

PSYCHICAL RESEARCH REVIEW



QUESTIONING THE SPHYNX

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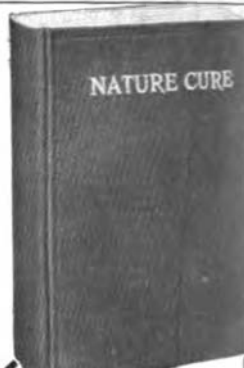
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EDITORIAL

It is the policy of the PSYCHICAL RESEARCH REVIEW to please and interest all its large and varied circle of readers; hence we publish, from time to time, articles which do not lie within the legitimate sphere of psychical or scientific research. In the present issue, for example, we print an article on Gravitation, which may interest our readers, because of its novelty—without, however, in any way endorsing the author's views. It may be our policy, from time to time, to print articles of a like nature, because of their oddity or special interest. Similarly, we do not endorse the prophecies of Mrs. Thompson, or the views contained in any of the signed articles in the magazine. We publish them, however, believing them to be of sufficient general interest to warrant our doing so. This policy, we hope, will be fully understood by our readers.

We recently received a communication from Prof. E. W. H. Hutton, of Whangarei, New Zealand, who is offering us some valuable material, which will be published as soon as it reaches us. Prof. Hutton's wife was originally one of W. T. Stead's sitters at his bureau (Julia's) in London.

Occult Incidents of the Great War

By HERWARD CARRINGTON

A VISION OF DEATH

"My uncle was sergeant in the Second Regiment of Infantry when war was declared. He fought in the first battles, taken prisoner to Mayence, and thence to Torgau, where he remained nine or ten months.

"On Low Sunday, one of his comrades invited him to go into town in the afternoon. He preferred to remain in camp in his casemate, saying to his friend that he was not in good spirits, but not knowing himself what his sadness could be attributed to. Being left alone, or almost alone, he threw himself, entirely dressed, upon his bed and slept profoundly. As soon as he was asleep it seemed to him that he was in his father's house, and that his mother was dying on a bed. He saw his aunts caring for his mother until she died, about three o'clock. Then he awoke, and found that it had been only a dream.

"When his friend returned at six o'clock in the evening he told him what he had seen during his sleep, and he added: 'I am convinced that my mother died today about three o'clock.'

"He was laughed at for this idea, but a letter received from his brother confirmed the sad news.

"I think I ought to add that the dead woman was in a dying state about three o'clock."

A DREAM VISION

"It was during the great war, my fiance was a soldier in the Army of the Rhine—if I do not mistake—and for a long time we had had no news of him. During the night of the 23rd of August I had a singular dream which tormented me, but to which I did not attach much importance. I found myself in a hospital ward, in the midst of which was a kind of a table on which my fiance was lying. His right arm was bare, and a severe wound could be seen near the right shoulder; two physicians, a Sister of Charity, and myself were near him. All at once he looked at me with his large eyes, and said to me: 'Do you still love me?' Some days later I learned from the mother of my fiance that he had been mortally wounded in the right shoulder, and that he had died on the 23rd of August. A Sister of Charity who had nursed him was the first person to tell us of his death.

The impression is still as vivid in my mind as though I had dreamed it only yesterday."

A SOLDIER RETURNS

Men of science throughout the ages have attempted to prove, or disprove, the return of the dead. It is only quite recently that ghost stories emanating from the great battle fields of Europe have received their attention and possible explanation. At least these men have offered us a solution for the appearance of weird phantoms frequently seen by the soldiers in the trenches. They explain the apparent supernatural by the natural, stating that these forms seen are but the escaping of a luminous gas produced by calcium and phosphorus in the decaying bodies of dead soldiers, buried or otherwise. And that such apparitions are even possible in the graveyards of ours or any other country. But when the story deals with the living, and not the dead, they possibly would offer telepathy, imagination or something else.

It is not the intention of the writer to discuss this problem from any viewpoint whatever, simply to give the story and leave the solution to the public. Whatever that opinion may be the story is a pathetic one and closely connected with the great struggle across the seas. It is as follows:

In her country home surrounded by loving ones a young woman lay dying of that dread disease, Consumption. Her eldest brother had enlisted when the first call for soldiers had come and was now "Somewhere in France." When he left home she had been indisposed but no one thought that in a few short weeks her young life would be ended. But the progress of the disease was rapid and she was soon near the gates of eternity.

During her entire illness she had almost daily expressed a desire that she might be able to see her brother once more, but it seemed that her wish was to be denied. And yet on this beautiful Autumn morning she surprised her parents by stating that during the night her brother had come to her and that she was now ready to go.

Those who were gathered around her bed tried to tell her she had evidently dreamed he was there. But to them she replied, "No, I did not dream it. I was not asleep but as wide awake as I am now. I saw him plainly, in his soldier clothes, as he stood by my bed. To me he said, 'I knew you wanted me, Sis, so I have come. I cannot stay long. I must soon return. Do not fear, someday we'll be together forever. There will be no seas to separate us then. Until that time, good bye,' and he faded away."

A few hours later and her form was stilled forever. Who shall say she did not see him? Perhaps by some means unknown to science, though it would attempt to explain the incident away if it knew she was enabled to see what we shall call, for lack of a better name, the Shadow Form of her brother and hear his voice when other eyes were blind to the vision and other ears deaf to his voice. Who knows?

W. J. CAMPELL.

APPARITION SEEN BY A CHILD

"On May 13, my eldest son, who had enlisted as a volunteer six months before, at Valence, in the first Hussars, was taking part in the military manoeuvres in the country, which were shared in by his regiment. Being the foremost man of the advance guard, he was riding slowly, observing the country occupied by the enemy, when suddenly, out of an ambush formed on the edge of a narrow part of the road, came a shot which struck my unhappy son full in the breast. His death was almost immediate.

"The involuntary author of this fatal accident, seeing his comrade drop his reins and fall forward on the neck of his horse, rushed forward to help him, and he heard the words of the dying man uttered with his last sigh: 'You have done me an ill turn . . . but I forgive you . . . For God and our country always! . . . Present!' . . . and so he died.

"Now this same day, May 13, about half past nine in the evening, while my wife was bustling about her household affairs, our little girl, then about two-and-a-half years old, came up to her mother and said, in her baby-talk: 'Mamma, look—godpapa' (my eldest was his sister's godfather): 'see mamma—see godpapa! I am playing with him!'

"'Yes, yes, my darling, play away,' said her mother, busy and attaching no importance to the words of the child.

"But the little thing, hurt by her mother's indifference, insisted on attracting her attention, and went on, 'But, mamma, come and look at godpapa . . . Look at him—there he is! Oh, how smartly he is dressed!'

"Then my wife remarked that as the child spoke she became, so to speak, transfigured. She was excited by this at first, but soon forgot what had passed. It lasted only a few moments, and it was not until two or three days later that she remembered these details.

"A little before noon we received a telegram telling us of the terrible accident which had befallen our beloved son, and

subsequently I learned that his death took place almost at eight o'clock."

VISION COINCIDING WITH DEATH

"Mezieres, my native village, had been destroyed by a bombardment which lasted only thirty-six hours, but made many victims. Among these was the little daughter of our landlord, who was cruelly wounded. She was eleven or twelve years of age. At that time I was fifteen, and very often played with Leontine—that was her name.

"About the beginning of March I went to pass a few days at Domchery. Before I left home I knew that the poor little thing could never get better, but change of place and boyish carelessness made me forget by degrees the sorrows I had witnessed and the terrible scenes I had been through. I slept by myself in a long narrow room, the window of which looked out into the country. One evening, when I had gone to bed as usual at nine o'clock, I could not sleep, which was something remarkable, for as soon as dinner was over I could usually have slept standing. The moon was full and very bright. It lit up the garden and threw a strong ray of light into my chamber.

