to bed when she heard a footstep at her door. Thinking that it might be her mother she called out to her to come in. There was no answer. She thought this very strange but went back to her room and continued her preparations for the



night. As she was braiding her hair at her dressing table humming softly, the song died on her lips for as she looked she saw that her door was open and a white figure stood in the doorway. As it stepped slowly across the threshold she saw that it was that of a young and beautiful woman dressed in the fashion of a by-gone generation. Terrified she tried to get up filled with the notion that she would approach the apparition, she would try to touch it—could she but do so she felt convinced it would vanish, but she was unable to move forward, held by a nameless dread. As the ghost moved mysteriously and ominously towards her, with an instinct of defense she raised her hand to ward it off. It came nearer and nearer standing over her for a moment and looking at her with eyes of unutterable sadness. She looked like some lonely spirit who had learned in its dire wanderings all the tortures of the soul. After a long searching glance around the room its outlines grew dimmer and dimmer until it vanished entirely.

"Not wishing to make the others of the family uneasy she did not mention this occurrence. But soon the figure dressed in white was seen by other members of the household. It seemed to be a harmless apparition, it wanted nothing, but wandered from room to room without any apparent object and when it was spoken to vanished. After making inquiries the family discovered she was the wife of the former inhabitant. From the description which they gave of the phantom those who had known her said that the likeness was unmistakable. No one knew why she came to haunt the house. After a while the appearance stopped altogether."

"But I must have seen her tonight," said Vera. "How do you account for such things?"

"The survival of spirits is not at all improbable," said Sonya. And if we refuse to believe in their existence then we must conclude that this hallucination took place in the imagination of the daughter who perhaps was an unconscious medium and this was transmitted by telepathy to all those around her."

"All tales of apparitions cannot be believed to be only hallucinations. A taste for the visionary runs in our family, I believe," said Jim. "My father at one time lived in India. He and my mother lived in a bungalow far back from the main road. One night he found himself alone in the house. It was very warm so he had put on a costume of the natives, a loose robe of some gray silk material. He laid down among some soft cushions on the couch by the window smoking a fragrant cigarette. The full moon had risen and bathed the room in its silver shone. Looking out into the moonlit mist he felt the influence of the warm evening and fell asleep. With a start he awoke in a few moments for he felt as though some one had touched him. A dark shadow fell across the floor and with a startled glance he saw a

tall strange looking man. The features were long and solemn looking and easy to discern in the moonlight which made the figure look like a silver statue. He watched him approaching and saw that he was gorgeously costumed. His coat was of a vivid flowered silk, his turban gay and his slippers embroidered in silver. He looked a very Hindu God, suggesting one of the avatars.

"My father at that time had not thought much of supernatural powers, did not believe that spirits could be invoked, so he watched the figure with a strange sensation leaning forward as if he had been hypnotized. Then a sudden horrible fear possessed him that he was surely going insane. He closed his eyes and then opened them. To his surprise the figure still proved to be a reality. It walked slowly across the room and sat down on the divan. In great fear my father gazed at him until he found to his astonishment he was gazing into space. The divan where the apparition had been sitting, for what had seemed an interminable period, was vacant. He did not see him go. He did not go out of the door. His departure was rather sudden, he simply disappeared.

"Every one to whom he tells of the mysterious disappearance of the figure through the walls laughs at him and they insist that he was asleep and dreamed it all but my father is firmly convinced that he was awake and that the ghostly visitant was some Hindu Yogi whom he had evoked by the wearing of the native costume."

"For my part I shall always believe in psychic force," said Vera. "Why should we believe that these glimpses beyond our ordinary horizon are only imaginings and that death means annihilation to all human interests and aspirations. I firmly believe that there are psychic currents between souls and that some events that occur seem to indicate psychic actions of spirit upon spirit. In other words there are unknown forces in nature very interesting to study and many things we do not yet know."

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## Ghosts or Spirits?

By PROF. WILLIAM DANMAR.

A term represents a certain concept or notion which must be explained before an understanding by way of languages can be effected. The English language has two terms which signify the beings of the second department of organic life, namely the English "ghosts" and the Latin "spirits". Are these terms of the same meaning? If not, which term is the better one? Most readers will without much consideration decide in favor of "spirits." I, for scientific reasons, decide in favor of "ghosts", because it is the true historical name for those beings while the recent name of "spirits" was the result of an error in translation.

In my book "Modern Nirvanaism", I have this to say about the origin of these two important terms: In order to show that the word ghost was originally derived from the word ghaſt or gaſt, meaning guest, I begin with the trian word ghas which means to eat. The eater was called ghaſt or gaſt, especially when he was a stranger. This word reaches back into pre-historic times and is apparently very old. The same meaning as ghaſt had the *Westindogermanic ghostis* from which the latin *hostis* was derived. But in olden times the people offered or sacrificed meals not only to strangers or *hostises* from this world but also to some from the invisible world to buy their friendship. Feeding the dead is fully in harmony with experiences in modern mediumism, according to which there can be no doubt that the ghosts feed on the vapors of our food. Male ghosts like the vapors of wine, beer and other favorite drinks of their sex; female ghosts like sweets and all who have not gained ripeness enjoy the vapors of a good square meal.

Food is the material for their development as well as for ours. The living are feeding the dead. Before super-naturalism spoiled the natural intercourse between the living and the dead, feeding the latter through evaporation of food over a hot fire was a general custom.

Whether the beings which were fed in this manner now were gods, semi-gods, angels, demons, etc., in regard to those offered evaporation meals or sacrifices they were all guests (ghaſts, gaſts, ghostises, hostises, etc.) and were called so.

The word gaſt or ghaſt underwent a number of dialectic changes. In the North German languages gaſt became geſt, but it signified only a guest from this world, while for a being in the invisible world the old name ghaſt was maintained. When Christianity was introduced in the Germanic lands, sacrifices to the invisible beings were officially abolished, because it was reported that the last great sacrifice that was enough forever, that of God's own son, had been made.

The ghaſts, now deprived of their ſpecial vapor meals, ceaſed to be invited gueſts but kept their old name, ghaſts, now ſimply meaning the dead.

The Anglo-Saxons took theſe terms, gaſt and ghaſt, with them over to Britannia. When the Normans, another Germanic tribe, came from Normandy and conquered England, they made the word gaſt ſuit their French accent by inserting a u, thereby creating the Engliſh word gueſt. The Germans ſtill have the word Gaſt. But the name ghaſt for an inviſible being was retained by the Anglo-Saxons.

The further development of the Germanic languages was ſuch that wherever an old germanic word had an a in the middle, it became an o in Engliſh and an ei in German; for inſtance ham became home and heim, ſtan became ſtone and ſtein, and ſo did ghaſt, reſpectively gaſt, become ghooſt and geiſt.

It does not matter to what ugliness the dark ſuperſtitious ages under the reign of the Church may have diſtorted the term, ghooſt is the only true hiſtorical Engliſh name for a being in the inviſible department of organic life, the only one which is unmiſtakable in its meaning. It is of a purely empirical character, having been originated in experience; it is, therefore, free from ſpeculative theories or philoſophies, ſimply ſignifying a dead perſon without in any way ſaying what its being or nature may be.

But the Latin term ſpiritus or ſpirit had a development far away from that of the Engliſh ghooſt. It did not originate as a name for a ghooſt at all, but for a ſuppoſed entity of a philoſophy, the original philoſophy of Spiritualism which poſtulated the breath or ſpiritus of the ſungod (the ſunſhine) as the fundamental ſubſtance of the world.

When Luther translated the bible from Latin into German, he could not find a German term for ſpiritus ſanctus (uncommon breath) becauſe the German people had no ſuch concept, eſpecially not when taken in its ſymbolical ſenſe. He ſelected holy ghooſt (heiliger Geiſt), meaning "whoſome, healthy, wholly ghooſt", for a translation, an error which has cauſed more confuſion and harm than any other error in translation ever made. Since then ſpirit became ghooſt and the ghooſts became ſpirits, which though has not become cuſtomary with the Germans whoſe ſpirits are ſtill "Geiſter."

The difference between the terms ghooſts and ſpirits in their philoſophical importance, is now plain. Ghooſt is of empirical origin, implying no theory of any ſort in regard to what beings ſo named are or what ſubſtance they conſiſt of. We all, therefore, no matter whether we conſider them to be abstract minds, or etherial bodies or ſupernatural nonentities or ſomething elſe, can afford to call them ghooſts, their only ſcientific name. We take no metaphyſical poſition and leave the explanation of the ghooſt world an open queſtion by



calling them so, and the term will again become the fashion with those who like correct speech.

But the term "spirit" when applied to a ghost, carries with it a certain theory in regard to what the ghosts are, namely that they consist of a substance identical with heatstuff, ether, breath of the sun and Do the ghosts consist of such stuff? You do not know. Then do not call them "spirits" which indicates that you do know. I claim that the explanation of the ghosts or the philosophy of the ghost-world requires a thorough vision and perhaps a revolution. Any person who has gone through the modern experiences of mediumism and "spiritism" must acknowledge that the ghosts are entirely different from what the institution of the middle ages, the church, has taught us they were. They are natural beings, consisting of invisible substances, and it is now up to science and not to the churches, to explain what the ghost substance is, because the question of substance is the first in any philosophical explanation.

## Spiritual Growth

*Inspirational writing by a student of the class for development of the Psychological Research Society.*

Advancement or progression includes abandonment of the bad, cultivation of self, and resistance to all temptation to yield to impulse toward unnatural forms of activity, vice, crime, etc.

There will be introspection as each day comes, then a condition of self-control. No yielding to baseness will be tolerated, and evil prompting from others will be banished by us.

Constructive morality comes with a baptism of "fire," "acid," and experience, as a test of strength and fortitude.

Aid is appealed for, from the almighty spirits, with blessings from the divine.

Good efforts surely bring their own reward. Manly virtue and womanly purity are so desirable by those who are to ascend the pinnacle of success.

And now I want to say, dear friends, that goodness brings its own reward. It is to know that we have done our best, then we can not fall short of the good results, and the inevitable reward of having done well.

Evil is simply mis-directed energy, and how true it is to say that proper thought, deed and action, is well directed activity.

Glory be to those immortal ones who have realized that one can reach and pass twenty-six milestones or celestial stations of progress—according to the teaching of H. M. Can, the Indian seer.

Now don't imagine that all are perfect, pure and holy.

W. J. B.



## Facts and Faith

By N. M. GEER, M. D.

Facts are those things that have been demonstrated to us by physical or other evidence, that is conclusive, or that we accept. And faith represents those things of which an actual proof or demonstration can not be given us, but which we, or some one else, accept as true, because of statements made to us. Of course in a wider sense Facts may be understood as those things that actually exist, whether we, or any one, have a knowledge of them yet or not. Thus the man who considers that he knows there are several Gods, the man who is sure that there is only one, and the one who assumes from the evidence that there is no God, may each be equally positive in their irreconcilable positions. But some one of the three is correct, to the exclusion of the others.

And this brings to our minds the fact that the boundary line between Fact and Faith is always a field of controversy.