"As I could not go to sleep I listened to the town clocks striking the hours, which seemed to me very long. I gazed steadily at the window, which was just opposite my bed, and at half-past twelve I thought I saw a ray of moonshine moving slightly, then a shadowy, luminous form floated past, at first like a great white robe, then it took a bodily shape, and, coming up to my bed, stood there smiling at me. I uttered a cry of 'Leontine!' Then the bright shade, gliding as before, disappeared from the foot of my bed.

"Some days later I went home, and before any one had spoken to me of Leontine, I told them my vision. On the day and in the hour when she appeared to me the poor child had died."

APPARITION SEEN AT SEA

"M. G——, an officer in the merchant marine, had a brother with whom he was not on good terms. They had ceased to hold any relations with each other. M. G——, who is a first mate, was running from Hayti to Havre. In the course of the voyage, one night when he had gone to sleep as soon as his watch was over, he suddenly felt his hammock violently shaken, and his Christian name twice called, 'Emmanuel! Emmanuel!' He woke with a start, and thought at first it was a joke. Then he remem-

bered that, except the captain, no one on board knew his first name. He got up, and went to ask the captain what he knew about it. The captain said he had never called him, and made him observe that he never spoke to him by his Christian name. The mate went back to his hammock and fell asleep again, but at the end of a few seconds the same call was repeated, and he thought he recognized his brother's voice. Then he sat up, resolved not to go to sleep again. A third time the same voice called him.

"As soon as he was up, he sat down at his work-table, resolved by hard work to get rid of the impression, but he jotted down the day and hour of the phenomenon.

"Some days after this the ship arrived at Havre. One of the officer's friends, with a troubled countenance, came on board, and as soon as he saw him, before he had time to speak, the officer called out: 'Don't tell me. I know what you have to say. My brother is dead. He died on such a day and at such an hour!' The date given was perfectly exact. M. G——'s brother had died calling on him, and expressing his regret that he should never see him.

"M. G—— has since died. This story was repeated to me, and separately (which is a guarantee of its correctness), by his two sons. One is one of the most brilliant barristers at Havre, the other is a lieutenant of the navy on half-pay. What they had told me they had heard from their father's lips, and their testimony cannot be doubted."

A Treatise on Obsession

(Translated from the French)

The following treatise on obsession, which we are about to offer to you, will serve to show you its different degrees and its consequences. First, let us analyze its beginning—*Thought*.

A certain particular and unceasing thought will strike the brain of a person: he admits it without knowing what it means and without even understanding it; he accustoms his mind to this; he does not criticize or judge it, and he does not even analyze it. *This failure to do so, this fault, is the open door to all obsession.* The want of analysis draws to you malevolent spirits of the past, who desire again to assimilate themselves with your mind, and, profiting by your ignorance, they find a means of avenging themselves. They take you back to the very cradle, for in the state of infancy one is weak and still without judgment:

they make you their toy, their prey; in a word they become part of you through the very inspiration which you take as being your very own. Thus, your judgment cannot guide you, for it is deformed through the wrong that you have done in the past, and through the intuition of this same evil with which this spirit is saturated, and with which they continue to saturate you.

But then *you*? What about the thought we had of repairing our past by reincarnating once more? Is that not a safeguard for us? No! especially if our mind is not sufficiently fortified through the search for good.

Your re-birth finds you weak in your power of *willing*; you are accordingly *not* free because you are still enchained to the past through evil, and your spirit is influenced once more to yield and to fall, and it is here we find the very first beginning of obsession.

The beings that are riveted to you through a common wrong in the past, or yet again, through personal vengeance, have created for you an obstacle, or obstacles, for you may not have wronged a single being! You are born today to be used by them later. They remain on the other side with knowledge of the invisible forces and powers. You are to them a little child, an easy prey for them to devour, and, in consequence, easy to obsess, to possess, to subjugate, to fascinate; in a word you are born into this world to a life of battle.

Obsession is a useful thing. It teaches one the road that one should follow. Good will conduct you to joys, which in the course of time will become eternal. Evil will lead you to suffering, which will remind you that you ought not to turn away from the road which was shown to you.

Today, if you are in agony and suffering, learn, my brothers and sisters, to *analyze yourselves better*; you can only better yourselves and your conditions by observing yourselves.

When you have around you antagonistic spirits, it is better to help and to love them; and in doing such an act of charity and love, you prove to them that patience and perseverance are real and living qualities.

What causes Obsession? You have been told many times. *It is the want of analysis of your thoughts, and the want of observing your acts.* It is the ease with which you receive, without seeking to discern, the utterances which are contrary to Divine Will.

You carry out what you have heard or perceived without conceiving for a moment that these thoughts are not your own. The assimilation being complete, you have in a sense paralyzed your spirit; one or the other of those around you have annulled

your thought; you act as it were involuntarily,—under compulsion,—moved by an invisible force. *What have you done with your spirit?* You have simply abandoned it to impressions and impulses which it may receive; your spirit has now lost its free will; it will act henceforth mechanically.

We can recognize an "Obsessed One" by his or her aberrations; his continual inveterate habits, or his continual return to what he has done; in a word, by the repetition of his ideas. He will become fearful, sometimes shamefully timid; he never knows whether he has done right or wrong. His state of hesitation will make him an object of ridicule without ceasing. You will see him gay; soon he will be sad; his movements those of an automaton, he will be mechanical in all he does. He will love society intensely for one minute and then he will hate it. Everything he has to do will seem painful to him; he will be embarrassed; deprived of his good sense; absurdities will be true to him; he will become exaggerated in his acts; he will lose all caution and judgment; and in a moment you will recognize him through his foolish exaggeration as being a demented creature.

Why do we see so many disorders in one being? Because this being has lost his uprightness and integrity in thought and action. The result for him is mental aberration.

Unfortunately, obsession is often the cause of great difficulties.

No one on earth can understand these difficulties, for the world is ignorant of many things.

We cannot hope either to learn or know, so long as we do not study ourselves. To have a presentiment of a thing, we must see the danger; the study of self will show it to you, but study is very necessary.

I will not say, for fear of awakening the susceptibilities of my readers, that upon many points they act like beasts,—which are unconscious of what they become,—because a beast is a beast. It possesses no responsibility. It is not the same for you: you have a destiny which is laid out for you; it is that of evolving and evolving without ceasing; learning and knowing.

Such is the programme for the spiritual life.

What are you doing on this earth? Oh! Nothing! for the little you do is mechanical and unconscious. Nevertheless, you are submitted to a law which rules the Universe, and this law regulates other laws inferior to it. There we enter into the world of matter. Let us begin with the law that directs and guides us. Do you know it? No! Nevertheless, everything around you revolves and journeys on; all things evolve and strive to follow the current. Are you choosing to remain in the rear?

No, indeed! Let us learn and study. Let us take man for a beginning; he studies principally all that is useful to him in the material world,—although he knows that it is not eternal in this world, he knows also that he must leave it one day in order to rest—*Where?* He does not know! Why does he not know and why does he not ask it? Because exactly here begins for him the barriers laid across by his brothers, for they want him to remain ignorant.

Let us learn, then, the method of overcoming what we call a barrier of ignorance, by understanding that all things must be retrieved, must be amended.

What are you doing each day to raise yourself? You eat, you strengthen and comfort your body, without occupying your mental or spiritual life, which is also hungry, by finding suitable nourishment for its fluidic element.

What can you give your spirit for nourishment? Prayer and study!

What study?