Hardly any two persons will agree as to just how far the evidence establishes fact, and where the realm of Faith, that is, of belief beyond knowledge, begins. And in no field of human knowledge is this so true as in those matters connected with the Spirit of Man. Of pure Materialists, those who think Man has no spirit that survives his body, we have but few now, though some still remain. The most intelligent of this class that now exist are known as Free Thinkers, or Secularists. Some of very high apparent intelligence have been of this order, and have produced a literature of their own that is not to be despised. But to the writer they seem to be as much slaves to their habit of unbelief, as the religious sects that they ridicule are to their habit of blind belief. Others believe that the spirit at death is made the subject of some sort of Anaesthesia that puts it to sleep for whatever years or thousands of years that elapse until a day of general judgment, when "it gets what is coming" to use current phrase. Others believe (and the writer is one of them,) that the soul of Man, when released from the body, waits for, and finds, opportunity to inhabit another body. And as Nature's processes keep up the constant formation of new bodies, the spirit may go again and again over the pilgrimage of life, until it learns all the lessons of the way. The writer never takes time to argue with those who think differently, for in any event, you only have to live this life now, yes, you only have to live this day, this hour, this minute now, whatever may come later. But this belief does not at all exclude the writer from the class to which most of the readers of this magazine belong. And that is, those persons who believe that within Man there is an immortal soul, of which the body is but an outer garment, and a mechanism by which

work upon the grosser elements and material substances of earth is performed. To these the man who is called dead is as much alive as ever, and as conscious as ever of his own existence. This a majority of the people at large will pronounce to be only Faith, and many of them will think is a poorly founded Faith. Also do most of us who read this journal believe that those individuals who at this time are not in the possession and habitation of a body, are still interested in what we who are still clothed in flesh are doing, and thinking, and saying. And that they come tapping with gentle spirit fingers upon the door of our intellect, seeking to enter, and both give and receive knowledge. Are these beliefs Fact or Faith, or, as some will claim, Fancy? Let us consider the evidence. Many persons, hundreds, yes thousands, will and do testify that they receive impressions, messages, knowledge, from these unseen visitors, in many cases of such a nature that it identifies who the person was in earth life whose spirit now hovers near and seeks association with those known on earth, or others with whom it may have affinity. Still larger numbers of persons will testify that though they themselves are not sufficiently sensitive to spirit voices to get messages direct, that they have received through others more sensitive and therefore Mediums, messages that were only to be reasonably explained by the fact that the intelligence back of it was one they had known well, but who was now called dead. Is not this evidence as conclusive as anything a man could testify to as having been seen by those admittedly imperfect optical devices known as human eyes? Were you accused of crime, and this much and character of evidence came against you, what would the jury do to you? I claim that the facts of the continued existence of the spirit of man after physical death, its intelligent consciousness, and its communication under favorable circumstances with the physically living, is established by good and sufficient evidence. Why is it that such a persistent effort is made to throw the whole subject back in the class of baseless Superstition?

Why is it that often an effort is made to punish by criminal enactment any who receive such messages for the benefit of others, and accept pay for the time devoted to this work? Is it not in reality because the churches deal in spiritual gifts, and want no opposition in trade? They want all traffic in spiritual knowledge and gifts confined to the previously established churches, and all contributions to the support of such matters and ministers paid into the coffers of the church. But do not despair, Psychic. Fear not, Spiritualist. The faint dawn of a day of real liberty in matters like this has broadened already to a light that all must see, and will soon become a full and perfect day. Time will come when every private affair of the people will not be regulated by a flood of laws and ordinances inspired by those who would rule the acts of others as they think wise.

## Psychology and What It Is

By C. P. CHRISTENSEN.

There are many definitions of Psychology—in fact there are as many definitions of Psychology as there are writers on the subject. There are but a few who give the full and clear meaning of Psychology. It relates to science of the mind and treats upon its different activities.

Psychology is concerned with Psychological facts, mental phenomena and the various phases of activity of the mental man and brains. A great number of Psychologists characterize the mental activities by three, namely, *Knowing*, *Feeling* and *Willing*. Some claim that feeling is dependent on knowing. Others claim that knowing is dependent on feeling. Knowing is, of course, the result of attention, and attention is the act of the conscientious will. Attention, of course, cannot be fixed upon an object unless the desire is created. The desire causes the will to direct the activities of the mind.

Ideas arising from mental activities modify our mental life according to our nature and importance. Ideas are acquired through two distinct sources—through the senses and the reaction of Mental Activity. The senses only give ideas of the external world, while the mental give us ideas produced by thought. It is claimed that the reaction upon the impressions brought through the senses awakens the activities of the mind.

It is not my purpose to discuss the various definitions of Psychology, but to give an idea of the general terms and to deal with the practical phases and mental unfoldment and mind development in taking up the new Psychology that is now occupying the attention of the thinking world. Yet the new Psychology is the old Psychology which has been modified. (The same as New Thought, Christian Science, Higher Thought which are all the same old thoughts only bringing new ideas into the mind). The mind develops as a rule with the development and growth of the body, but not always does a healthy body produce a healthy mind, but yet the mind operates more effectually through a healthy body.

A child in its infancy should be taught Psychology and I claim that the great mistake is made by parents who do not talk to the child in the proper language but instead speak the child language to which there is no meaning. A child looks upon its parents as its teacher and the parents are at fault in the way the child is brought up pertaining to the mind.

I propose to take the different phases of mental activity, and to treat each separately. The Will, Knowing, Feeling, Sensation, Attention, Perception, Intuition, Imagination, Conception, Interest, Mem-

ory, Consciousness, Retention, Habit, Desire, etc. Suggestion, Auto-Suggestion, Thought, Power, Relaxation, Meditation, Receptivity, Passivity, Impression, the development of the Will Power, the unfolding of the gifts of the Soul, Clairvoyance, Telepathy, Psychometry, Clairaudience, Thought, Psychic Power and Transference of Thought, and Mind over Matter.

It is essential that Psychology should be studied and dealt with as a science, although in our schools it is generally considered to be too deep for the average man. This is a mistake. Everyone can comprehend this science because it deals directly with the forces that are operated through everyone. We should know the laws that govern us. No one can know all about the forces that sway us on our onward march. Evolution stops when perfection is reached, and we know perfection because of limitation. However, we do know that through progression man can know himself if he wants to.

Pessimism never opens the doors to the halls of success. Optimism is the key which opens the door and brings success. There is no room for pessimists. The optimist as a rule is greeted with a smile and looked upon as a blessing to mankind. To gain confidence you must be magnetic, forceful, firm, determined and yet kind. If you set your mind upon a certain thing, keep it there and do not allow other thoughts to interfere, but continue and perseverance and success is yours.

Use the following auto suggestions each day :

I am daily accomplished in my desires.

I am determined, will be kind, gentle and magnetic.

I will make a success in health and happiness.

I cannot fail in my undertaking.

My mind is in constant tune with the mind of God.

I am a Power in this world and will overcome all my difficulties.

I attract all I want and will make a success.

Use your brains or will power and common sense.

In my next article I will deal with "The Will, What It Is and How to Cultivate It."

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#### QUESTION DEPARTMENT.

Beginning with October issue, a department will be opened for questions pertaining to psychology, psychic phenomena, and kindred scientific subjects, which will be answered by Mr. L. S. Moriarty, M. P.



## The God Principle of Health

By E. W. COLONY

If God made all that is made and all that he made is good there is no principle of life that is not good. Why then do we deny some phase of vibration? For two reasons: one is that we do not see them as they are because every atom contains all the elements of life, could we but discover them;—every atom is the world in miniature. The other reason is that when we see traits which we deem unworthy the fault is in ourselves.

The cells of the body are created by thought. The nerves of sensation have been drawn to the surface of the body (due to the questions of mortal mind about every object and sensation that reaches the mind through a question point) and the skin is full of fine nerve ends, which resemble some plant life that is always reaching out for assistance from whatever passes it. When you feel nervous or unsettled in what we call the mind nerves, think of God's food, think of balance, and they—like the palate—will decline all improper nourishment.

Christ said: "Man shall not live by bread alone." More right or wrong food is taken in through these nerves that reach the surface of the body, plus your mind, than by all that enters the stomach by way of the mouth. Let these nerves browse on every good sustaining vibration, of which all the universe is well supplied, and the change in poise will soon be noticed.

If weakness closes the pores of the body, one receives fewer bad influences through the surface nerves, but also fails to catch the good influences. Perspiration is given us to keep the pores open and will be normal if one is accepting and receiving the proper nourishment to the nerves. Too profuse perspiration may mean several things—we will mention one: The struggle of the better traits to get sufficient proper nourishment produces a marked throwing off of that which has been taken in in preparation for new. The proof is that as one develops he perspires less, if other things are equal.

One often hears it said that old people—so-called—perspire less than the young and it is stated that this is caused by a stagnation of physical functions. The M. D. does not say that the stagnation of physical functions is caused by spiritual growth which lulls the nerves into grateful sleep, or a right balance having been found, there is less and less of the undesirable to be eliminated through the pores; or else the pores are closed because of lack of spiritual development. In this, as in most other so-called diseases, the present school of medicine studies the effect and not the cause. Some people perspire intermit-



tently. This is only the periodical struggle of the soul to find a perhaps dimly sensed equilibrium.

Naturally the question arises as to how far mind operates as helpful or harmful. Just so far as your least developed trait will permit it. Turn your mind's heart and love to protect, instruct and praise your worst trait. Gain its confidence and then the power of your mind will appear to you what it really can be—a simple truth, not a complex theory.

Just so far as the physical influences the spiritual, or sympathy influences love, so the power in the flesh is lessened. Two forces must work in harmony together—one the spiritual and one the physical. One faith in God's word and the other a harmonic vibration in chemistry of the physical world that lends its share of aid.

If you have a pain or undesirable disturbing sensation in any organ or function put your mind strongly on that organ as it would be in perfect health. That is, imagine it in perfect health for a few seconds. Then project your will with that in your mind toward God. Simply make a strong distinct connection between an organ and its cure. Do not wonder when His power will take effect. Do not wonder how long you shall continue it. In fact try not to care whether this effort produces a physical result or not. Say to yourself: Sometime, be that sometime now or in the future, what I have already done will cure any pathological condition. This effort will raise you faster and higher out of the slough of negative despondency, which is often the fore-runner of a physical disorder, than any medicine treatment or influence that any other mortal can offer.

Chemistry is so complex a principle that it is absolutely impossible for any chemist who calls himself a physician to even remotely forecast the effect of a medicine applied at any given time on the unbalanced physical life of a human being, and the semi-discordant or even dissonant connection with the physical.

A bottle of medicine, so-called, taken for instance during the course of a week or longer can never be applied to a sufferer under the same conditions even twice. Medicine right for today sometimes should be varied by halving it or doubling it in quantity within a few hours.

Still, the physical system—helped by confidence of the patient's mind in the physician—accommodates itself wonderfully to a faulty dose, but the nervous life which is, in a sense, the governor of the machine, has to work too hard to retain even a balance that avoids physical suffering.

When you feel weak, or discouraged and tired, ask help of the highest power while you descend to the depth of the soul's vibration that your physical body feels. Trust that highest power to be higher

than the highest vibration you expect to reach and it cannot have any lack of faith on your part. Relax with perfect confidence that you are safe in doing so. Try to focus on the highest with no question of the condition of the physical, but know that like the density of the water when a sinking object reaches its own weight in the density it can go no lower. Let yourself go with a prayer to God and you will quickly recover your balance. This applies all through life in case of shock, sudden fright, dread, all phases of the blues (so-called) and impatience.

"Pray believing ye have received." The spirit chemists never fail to give to the mortal sufferer the medicine he needs. Whether he finds no effect is whether he uses physical will, either negatively or (and this sometimes happens) directly in opposition to the acceptance of the inflowing live-giving forces. He might just as well command physical suicide as it is usually defined as to refuse to permit spirit help to enter in.