The knowledge of yourself! What is it? What is it called upon to become, and what ought it to do? Each of us is able to observe that, in the environment of human beings, there is always a *this* or a *that*, which calls a thing into being. These things are prepared by the Spirits,—even by those who wish to obsess you. They know your tastes, and will even create what is contrary to themselves in order to satisfy you. You will curse, you will storm within yourself; but, at first silently, then openly, you will premeditate cruelties in your heart against those who restrain you, without ever dreaming how you were inspired by them to do so. They will ripen these thoughts, and they will make them take birth again,—suggesting that they are the ones which overwhelm you.

Your soul will hate, your heart will be a disgrace to bow down to.

Now, you will guard and carefully nourish these thoughts, and in order for you to stoop to them by carrying out their purpose, they will cause the necessary circumstances to be born for that purpose. Your soul has not acted of itself, but, indeed, it has been influenced by other beings. Its wrong has been in accepting these thoughts without analyzing them. By its own fault, your soul will grow enslaved; they will become its masters. You will act like a veritable coward. You will think every day, but you will never know whether it be *you* who is thinking, or your obsession, for he will have taken complete lodgement.

Nevertheless, we ought to tell you that a strange spirit cannot *completely* take possession of you,—for he has refused incarnation, and he cannot.

Oh! You say, we ought to know and recognize ourselves and know the difference between our thoughts and theirs?

No! My friends, they have made you do good, and do evil. Good, so they will be fed by your thoughts; they will have falsified them without you ever being aware of it. It would not have been the same even if you had done only good. Evil, for its own sake.

It is your turn now to know what causes others to recognize obsession, with all its abominable cruelty. For you also have been in the past an obsessor yourself!

Cases of obsession are light or firmly rooted in proportion to the time, and to the importance of the obsession. If you have for 20, 30 or 40 years yielded to this spirit which has been able to penetrate you, you are its object completely; you act through it, and in a word you act under impulses, which, to you, are strange.

What have you done? I ask you, what have you done with your thoughts? "I don't know," you say.

Listen—I will tell you, my friends. You have let them sleep an indefinite time. The proof for you is here; you will bear the pain in all its greatness; for the world, you will be a maniac; for science even you are defective. In a word, you are a living automaton in the body; but your spirit will be dead for the material life; it will no longer have healthy reason. What have you done? I have told you before. You have absolutely never analyzed your thoughts,—such has been your case and your fault. Why have you accepted this so easily?

Why?

But according to you, you have done no wrong.

Ah! Well, my friends, you have been almost deaf to good thoughts,—since they have ceased to penetrate your inspirations. The Spirit of good never obsesses. It gives thoughts of good deeds which can save you once, twice, thrice,—and then they will fly by you, they will leave you to your obstinacy.

That is what your soul has done. It has not been strong enough to defend itself from passing evil; and in this life you have deformed your judgment. The proof is that you suffer and will suffer; but your spirit will awaken more strong than it ever was, for suffering will have drawn out of you this feebleness, and suffering will have formed your judgment.

It is not the same when the spirit enters into its first obsession, for in the case of simple obsession, the differences in the effervescence of thoughts which have struck your brain can be modified. You say, "Why?" Because the thoughts which have been pounded into your brain are there in a latent condition, and

they wait for a propitious moment to be fertilized. Here is the grain to be germinated.

Also, with a refinement of malevolence, which they take care to nourish, they cultivate these germs. But if they have this power over you, it is because your spirit is imperfect, and easily accepts all imperfect thoughts. They revive in you failings so that they can sink deeper into your being than ever before. They will profit by the very first occasion possible to make you think you have executed voluntarily an action which was prepared beforehand by them in your brain. They are very patient, and when matters arrive at this point, then they are your masters. There, the battle rages violently in your soul. Sometimes it is almost rent asunder as when it feels dragged along in spite of itself, towards a suicidal climax, and there is the time when the conscience is awakened!

I said, "In spite of itself." Nevertheless, the soul itself has greatly contributed thereto. Why does it feed itself with thoughts contrary to divine law? It still had the power to discern evil from good; all was not stifled and smothered in it; it was born in a material world, and it possessed all the spiritual force which it had gained in the life of spirit. Its necessary resolves for reparation were new and were imperative to be carried out. For the evil which handles beings is simply the reflections of their past lives.

Healthy thoughts, true thoughts, right thoughts, can alone guarantee you this return; but alas! reparation is hell, and in spite of all you cannot pass from evil to good without occasional stumbles. It is in these disastrous downfalls and continuous uprisings that the soul grows stronger. Regret wraps closely round it, and remorse makes it realize the reality of its shortcomings. Your soul is again fed and nourished by these thoughts; it realizes its littleness, indeed its baseness. Remorse gives birth to regret and grief, and surely the sorrowful regret of a brother on earth makes a powerful appeal in space. It unconsciously reaches and draws to itself beings who have power to sustain him. This call—powerful but unconscious—gives force to your soul. It will be sustained by this support, but yet being feeble it will fall again; it may become the prey of obsessors.

What harmful elements there are in the human being! These elements are composed of all the vices which we have let develop within us. Pride,—the most dangerous principle of all,—draws to you the most horrible spirits. Why is one proud? Let us see what you are. You are downfallen beings, in a condition of reparation. Have you any right to set your haughtiness up above your brothers who, like you, are in a state of reparation? You

will draw to yourself their hatred. They will be dangerous to you one day, for you are the kind to attract to you haughty spirits. They will close your eyes to your own short comings, and will open them to see too clearly those of your brethren. If evil has reached the climax so long desired by these spirits, they will again mirror the thought of Superiority upon your mind, and from now on the aberration will follow its course. This continued thought entering your brain will develop until it fascinates you. Absurdities will now show themselves in word and in action. What will you be now as a member of society? You will be a demented being, progressing towards complete insanity. Your thought of pride will not longer have any limits; ambition will seize you, and you will henceforth be a poor obsessed creature, no longer master over yourself. When obsession has arrived at this stage, there is nothing left of personal suffering, humiliation and shame of self, to bring you back to yourself. Pride is the fault which furnishes spirits with the very means of overwhelming you. They have found it in the *point de repere* in which to develop in you a device which flatters you and sets you up on high. And once in their clutches, they make us king or queen, and mental aberration is now in its fullness.

But alas, though this fault is the cardinal sin, one must add others:

Sensuality, beastliness, lead you, poor creature, to disaster, and destroy in you both the moral and physical being. It is no longer *you* who act, it is the poor spirits from the other side, which are going to give rise in you once more to the vices of the past, with rejoicing at the thought of utterly destroying in you all traces of morality.

It is the same with hate as with pride. All faults are exaggerated by this kind of obsession. When the obsessor has permeated you with a vice, or whatever it may be, he does not desire you to be isolated or to absorb it in silence; he wishes to satiate his hatred and make you an accomplice in his wickedness, attaching himself more grossly to you, so that the example of your disorder may communicate to your brothers the vices with which he is saturated. He knows quite well that he will have to atone for all this, but in this manner he will have satiated himself with hate towards all humanity, even towards God himself. He does not take into account the fact that he himself is obsessed, in his spirit state, by a spirit even more horrible than himself.

But if one has already done wrong, how is one to avoid it in future? My friends, the knowledge and practice of the laws of God can alone preserve you. Do good, and avoid evil.

The aggravation of obsession increases from day to day:

more and more, just in proportion to the degree in which the self, or will, has abandoned itself to the inspirations which have been given it,—foreign as they are to the soul. Not suddenly, however, since it does them consciously. If his spirit is truly perverted, he will feel drawn of himself to the point of unconsciousness, through the careless ease with which he defends an importunate thought.

Arrived at this point, he truly suffers, his soul is oppressed; the trial is in its maturity. What is the unfoldment of all this? The yielding of the unfortunate one. He does it oftener than not. He is like a little child before a sin; he will play with it, as with a dangerous weapon; he will laugh at his aberrations; he will be full of courage; he will see no danger; he will play with the appearances of foolishness, believing himself very wise.

A moment ago we spoke of hate and pride; but all imperfections, my brothers, carry with them their responsibilities, and your obsessions develop themselves in you with a cruelty that none of you on earth can dream of, for you do not know the importance and consequences of the failure in obeying the law; and in consequence you do not conceive of the extended penalty. You do not know that they will cause sufferings without number, for the development of your failings and actions are in each life; and you have to destroy one by one the faults of pride, hate, etc., before regaining the life of light and reason. I have said, "all faults lead to obsession." I have spoken to two principles, pride and hate. I will speak now of a third, sensuality.

What is this sensuality? It is a need which is unconsciously born in the child. I said, unconsciously; for it finds activity under an impulse which is as it were strange, the touches of sex shown in little children. It knows nothing of life, but it has once known a preceding life. Hateful, malicious spirits, wishing to satisfy their hatred, use all means to satisfy themselves; their horizon opens before them. They know that one day they will see and hear them, and receive impressions; for they know the fluidic force of thought; their first world is to learn to know the elements which can direct them to return to the state of spirits.

You ask: What is this spiritual force which influences little children, and the obsessed? This fluid is thought, good or bad, which moves as you do, in the direction of good or ill. Yes, but it does not possess the same elements of penetration, for it is ignorant, or better still, it is forgotten; and that is desired by God, for everyone on earth has possession of his free-will. But the very bad spirits enveloped by spirits more bad than themselves, inspire them to work on their companions, indicating the

means of so doing, helping them to conquer the difficulties of matter which can only be penetrated by companions having knowledge of the fluidic force of thought.

When a soul is thus surrounded, it yields to the horrible; it yields to bestiality, to the development of this vice, and then there is danger for reason and health.

When the case of obsession has arrived at the point of cruelty, so as to drive the poor being to the state of destroying himself, it would be wise to employ a clairvoyant, who could warn the family of any imminent danger, or who will say that such a danger might in truth happen. The obsessed being follows all impulses, whether good or bad, wise or foolish—in a word, he no longer belongs to himself. He will throw himself into the water, or under a train, with the most perfect calmness and assurance; he obeys what is told him, as though it came from his own mind. He goes to the water, the river, the fire, anywhere, where the impulse directs him. There he has lost all reason, all prudence. He no longer belongs to himself; charitable souls should save him from danger, showing him clearly what he is ignorant of; namely, *the force of the invisible*.

In order to recognize it, we must know it. *Learn to respect and love yourself. Learn to know the force of the invisible; to know the responsibilities incumbent upon you, owing to your preceding lives, and believe that this present life will be quickly past, and that you have the weight and responsibility of all your acts and thoughts.*

Do you know yourself? *Analyze yourself!* When you make this effort, and take righteousness and truth for your guide, you will lessen your sufferings in this life—sufferings which nevertheless have taught you the way to love and make perfect your own self.

Our Mental Workshop

AND HOW TO MAKE USE OF IT

By JESSIE ALLEN FOWLER

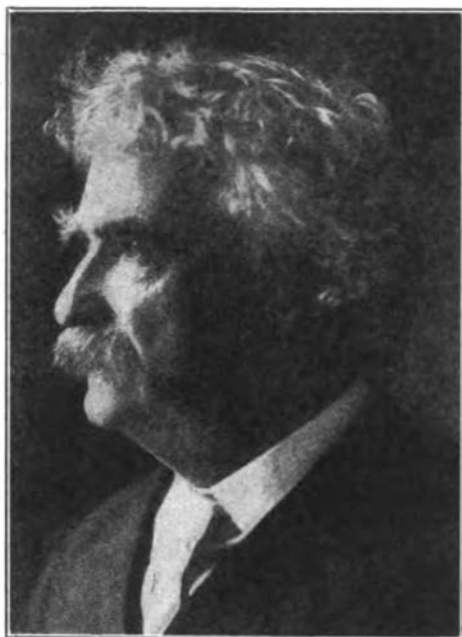
Have you ever thought how our mental workshop is typical of a beautiful garden filled with flowers, each one blooming in its own individual way, yet springing from the same soil, nurtured by the same sun, watered and cared for by the same gardener, but each keeping its own personality, form, size, color and scent?

The human brain is composed of forty-three faculties, and every person has the same number of nerves, lobes, hemispheres and mental areas. Yet each class of workers uses a different combination of faculties and accents, particular nerve cells, and uses individual gray matter for the performance of certain kinds of work. We have outgrown the theory that the brain works as a whole, and have become acquainted with the present theory of brain localization through the experiments, observations and measurements of scientists.



PRESIDENT WILSON

Shows the mind of a student; large reflectives, giving deliberation, reason and judgment; full brow, giving observation and power to gather facts; high forehead over the ears, indicating will power, perseverance and steadiness of purpose.



MARK TWAIN

Shows literary ability in his large perceptive faculties; analytical acumen in his large comparison, in the central region of his forehead; keen wit, in the squareness of the upper forehead; and fine development of language, in the fullness under the eyes.

There is a divine law that gives to each flower its individuality, and when we wish to produce certain floral effects in a garden, we observe this law by planting the seed so that it will produce certain symmetrical results. Should we not recognize a similar divine law which presides over the cells and gray matter

of the brain, so that a boy who has mechanical talent can be placed in surroundings that are suitable to produce successful results in mechanism? Or if a child has artistic taste, should he not be encouraged to produce the best that is in him in art?

Have you ever examined a human brain or seen charts that show that the cells of an infant's brain are less numerous than those of an adult, and the fibers or connecting links are numerically less? If not, it would be a profitable lesson to do so, for in this way you could form an idea of how useful or serviceable it is to develop the kind of brain cells necessary for the avocation best suited to the child, or to the man and woman in maturer life.

The study of Phrenology as it is explained by the American Institute of Phrenology gives the student a proper understanding of the nerve cells and the distribution of the gray matter to different parts of the brain; and this enables the student to see the practicability of selecting the right vocation for his life work. It also teaches him the relative importance of the measurements of the various parts of the brain, which explodes the theory of "bumps," and enables the student to see the scientific application of its principles and truths.

The experiments of scientists have further aided the verification of the localizations of Gall, Spurzheim, Combe and the Fowler brothers. Thus through experiment, observation and measurement we have a solid and substantial brain theory concerning our mental workshop which is thoroughly scientific.

In order to produce the best results in life, we should realize:

First: That the Brain is the organ of the Mind.

Second: That the Brain functions through local centers or Organs.

Third: That the Brain is divided into Organs and the Mind into Faculties, and each Organ has its special location in the Brain which gives shape to the skull.

Fourth: That a person's Temperament can be determined by the development of the different parts of the Brain.

Fifth: That size of Brain is not necessarily an indication of power, but that *where* the Brain is developed is of much more importance.

When we understand the above we shall better appreciate the fact that we need to carefully cultivate our millions of brain cells in order to be able to produce the right kind of thought and talent. We study everything else but the brain; we cultivate our muscles, we eat according to Hoover, and we breathe by the most modern methods. But we forget that our mental work-

shop is full of tools that need to be used in various ways and kept in working order. Thought is what is wanted today, but thought cannot be produced without an effort.

The shape of the head is an index of the aptitude, talent and capacity of each individual person. When we know all about the brain and our various temperaments we shall be able to determine the kind of work in which we should engage.

I believe the time is coming when a child's mind will be charted, just the same as the body of a Harvard student is charted by Professor Sargent, and then we will obtain some further practical results from the proper understanding of Phrenology.