Oxygen is but the finer vibration in the air we breathe. When we bring to its assistance our soul life we feed it with its own kind and this we take in spiritually as well as physically.

Scientists talk of certain changes in seven years and at such long intervals. Turn on the scene spiritual glasses and you will perceive that no matter how strong these glasses may be there is a flight of steps still finer, for there is a constant change of vibration. No instant of your life fails to take some step, up or down. Forget your mistakes as quickly as possible and turn the eyes persistently and directly to the heights of perfection after an error.

The very exuberance of physical expression, born of physical robust health, wastes itself in violence. Do not watch and ask the organs every few moments if they feel better. The farther away you get from that combination of curiosity and doubt the more buoyantly you will come up.

Here's to health, for it is always with us. There is no sickness; all is health and it is waiting for us to receive it!

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#### **SPECIAL NOTICE.**

A special class will be conducted this season on Applied Psychology, under the direction of C. P. Christensen, President, and L. Moriarty, Psychologist.

Write for particulars:

109 West 87th Street, New York City.

## All Is Good

By JESSIE K. LONG.

All is Good because all is God. With every upward thought Man draws the Power of God to his aid.

Enthroned in the ghastly scull of humanity, God placed the delicate instrument, brain, to be the receiver on which to register the thoughts of the Master Mind. Some of these instruments, the Master mechanic, Nature, has blessed with the smile of approval; others require adjustment by the hand of the Master; such are the majority of mankind; they want to obey the command, "Cease to do evil, learn to do well," but the instrument is not attuned to the harmonious Good. Doubt throws its clouds of Fear and Despair on the still, small Voice of Conscience that calls to every mortal; the only safety of Mankind lies in clinging to the Voice "as with the tug of gravitation," that Voice of the Spirit the Life of Man, is filled with the harmonies despairing sufferers are seeking.

As the Voice is welcomed, just so the Power and the Majesty is made manifest in the life and environment. Earnest listening and seeking of that Great Unseen brings the air of higher climes down among the fogs of every day existence. In no other way can the Destiny of Man be improved; the stifling air of materiality can only be made wholesome and invigorating by inlets from the fountain of the Soul, or, in the words of Emerson, "Each divine impulse of the mind rends the thin rinds of the visible and finite, and man comes out into eternity, and inspires and expires its airs."

### Myself and Me

I'm the best pal that I ever had  
I like to be with me,  
I like to sit and tell myself  
Things, confidentially.

I often sit and ask me  
If I shouldn't or I should,  
And I find that my advice to me  
Is always pretty good.

I never got acquainted with  
Myself till here of late,  
And I find myself a bully chum  
I treat me simply great.

I never try to cheat me,  
I'm as truthful as can be,  
No matter what may come or go  
I'm on the square with me.

It's great to know yourself and  
A pal that's all your own, have  
To be such company for yourself  
You're never left alone.

You'll try to dodge the masses  
And you'll find a crowd's a joke  
If you'll only treat yourself as  
As you treat other folk. well

I've made a study of myself,  
Compared with me the lot,  
And I've finally concluded  
I'm the best friend that I've got.  
Just get together with yourself  
And trust yourself with you,  
And you'll be surprised how well  
yourself  
Will like you if you do.

## What Is Death, and Where Are The Dead?

By MULLOY AND CRAIG.

[*The following message from the Spirit World was received in automatic writing through the mediumship of Mr. Mulloy.*]

Life is full of strange and perplexing experiences, but none so trying and painful as those associated with what you in your poor blind way call "Death." And when you stand in the presence of all that is left to you on the mortal side, of what you loved, that was once instinct with life and responsive to thought and affection, but now lies cold and lifeless before you, then you are inclined to ask: "What is Death?" and "Where are the dead?"

Every cradle and every coffin symbolizes the mystery of life and death, of whence and whither.

In bygone years and in distant countries, men have attempted to solve the great problem. Look ye at the various savage ideas of "Death" and the future life. Even the most primitive types of Humanity seem to have realized that "Death" was not the end of all, but there was another part of "Him" which lived on.

No doubt the idea suggested itself to him in the phenomena of sleep, and when the body lay passive and inert, his second self could shoot and fish, and hunt and fight, and could even depart and pay visits to distant friends, and in condonance with this kind of notion, the Primitive man imagines that his other self, which in sleep left the body for a while, in "Death" it left for good.

Hence, he pictured the next life as exactly similar to the present, and what he did when he was away from the body in "Death."

In consequence of these ideas the funeral ceremonies of early times were rather gruesome affairs.

Among the Kayans of Borneo, the slaves of a deceased person were killed in order to go with him to the unseen world, to look after him when ill, and be ever ready at his call. From the same motive the Fijians try to prevail on the widow not to long outlive her husband, but to follow him as quickly as possible.

When the King of Dahomey died, nearly the whole of his court were slain, so that they might attend him in "Death-Land." Wives, eunuchs, ministers and soldiers. These murderous scenes are an expression, lamentably mistaken, but frequently sincere, of filial piety.

Other savages less affectionately disposed, leave their dead to look after themselves; they seem to be content to be quit of them.

There used to be a custom in France, Germany; and in some parts of England of opening a window for the departing "Soul." And the North-American Indians, afraid the "Spirit" may be inclined to

linger, beat the air with sticks to frighten him away. A still more curious custom prevailed amongst the Australian aborigines. When a widow returned from her husband's funeral, she was attended by a man, with a handful of twigs, like a fly swatter, for the purpose of driving away the "Ghost" of the defunct, and leave her free to marry again.