A recent writer on Efficiency says that—"the new demands of today, and of the coming tomorrow, require that a person's best abilities and natural gifts shall be called into activity in his life's vocation, and require that everyone shall do the work he or she is naturally fitted to do." This is what Phrenology is accomplishing all the time, and more scientifically, efficiently and speedily than any other system of Mental Science or Brain Philosophy that has yet been used.

Man has been given a free choice in the matter of employment for profit and pleasure, and the chief reason why among so many who struggle for wealth, honor and success, so few realize their hopes, may be found in the fact that but few find their right place in life.

You may ask why all persons do not show the same characteristics or talents. We reply that, although everyone has the same number of faculties, they are developed in different degrees, intensity and power, and are differently accented, just as every piano has the same number of keys and every violin has the same number of strings, but different tones are produced by different musicians and different effects are the result. Therefore Chopin, Mendelssohn, Wagner and Paderewski have shown different types of talent, and each has shown his own way of working out his mental gifts.

People sometimes wonder why some persons can become good preachers, lawyers and doctors and others cannot. The reason for this is easily understood by those who have made a study of the human mind. Henry Ward Beecher, Bishop Asbury and "Billy" Sunday have all made a success of their work through the talents that they have developed for preaching.

Bacon, Shakespeare and Herbert Spencer, on the other hand, used their large reflective faculties to write, entertain and instruct. A person with very little intellect could not reason like Bacon or Daniel Webster, nor could he govern an army or direct salesmen, for he can only do what he is told, and that in a very limited way.

Some men have the gift to make money, like Peabody, Carnegie and Rockefeller, and such men have a large development of the organs of Executiveness and Acquisitiveness.

Some men use their brains for inventing and contriving all sorts of wonderful things, like Bell, Edison and Marconi. Hence we are able to use the telephone, the phonograph and the wireless, and many other devices which these men have worked out. They have large Constructiveness, Ideality and Causality. But all cannot produce the same results as these men, as all are not equally gifted with their capacity.

Some men like to entertain, and do so in various ways, like P. T. Barnum, who possessed the "greatest show on earth," and many of our well-known actors and actresses who have remarkable gifts for this phase of art. Such persons have large Language, Ideality and Imitation, and make a success out of the development of these faculties.

Some parents are anxious to know whether their children can become good business men and women. We reply—if the faculties that were well developed in Marshall Field and that are prominent in John Wanamaker and Frank Tilford are developed in their children they can hardly fail to become successful traders and commercial people. But mark well the characteristics of these men. They have all been successful merchants and have possessed a large degree of Executive Force, Acquisitiveness, Comparison and the Perceptive Faculties, as well as Causality and Constructiveness.

The late Professor Muensterberg once said that—"divorce between a man and his occupation is often more urgently needed than divorce between a man and his wife, for a man and his vocation are seldom one, as they ought to be, and the waste of energy in the lives of those who merely drift into their occupations is a great national misfortune. A vocation should be the greatest source of happiness, but it is usually the first cause of unhappiness. The boy who shifts from one business to another is wasting national energy and labor. Did he know before he started his career just what sort of work would best suit his mental and physical make-up, he would be able to find his place at the outset."

Professor Muensterberg was right in his idea of conserving national energy and labor. Our mental workshop has been given to us to produce certain successful lines of work, and, as the Professor has said, if we only knew what these lines were, our brains would set the necessary machinery in motion and we would be able to turn out the right kind of finished product. It therefore behooves everyone to find out early in life what his mental workshop can produce to the best advantage.

Theories of Gravitation Upset *

By FLOYD GARRISON

A civil engineer asserts that there is no such thing as Gravity, and puts forward an ingenious counter-theory of his own.

From childhood we have been taught that there is a universal pull of Gravitation between all bodies, and that it is this power which holds us on to the earth. If a stone drops, we are told it is "gravity" which pulled it to earth. And so on.

But now comes Mr. Robert Stevenson, Civil Engineer, who asserts that there is no such energy at all; that the idea of Gravity is all wrong, and that instead of the solid body falling to the earth, the earth falls up against the body! In other words, the body does not fall at all, but the earth moves upward and strikes against it!

At first sight as Mr. Stevenson acknowledges, such an idea strikes anyone as preposterous—too absurd even to mention. Yet he asserts that he has not only proved it, but that he can prove it to anyone who cares to listen to his argument for a few minutes—even if he has had no previous knowledge of science or mathematics. Here, truly, is a revolutionary principle. Let us ask what he has to say in support of this remarkable doctrine.

First of all, let us take the *feeling* of the pull of gravity—the *sensation* that we are drawn to the earth by an irresistible force or power. Mr. Stevenson attempts to account for that fact as follows:

Suppose you are inside a train, which is rapidly traveling round and round on a circular track. As you travel, you would feel propelled against that side of the car farthest from the center, by reason of the centripetal force, which tends always to throw you out of the car altogether. This is only prevented by the wall of the car. And you would always have the *feeling* of being thrown to the opposite side of the car,—away from the center; and we should be tempted to believe that there was some force such as the pull of gravity pulling us in this direction.

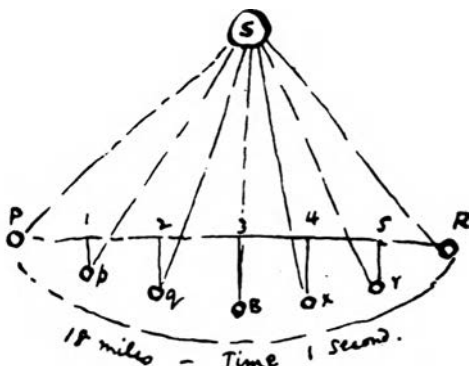
Now, according to Mr. Stevenson, this is the analogy with gravitation, or rather our sensation of it. We feel it pulling us all the time,—while, as a matter of fact, it is merely the rapid

*[We publish the following article without, be it understood, endorsing the author's views. In view of the novelty of the suggestion, however, we believe it might interest our readers, and so have given it space. It may be our policy to do this from time to time, with exceptional articles, such as the above.—Ed.]

movement of the earth which gives us this sensation, and consequently there is no gravity in the sense of the word commonly employed. Thus the sensation of weight, and falling, is accounted for by Mr. Stevenson.

But now let us take the more tangible evidence of our senses,—the fact that a body falls or appears to fall against the earth when dropped from a tower, and falls to earth again when thrown into the air. Here, Mr. Stevenson asserts, the reverse is true, and the earth falls against the body instead of the body against the earth. And this is how he proves it.

Let S represent the sun, and A, B and C the earth at different moments of its passage round the sun—its orbit. The earth travels at the rate of about eighteen miles a second in its flight, so that from A to B would represent one second, and from B to C one second—also eighteen miles.* At intervals represented by fractions of a second the earth would be at p, q and x, y.



Now a body falls to the earth at a certain definite rate, which increases with its fall. Thus, if you take a stone to the top of a tower sixteen feet high, it will just reach the earth in one second. So, a body falls sixteen feet during the first second of its fall. But at the bottom of this fall—when it strikes the surface of the earth—it is traveling at a velocity much greater—one that would carry it through thirty-two feet during the second second of its fall—so, for a stone to reach the earth in just two seconds, you would have to ascend a tower, not thirty-two feet high, but forty-eight feet. The third second of its fall, a stone would fall twice thirty-two feet, or sixty-four feet, and so on, with ever-increasing rapidity or velocity.

Now, suppose we throw a stone into the air, to a height of sixteen feet, what happens? The stone appears to go higher and higher, gradually losing its velocity, until, at the end of one sec-

*[More nearly 19 miles; the earth also has various other motions, not here taken into account.—Ed.]

ond, it appears to stand still for a moment. Then it begins to fall until, at the end of two seconds it has again struck the earth at the spot from which it was thrown. That is what appears to happen,—the stone being drawn to earth again by the force of gravity. But Mr. Stevenson says this is an illusion of the senses—just as much so as the apparent rising and setting of the sun,—while, as a matter of fact, it is the earth which revolves. Similarly, he asserts, the earth really rises up and strikes the stone, and not *vice versa*. Here is his proof:

Let us suppose a stone is thrown into the air at the point P, on the earth's surface, rising to the height of sixteen feet in one second. Now, by the time the stone has risen sixteen feet, taking one second to do so, the earth will have passed to the point B, on its orbit; and by the time the stone again strikes the earth, it will be at C. From this it would appear at first sight that the stone would miss the earth altogether on its return fall, and tumble off into space, but it is prevented from doing so by reason of the following fact:

All bodies on an object travel at the same rate as that object—just as you travel sixty miles an hour without movement on your part when traveling in a train, which is going at that speed. So our stone, being on the earth, would also be traveling at the rate of eighteen miles a second—the speed of the earth on its orbit. And hence would travel along with the earth at all times.

But the stone was thrown into the air, at right angles to the surface of the earth. It therefore tends to travel directly upward, and at the same time with the earth—two directions at right angles to one another. But there is a well-known law in mechanics which says that when two motions are given a body, at right angles to one another, the body tends to travel midway between these two—that is, the diagonal of the parallelogram thus produced. The stone would therefore tend to travel along the line P-R, and would take during the two seconds the positions 1, 2, 3, 4, 5, etc., before again striking the earth at R.

Now, at 1, the stone would appear to be a little way above the spectator's head; at 2 a little farther away, while at 3 it would be the greatest distance away, and appear to be standing still. At 4, it would seem a little nearer, at 5 nearer still, while at R it would appear to strike the earth again.

Now, it will be seen in the above example that, as a matter of fact, the stone does not move at all; the earth does practically all the moving. It moves in its orbit, and comes round and strikes the stone again at R at the end of two seconds. This fulfills all the requirements of the case; the apparent rising and falling of the stone, its standing still, its striking the earth at the end of

the necessary time, and in fact all the conditions thought to be essential to gravitation. Yet it will be seen no gravitation at all was exerted, but the earth fell against the body thrown free of it, and not the body against the earth, as commonly taught and accepted. Here is a revolution indeed!

If this doctrine should turn out to be true, it would disprove one of the most fundamental laws in physics—one of the strongest dogmas of modern science. Newton and Galileo would be shown to be in the wrong, for there would be no such thing as Gravity at all! Are we on the verge of disproving this old dogma? If these theories of Mr. Stevenson should receive scientific support, that is what would happen. Shall we live to see that day?

What Is Numerology?

By CLIFFORD W. CHEASLEY

The general understanding of the term Numerology is of a Science of Numbers and their relationship to life, character and circumstance.

In this understanding there are a great many intuitional teachers of the higher life who will say that it is not the "absolute," and that it can never be taught or accepted as a complete aid to the problems of living or the development of man's consciousness.

This criticism has been well merited in many ways, for the teachers of Numerology, whether they have taken the Persian, Egyptian, Greek or Hebrew systems to arrive at their conclusions, seem to have been somewhat limited in their viewpoint and interpretation by the physical symbols of the numbers. In this way they have become recognized more as scientific specialists than as philosophers and have rightly been classed in the less useful channels of the imparters of truth.

Under the development of the author and the more modern teachers, however, Numerology is being accepted more and more each day as a Philosophy, a Science and a Religion, for it has included in its teaching the science of the numbers, the Philosophy of life, and the Religion of Unity or Oneness of all.

Through this newer interpretation, one is able to use the numbers themselves, not as shackles which bind and limit the consciousness and possibilities of their possessor, but as symbols of opportunity by which higher consciousness can be more directly developed and attained.

Philosophy, whether it aims to teach "absolute" truth or

not, needs science to demonstrate its conclusions to those among its students who have not the vision of faith but desire the truth; and science needs philosophy, for without it, it can only be used and demonstrated upon the physical and mental planes and is limited by its own mathematics.

Science and Philosophy in their turn both need Religion, for this brings vision, faith and idealism.

When we are asked then what Numerology ~~can be~~, let us know that it can be a Philosophy, a Science ~~and~~ Religion and that it is not just a science by which ~~every~~ is declared to possess a wrong name which must be ~~changed~~ before the problems of life can be solved in ~~general~~.

In ~~later~~ the author hopes to show the perfect trinity of ~~Numerology~~ as referred to above, as well as to demonstrate that Numerology, as he understands it, has unlimited appeal both to the intellect and the intuition.

Astrology Does Not Imply Fatalism

By CAPTAIN GEO. W. WALROND, Denver, Colo.

Every person should realize there is *no Fatalism in Astrological Science*. *Occult Scientists and Adepts realize that "Astrology does not imply Fatalism," and that probably two-thirds of man's so-called misfortunes are the result of his benighted ignorance.* I have known men and women students of Astrology to become very nearly insane because they discovered they had a few so-called bad aspects; they forget that *"It is the wise man who rules his stars and the fool who blindly obeys them."* Every student of Astrology should remember that *"Fate is strong, but the Human Will is stronger, and when the mental forces are rightly used, any individual can overcome adverse Fate and ride on the Zodiacal Wheel to health, happiness and prosperity, no matter how malefic or diabolical the locations and aspects of the planets may have been at that person's birth."* The object of a Horoscope or a Nativity is to point out to the individual *the practice pathway in life*, and the good things as well as the snares and temptations, in order that he may take advantage of the good things and eliminate the bad ones. *In every Horoscope there is enough "Common Sense" to last a lifetime.* In order to pick out the grains of Common Sense we have to analyze the Horoscope and ascertain in what direction we should travel, what kind of occupation we should fill, and what our moral actions should be in order to escape the Tempter's Snare. The planets do not directly influence or compel an evil day or a malefic result; they merely point out or

indicate that unless we make ourselves amenable to Divine Law and learn something of the Infinite Powers within us, we are likely through ignorance of Divine Laws governing life to be self-victimized or shipwrecked. The right exercise of the Will Power is stronger than all the so-called influences of the planets in any person's Horoscope.

Is There a "Seat" of the Soul

By FREDERICK PETERSON, M.D.

It is assumed that if the body be removed, portion by portion, first the legs and the arms, and then the trunk, as far as the base of the skull, the consciousness, if the circulation and oxygenation be kept up, still persists in the head; that its seat is in the brain. Such an experiment, in effect, has often been performed for us in broken necks and other spinal cord lesions. . . . I will say at once that the seat of that power which produces the manifestations of consciousness is in the basal ganglia (probably the *corpora striata*), and that consciousness is a peculiar summation of energy at that point, capable of being directed like the rays of a searchlight into this or that portion of the brain. . . .

Every individual with a brain stored full of all the experiences of a life-time is only actually awake at any one time around some particular small group of functions or ideas that occupy consciousness at the moment. His whole cerebrum is actually unconscious at the particular instant. This is in itself a strong reason for the belief that consciousness is not an attribute of all portions of the brain or of all portions of the cortex, that it is an application of special energy to some particular portion of the memory store at a given time. . . . Passing now to another series of pathological conditions, the one disorder which has led me to think much of this subject is epilepsy. . . . The loss of consciousness is complete and often lasts but a fraction of a second. How account for such phenomenon! If consciousness were a diffused attribute of the whole brain, what spasm of blood vessels or other physical process familiar to us could act and be readjusted with such speed? If, however, the seat of consciousness be limited to some very small portion of the brain, some physical process such as is suggested could easily account for the instantaneous loss and regaining of consciousness. . . .