Savage tribes seem to have believed that everything had a ghost or Spirit, and if they buried the dead man's property, he would find them again in the "future-life." The horse, the dog, the weapons and the pipe of the Indian warriors were laid in the grave beside him. Sometimes dogs have been buried with the dead for another reason. Among the Esquimaux and the Aztecs it was thought that the faithful animals would be able to guide their human companions to the land of "Souls." Thus, man's anticipations of the "future-life", have been invariably determined by his habits and the surroundings in the present state of life.

Piteous indeed must have been the conditions of those who thought of the next life as poorer and harder than one they lived in with body and flesh, and who expected in the land of "Spirits" to be flogged by more cruel taskmasters than any to be found on earth.

As a rule, however, men expected to be better off hereafter. The negroes when first transported to Virginia, imagined that death would restore them to freedom and their native land, they believed it so firmly that hundreds committed suicide. With fiendish cruelty and ingenuity the slave owners told them they also had estates in Africa, and those who died and went back to their own country would be caught and made to work harder and be flogged more, and the poor slaves believed it to be true. Thus, they had nothing to hope for,—not even in "Death."

The race like the individual grows. Grows from childhood to maturity. Men only get right by finding out they were wrong. You do not reach the truth till after centuries and millenniums of error. That seems to be the law of your universe.

For, fresh and green from the rotting roots of primal forests, the young growth shoots; from the "Death" of the old, the new proceeds; and the life of truth, from the rot of creeds.

What a contrast between the dying Cherokee, who would leap into Heaven with a war whoop on his tongue, and a string of scalps in his hand, and the dying Nazarene when he said, "Father into thy hands I commit my spirit." What a sweep of thought from the peasant woman, who pictures Heaven as a place where she and a few others will sit in clean aprons singing Psalms and the philosopher whose loving faith embraces every rank of being, and who conceives the next world as a land of eternal progress for all the inhabitants of all the worlds in space.



Yet great as is the contrast between the highest and the lowest ideas of "Immortality" it is nevertheless true, that the former were inevitable in the childhood of the race.

Men could not possibly begin with Spiritual conceptions, and among the myriad surmises about futurity, which have obtained from age to age, there is not one but bears testimony to the existence in man of a divinely implanted intuition that everything is not ended for him at "Death". The fear of "Death" is the inherited fruitage of superstition and ignorance, it is the concomitant of the "Hell-fire" doctrine, which held men so long in the slavery of abject fear. This fear was unknown to the ancients, for them "Death" was the daughter of night, the sister of sleep, and the friend of the unhappy.

The early Christians ignored the fear of Death; it is a medieval relic invented to coerce submission, and which survived the horned, fork-tailed Devil and his brimstone lake.

The teachings of Christian doctrines in regard to the after life are so terrifying, or have been in the past, that little wonder it be that the human soul recoils from the horrible picture painted by many, of the future life of man. It used to be commonly believed that "Hell" was a prison, where the souls of sinful men, would be eternally tormented in flames of fire and brimstone. It was the most terrible of all superstitions of the world.

Now I will explain the bright side of Death—and its origin. . . Its origin is to be found in the laws of life. Death is but the other side of life. Life and Death are inseparable factors in every organic process. Organisms are built up of cells. Each cell is possessed of a certain modicum of force, or energy, and when its force is expended the cell is dead, and as our bodies are composed of millions of cells, which are continually dying, and being replaced by new cells, and as it is necessary for the individual cells to die, it is just as necessary for the whole organism to be changed.

"Physical Death" comes to men irrespective of their transgressions. It falls equally on the good and on the bad, it does not permit the best men to live longest, it carries off the innocent babe, as well as the abandoned criminal. It depends on the iron laws of the natural world. The philosophy of Death is the philosophy of change, not of change in the constitution or personality of the individual, but of change in the situation of the human principle, which instead of being situated in an earthly body is placed in a spiritual organization, and instead of living among the objects, and personalities of the planet upon which the individual spirit was born, its condition is altered, so as to fit it to live amidst more beautiful forms in the spiritual world. To the incurably diseased, to the oppressed and downhearted, to those who are bowed even to the grave with grief, to those who are suffering, and perhaps perishing in poverty, to

those who are afflicted with the dread of coming death, I would say "Fear not, go bravely on, truth will lead you on through the mysterious process of "Death" into a brighter and more harmonious habitation of Harmony and peace and love."

Believe not that "Death" is a final termination to human existence, not that the change is so thorough, and entire as to alter or destroy the characteristics of the individual, but that it causes as much alteration in the condition of the individual as the bursting of a rosebud does in the condition of the flower.

"Death", is therefore only an incident, only a circumstance in the Eternal life and experience of the Human soul. Is it a law of nature, that every true and spontaneous change is attended with an improvement, and advancement in the condition and constitution of the thing which is changed, so in man's "Death" to the outer world, an important and valuable change, in other words, death is a birth into a more perfect state of existence.

Everything in nature is being incessantly born again, or changed from one state of being to another. The mineral elements die, that vegetables may live, these in turn provide food and clothing for the human family.

The Human being dies, first, to make room for his fellows on earth; second, that he and they may enter into a higher state of being hereafter. Thus you see, we tell of "Physical Death" which is necessary in the process of life. Take for example the seed, or germ, as placed in the earth, where it is warmed by the vivifying elements of nature, which brings forth the innate essence, or life of the germ, and it dies to its original form, new forms are unfolded and developed, and so by a harmonious succession of changes or deaths, or births, in the ascending forms and forces of the "Germ" that perfect flower is ultimately unfolded, in all its fair and beautiful proportions.

Comparing the seed or germ to Man's physical body, man is sown when he is born into the world, his material body is adapted to a material existence, while his spiritual body is adapted to a spiritual life. As the grain sown putrifies, rots and mingles with the earth, a similar fate awaits the human body. But in each case it is the husk that dies, within the seed is the living germ, within the body of man is the living spirit, when the seed decays, the germ sprouts, when man's body dies, his spirit rises to a nobler sphere.