It is rather interesting in this connection to learn through Dr. Dana that in poisoning by illuminating gas the chief symptom is loss of consciousness and the only lesion he discovers is softening in the *corpora striata*. . . .

"Assuming, now, that it were proven that the power that creates consciousness has some definite seat, and that it is a summation of energies physiologically varying in sleep and waking, which may be directed to any part of our store of experiences for purposes of illumination, what portion of the brain is so constructed as to be in apparently intimate connection with every other? The *corpora striata*. I say, 'apparently' in intimate connection, because to the naked eye, in the human brain at least, there is actual continuity of structure with the most important parts of the brain. . . ."—(*Journal of Abnormal Psychology*.)

What Comes After This Life?

(Letter from Leo Oehmler, Pasadena, California)

Many materialists and atheists who have honestly doubted that man lives again after death have said, "That if scientists, or anyone else, should deliver just one proof that a message or other sign of survival had been obtained from beyond the grave, that such a single proof, if irrefutable, would be sufficient to prove immortality.

This conception is logical and should appeal to any honest person. There is a little book by W. T. Stead, "How I Know That the Dead Return," containing some convincing experiences of this famous journalist who went down with the *Titanic*. We cull therefrom just one bona-fide experience involving Spirit-Photography.

Mr. Stead once visited Boursnell, an old photographer in Paris. Seating Stead before the camera, the photographer said, "I see a shadowy form of a large man near you." "What is his name?" asked Stead. "He says his name is Piet Botha," replied Boursnell. "I know of a Philip, Louis, Chris and other Bothas, but never heard of a Piet," said Stead. "That's what he says his name is," doggedly replied the old man.

The developed plate revealed a shadowy stalwart man with heavy beard standing behind Stead, the form swathed in a white garment.

Later Stead showed the photo to Mr. Wessels from the Orange Free State District in South Africa.

"Where did you get that photo?" Wessels asked excitedly! Stead told how it had come. "I don't hold for superstition," said Wessels. "This Botha was never in England and never saw you." Mr. Wessels then said it was a near relative to his, viz.: "General Pietrus Johannes Botha, the first Boer Commandant killed at the

siege of Kimberly." "But," he added, "for short we always called him Piet."

As neither Stead nor Bournsnel had ever seen this man alive, nor even knew of him, it was acknowledged by all to be a genuine case of survival, as the photo was recognized by many other surviving Bothas.

In Coates, "Photographing the Invisible," hundreds of such test photos, equally and more convincing, can be seen, with every possibility of fraud eliminated, involving prominent people and sworn witnesses.

It will repay interested readers to read some of the many books written by great scientists on these subjects and familiar to most spiritualists. We quote a few prominent ones, viz.:

Sir Alfred Russell Wallace, "Miracles and Modern Spiritualism."

Cesare Lombroso, "After Death, What?"

Gambier Bolton (English Naturalist), "Materializations or Ghosts in Solid Form."

Dr. Baron von Shrenck-Notzing, "Materializations Phaenomene" (In German), Munich, Germany. Considered the most marvelous experiments ever conducted by Science.

Sir Oliver Lodge, "Raymond, or Life and Death." Also, "Science and Immortality."

As a life-long student along these lines, it is the writer's opinion that personal self-conscious survival after death has already, for many years, been proven by many world famous scientific investigators and a voluminous and convincing library on the subject exists, accessible to everybody.

Report of the Second Annual Convention

OF THE UNIVERSAL THEOMONISTIC ASSOCIATION

The Second Annual Convention of the Universal Theomonistic Association was held on Sunday and Monday, February 3rd and 4th, at the Oriental University, 1702 Oregon Avenue, N. W., and the Oriental University Annex, 1816 18th Street, N. W., Washington, D. C., Bishop Theodolithos presiding.

On Sunday morning, after the annual report and address to the candidates, the President ordained the following, viz. C. P. Christensen, of New York City; Prof. A. H. Postel, of Washington, D. C., and Leo. S. Osman, of Baltimore, Md. The first is president of the Psychological Research Society of New York:

the second, president of the Postel Institute of Mental Science, Washington, D. C., and the last is a noted Rumanian psychic organizing now a spiritualistic temple at Baltimore. The ordination ceremony was followed by short addresses by the new ministers.

At 2 p. m. the annual dinner was enjoyed at the Oriental University Library, followed by a Conference, at which a Ministers' Council, consisting of all Theomonist ministers, and a Licentiates' Auxiliary League, consisting of all Theomonist licentiates, was organized. New ministers appointed: Lic. Mrs. Hannah L. Kline. New licentiates appointed: Mr. G. F. Eldred, Mr. W. Burnhardt, and Mrs. V. Rabbitt.

In the evening, the presiding bishop gave an explanation of the principles of Theomonism, followed by answering questions blindfolded by the eminent psychic, C. P. Christensen.

On Monday morning the annual meeting was held.

An important change was made in the date of the annual convention. Henceforth the annual convention of the Universal Theomonistic Association will be held on the first Sunday and Monday of April.

The Third Annual Convention will, therefore, be held at Washington, D. C., on Sunday and Monday, April 6th and 7th, 1919.

Statistics: The Universal Theomonistic Association, at the time of the Second Annual Convention, had 3 Bishops, 21 Ministers, 17 Licentiates, and 159 Life Members.

On the afternoon of Monday, a meeting was held of the New York Psychological Research Society, President C. P. Christensen presiding. The meeting was opened by a report from the International Psychological Society, by its president, Dr. H. P. Holler, who reported on the investigations by the society of all phases of psychic mediumship shown by exactly thirty different media who were carefully examined. This report was followed by President Christensen giving a very instructive lecture on Clairvoyance, and he demonstrated this psychic gift by his correct and rapid reading of cards, blindfolded, and giving answers which were most convincing to all present.

NOTICE: For general information and free printed matter concerning the Universal Theomonistic Association, write to Rev. Dr. A. H. Postel, 904 14th Street, N. W., Washington, D. C., inclosing stamps. For books, subscriptions, etc., apply to the Oriental University Book Concern, 1816 18th Street, N. W., Washington, D. C. For applications for life membership, license, or ordination, apply to the Presiding Bishop, 1702 Oregon Avenue, N. W., Washington, D. C.

A. H. POSTEL, *Recording Secretary*.

Suffrage from the Biological Standpoint

By "AN ONLOOKER"

The mere fact that women want "the vote" is only a peculiar and special expression of a much wider feeling which underlies our modern progressive spirit. This feeling is that women are, in many ways, equal to men in mental, moral and educational prowess; and that they should share equally with them the rights of government, both of the home and the nation. There is much to be said in favor of such a contention. As we know, the female of practically every species is as strong and as sturdy as the male; she has just as keen brains and is as quick-witted, too! From the biological standpoint, the female has always been the equal of the male, except during the time she was rearing her family. It is difficult to say whether a male or a female horse is pulling the carriage; whether the dogs which are fighting in the street belong to the masculine or the feminine gender. They appear to us very much alike. Only when man comes upon the scene does the female physically deteriorate, and there is a movement upon foot, based largely upon the principles laid down by physical culturists, which, as we know, seeks to raise woman again to her position of insight and power and return to her that medium of physical strength which she had lost through countless centuries of indoor life, housed in seraglios.

But even if the modern woman were not the equal of man physically, that would not count so much in all ordinary affairs of life, for the reason that "might is no longer right," as it was but a few years ago. The world is not run on that basis. Mental and moral laws operate instead of pure "brute force"; and, in all civilized society at any rate, physical force is not the question at issue between the sexes. It may be left "out of account."