"Death" then is but a door which opens unto a new and more perfect existence, it is the triumphal arch, through which man's immortal spirit passes, at the moment of leaving the outer world, to depart for a higher, a sublimer, and a more wonderful world.

The excessive weeping and lamentations of friends and relatives over the bodies of the departed, comes from wrong teachings concerning "Death" and could but their gaze be turned from the lifeless

body, which no longer responds to their look of love, and their spiritual eyes be opened, they would behold the form of the arisen one, standing in their midst, more beautiful, and living still.

Hence, there is a cause to rejoice at the birth of the spirit into the higher life. Let mankind cease to lament, because of the departure of an individual from our side of life. To the awakening consciousness of the one that is passing, the spiritual world is bathed in Auroral splendour, for when the body dies on earth, a spirit is born in "Heaven."

The spirit is that part of you that sees, hears and feels and thinks, and wills, and loves, and gathers up the varied experience of life, and as you leave off there "On earth in physical body" so will you as Spirits begin here on the other shore "In the Angel world, with God."

Life beyond the "Tomb" has been proclaimed by Spirit-guided teachers and leaders of men in all kinds. God has been no respecter of persons, and never will. To all alike, Jew and Gentile, Pagan and Christian, the immortal birthright of humanity has been revealed. You may rejoice that your present age is no exception; there are voices from the Spirit land speaking to the dwellers of earth, and men are realizing the mighty truths their tones impart.

We spirits, Angels of God, by his will and command, still minister to the suffering, wipe the tears of the mourning and say "Be of good cheer. There is no death, as we live, and were once in bodies and flesh on God's green earth the same as you who read this true message from the Heavens, so you shall live also."

There is no death, what seems so is transition. Your life of mortal breath is but the suburb of the life elysian whose portal you call death, and you may well reason that death does not sunder the souls that here passed to the great beyond from your midst, and that their love, memory, and intelligence transcend the dissolution of their physical frames. You may say Nay, as one lay off his wornout garments, and taketh on new, so putteth by the spirit, lightly its garb of flesh and inheriteth a residence afresh. May the knowledge of your mortal natures, your progressive destiny there, and the great thereafter, and the great truth, that personal purity, spiritual unfoldment, and fitness will alone enable you to realize the freedom to the spirit, and walk the ways of wisdom and love, may God inspire your hearts to zeal and purify your purposes in life, that your actions may show that you are to be born again into the spirit Heaven, and strive to do the will of the Angels, by loving all mankind, helping souls in flesh and worshiping God above all things, and forge on until the Angel of death calls for you to receive your reward, stand before your Master to be judged and meet your loved ones in Heaven, and have an everlasting life.

*Written by the Spirit of J. Hayward.*

# CORRESPONDENCE

## GOD'S DAY.

Editor *Psychical Research Review*:

This day is God's day, the world is bent with sorrow, the things our hearts longed for and our eyes admired have gone from us. These days our ears are ever open to hear words of comfort, when we see a paragraph with this heading: "A Wonderful Prophecy," and we gaze down the column with no ray of hope, read to the last word, when we find the end is not yet.

These are the days our Master, Christ, told the disciples about, and told them to watch. Read Matthew 25:31-46. Food speculators keep eatables so high, people are not able to buy when they would be willing to pay for food, etc. One of the signs of the times. For many there is not a sufficiency of food, clothing, etc. Luke 21:25. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26, Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the power of heaven shall be shaken. Then read on the following verses and words of comfort. Luke 21:27, etc. Therefore watch and pray always. Are there any wrongs you have done? Make them right. Turn from evil, live righteously, to God's glory, and prepare the way of Christ, the King, and wars will cease.

Alma B. Wilson.

Send me six more copies of the July issue and will dispose of more when our Church opens. Your magazine is certainly fine and the best yet that has come.

John Martindale, Sec.,  
1st Spiritualist Church,  
Wilkesbarre, Pa.

Dear Editor:

July, 1917.

I saw an ad in your magazine of the "Dupell's Internal Bath," which recommends itself to the public in general as a preventative, or a curative agent, for intestinal diseases—especially constipation.

Many people neglect their bowels, and their discomfort and diseases ensue. While a suitable diet, (with exercise), is of primary importance, a free elimination from the rectum and the (connecting) colon is advisable, and is so enjoined by all physicians of all schools of medical practice.

To accomplish this, as an assistant to Nature's process (peristaltic action), "Dupell's Internal Bath" outfit is candidly recommended by me, for home use.

Yours truly,

Wm. J. Bryan, M. D.

333 East 17th St.,  
New York, N Y.

We have received June and July issue of *Psychical Research Review*, and we are very much pleased with same.

C. V. Plenkharp & Sons,  
22 Mercantile Pl.,  
Los Angeles, Cal.

Your magazine is certainly a remarkable production and an honor to the cause it represents.

Rev. Geo. A. Fuller.

1047 Home St., New York City,  
August 27th, 1917.

Dear Editor:

I notice the ad in your magazine regarding the CLEAN-O-PORE Massage outfit. I bought one of these outfits several months ago, before I saw same advertised in your magazine.

It has given great satisfaction, and every woman ought to have one.

Very truly yours,

Lillian Adler.

A Subscriber.



## WONDERFUL HEALING

Albany, N. Y., January 15, 1917.

Mrs. J. H. Matteson's extraordinary gift of being able to successfully diagnose disease, hundreds of miles away, gained for her an extended practice, which grew to immense proportions as her years of devotion and usefulness glided by.

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About fifteen years ago a reputable physician of this city was employed to doctor my grandson, who grew steadily worse 'till after \$45.00 worth of experimenting, he suggested a change of air. Then Mrs. Matteson diagnosed the case, as follows: 'Nature fails to secrete sufficient saliva to aid in the digesting of his food, which ferments and sours, causing bloating and great distress. We can cure him,' and she did cure him without seeing him or asking a single question.

EDWIN A. DOTY, 33 Elberon Place, Albany, N. Y.

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## BOOK REVIEW

**WISDOM OF THE AGES.** Automatically transcribed by Dr. Rev. George A. Fuller, M. D.

This book is the product of automatic writing and like many books of this character takes on the general tone of ethical and religious advice, statements as to conditions in the spirit world, etc.

The spirit, said to be dictating the book, is a certain "Zertoulen" who lived in ages passed in Central America.

The author believes that many thousands of years ago, there existed here a sacred race of people, known as the Tlaskans; who were highly civilized and evidently knew many occult truths. Their great teacher was Zertoulen, who had a favorite disciple by the name of Neontu.

There is a great deal of interest in the volume and many beautiful thoughts and much interest along occult lines; and also what today we would call New Thought teaching. The book reminds one at times of the teachings of Buddha; as it is partly in the question and answer form or considered in the form of instruction by the master.

We would advise all those interested in psychic teachings of this kind to read the book in question, as it is certainly one of the most interesting of late years.

H. C.

**HYPNOTISM AND TELEPATHY,** by

M. A. Yeshilian, B. C.

This interesting little book discusses the problem of "Man and Nature" from the standpoint of psychic science and the various phenomena which are presented under the general heading of occult. A number of later and newer researchers are summarized, ranging from the mediumship of D. D. Home to that of "Bert Reese" and his trial before Judge Rosalsky last year.

Chapters are devoted to "Telepathy and Hypnotism," "Thought Photography," "Physical Mediumship" and

similar phenomena. And a number of interesting photographs are given of famous mediums such as Home, Paladino, Mrs. Piper and others; also of famous psychic researchers.

The author has endeavored to show these phenomena are the logical outcome of his theories of life and its relation to the body; and it may be considered that the book although small is an interesting and useful summary of many historic psychic phenomena.

H. C.

**OUR HIDDEN FORCES,** translated and edited by W. De Kerlor.

In many kinds of psychic research there is no doubt that the French nation is ahead of all the world in its methods of investigation! They have concentrated particularly on the psychophysical phenomena, leaving the distinctly mental or psychological to the English and American societies more particularly.

A very useful summary of their researches in this field is contained in this present book, which is a translation from the French.

It deals very largely with the question of human magnetism and its possible projection from the human body; either in the form of curative passes or in the production of physical phenomena occurring round the immediate person of the medium. Thus, there are chapters on "Human Radiations," "The Conductivity of Psychic Forces," etc.

Boirac has also, however, well devoted a number of chapters to "Telepathy," Hypnotism and the work of the subconscious mind in the production of psychic phenomena.

It is a book which is not light reading, but for the serious student presents a useful summary of the work done in this field. The note by the translator, Mr. De Kerlor, who has done his work admirably, presents the material to the English speaking public. H.C.

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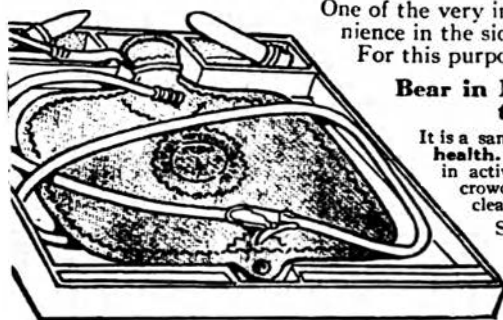
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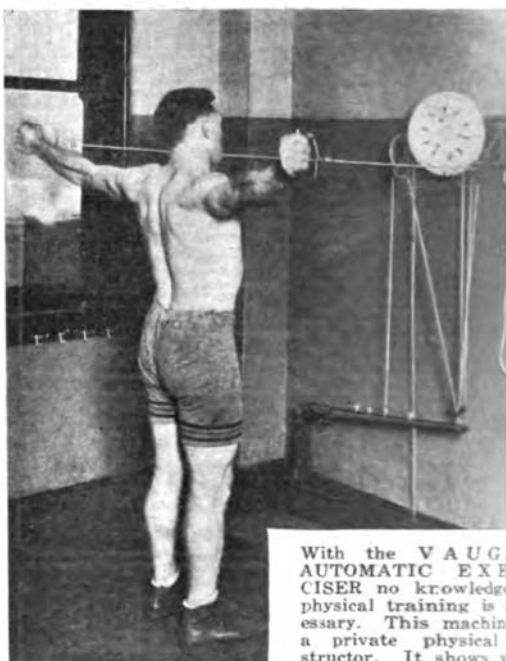
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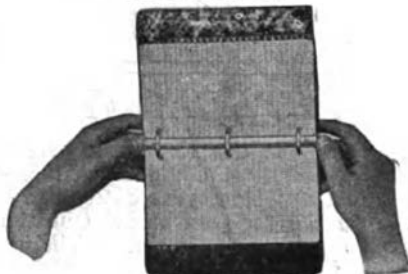
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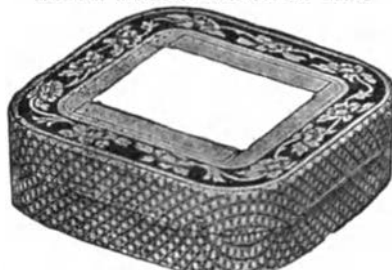
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| .. Poor Circulation | .. Muscular Development |
| .. Rheumatism       | .. Great Strength       |
| .. Heartweakness    | .. Weight Lifting       |
| .. Headache         | .. Advanced Course      |
| .. Skin Disorders   | .. Many-Weight Barbell  |
| .. Lung Trouble     |                         |
| .. Round Shoulders  |                         |

Name .....

Street .....

City ..... State .....