Morally, ethically and spiritually, woman is probably man's superior, though apt to be swayed too much by her emotional nature in forming estimates and judgments. That is the great difficulty to be encountered; the great danger to be avoided. Woman is naturally more *personal* than man. She applies everything to herself. She is influenced by personalities. Certainly there are exceptions to this rule as to all rules; but, on the whole, it holds good and is a drawback to woman's occupation of any position requiring stern justice and absolutely impartial judgment.

Mentally, woman is probably man's equal, and we all know that in the early years of her training, girls often outstrip the boys.

Yet, curiously enough, she seems to "shoot her bolt" fairly soon, and few women continue the intellectual life beyond the age of twenty-two. The few who do so prove that woman is man's equal, if she sticks to it long enough. The fact that she does *not* stick to it is probably due, in most cases, to the fact that she gets married; for in the present stage of our civilization marriage is the end and goal of almost every woman's life. Unconsciously, that is what she is aiming at; what she has in mind all the time. And, once married, she generally begins to rear a family—and then good-bye to "high-fallutin' philosophy!" Babies take the place of ballot-boxes, and books on baby culture occupy the position once assumed by Plato and Bernard Shaw.

We believe in suffrage, however. We believe that woman should have the vote; and we believe that she will ultimately get it. We believe that it is useless to oppose it so strenuously because it is sure to come in time, and if it does, it will be a sure step forward in evolution like all similar steps have been. The idea that women would desert their homes and families, did they once begin to vote, is absurd. Man does not spend all his time every day of the year casting his vote, and woman probably would not either. An intelligent interest in the affairs of the day is only to be expected and should be welcomed. There is all the world of difference between this and spending one's whole time at the polls. The two cannot well be confused, except in the most prejudiced and ignorant of minds.

"Woman is not undeveloped man, but diverse." Whether this diversity is such as to hinder woman from ever excelling in politics is a question for the future to decide. The masculine and the feminine mind are certainly different and will probably remain so as long as the world lasts. It is only human nature, and it is an unwise man or woman who would wish to have it changed. Woman admires man because of his manliness, and man admires a woman because of her womanliness. Take away these qualities from the sexes and what have we left? A miserable non-descript creature, which would attract neither the one sex nor the other. No, the harmony and beauty of the world will go on far more smoothly by admitting the fundamental differences between the sexes, and acting upon those differences. They should be preserved and accentuated rather than destroyed. The greater the difference between the sexes, the greater the attraction between them—invariably.

All this is not saying that woman should continue to be a fool and an ignorant doll-like scatter-brain. Precisely the reverse. She should cultivate her mind, her intellect, *herself* in every possible direction. But she should recognize (and will some day do so)

that man is more suited to certain occupations and pursuits, while she is more suited to others, by reason of her physical and mental peculiarities. The engine in a motor-boat can be just as efficient as one in a motor-car, but one runs on land and the other in water. It is the same in the case of man and woman. Though diverse, they may be similar. Though similar, they will always be diverse. And it is a great error to try to make them one and the same thing: for it can never be done, and no one would want the finished product if it were.

Give the women the vote then and let them use it intelligently and wisely. As a high-government official once said to me: "They cannot make a greater hash of it than the men have, anyway!"

Anne Simon's Diary: a Strange Soul Record

Wife of Otto T. Simon of Washington Filled Two Volumes with Thoughts on Art and Life

"A written word," wrote Anne Simon in her journal on Christmas Day, 1912, "is the choicest of all relics." And now that this brilliant musician and writer is dead, the world may find in the very journal in which she wrote this quotation from Thoreau a new proof of its truth.

When Anne Simon died at Colorado Springs some time ago, the literary and artistic circles of Washington D. C., felt the loss of a rare and beautiful influence. Mrs. Simon—she was the wife of Otto Torney Simon, musical director of the Motet Choral Society—had for some years been prominently identified with important musical activities.

For years she had found time, in the midst of her musical activities and her household duties to keep elaborate and highly interesting journals. In these journals she set down, it is true, quotations from the great poets, philosophers, and novelists of all time. The excerpts show a tremendous range of reading—a passage from Blake follows one from Marinetti and precedes one from Aristotle. But in addition she recorded, fortunately for the world, her own thoughts—on music, literature, and life.

The result is that there exists in two small black-covered volumes, each full of neatly typewritten sheets, a record of singular psychological value. Here we have no Marie Bashkirtseff revelation, no narrative of the emotions and reactions of an immature girl. Instead, we have the mind-history—it might be said the soul-history—of a woman ripe in artistic experience and sensitive to ideas, one familiar with literature and artistic classics, but so hospitable to new expressions that she seems to have been the first American representative of that new French group of receptive painters and writers called les Unanimites.

The quotations in these journals are so interesting and so well selected that it is hard to repress the desire to reprint a group of them. But the value of the books is chiefly in their revelation of the author's mind, and with this idea the following selections have been made.

In the journal date "Winter, 1912-1913," we find in the first place a list of the mystic precious stones, with a description of them and an explanation of their significance. This is followed by a study of the mysterious psychological functions of perfumes. Then comes this remarkable entry, of interest to psychologists as well as to poets. It is a list of musical and romantic words, which Anne Simon called "Words that have the power of evoking for me":

Tyrian, Antigone, burnished, chalice, shepherd, goatherd, Hellenic, clarity, opulence, vespereal, chimera, faun, irradiating, cenereal, terrestrial, palpable, urns, laurel, pomegranate, Epiphany, ivory, sard, agate, lutes, papyrus, alabaster, Ionian, feudal, crepuscular, fecund, temples, vermillion, shuttle, slender, pastures, jasper, Ispahan, immanence, ascetic, lagoon, myrtle, cypress, alembic, scarlet, lapis-lazuli, basilica, ivory, silken, pallid, amber, plinth, porphyry, veins, vigil, jacinth, cicada, road, illex, sardonyx, Lebanon, flagons, viol.

This is followed, after numerous quotations from D'Annunzio, Walter Pater, and Yone Noguchi, by these seven transcriptions of the writer's own impressions and conclusions:

One must transform realities by the magic of the dream.

One must see the inner Reality behind the reality.

The Poet should sound the unexplored.

Art should discover the mystery under the exterior.

I like the creative power of those men who penetrate twilight and the shadow.

Symphonic fusion.

To eyes that are spiritually clairvoyant, the mysterious and the simple must be identical.

Here is an extraordinary acute explanation of Maeterlinck's style:

Maeterlinck's special device or instrument is his use of words. When he makes a word repetitive, as he so often does, it is because it expresses to him an inner harmony. It is the same sort of "inner harmony" that Kandinsky lays such special stress on in his writings on Art. It certainly has this effect—that if the object is not seen, and only the name is heard, over and over again, only the most abstract impression is received and the object seems to become dematerialized. Perhaps the repetition of the word serves to bring the inner soul of the word, or at least some of its spiritual qualifications.

After the memorandum "Write an article on the Victories of Love," we find this significant bit of criticism:

I am reading "Intentions." There are some parts of it so wonderfully beautiful—more beautiful than anything I have ever seen in Pater

or D'Annunzio. It is so rich and hotly colored that it is easy for me to imagine that I am really intoxicated. Again it is so slender, wan, and unearthly, that it is easy for me to imagine that I have been transported to another sphere—and that life is after all only one single exquisite instant.

He says that "the proper telling of beautiful, untrue things is the aim of Art."

I am still thinking a great deal about this point—that Art must not deal with the actual.

Here are some entries made during November and December, 1912, put down here not because they are related in theme, but because they are opinions or impressions which, in the midst of her busy life, Anne Simon found time to commit to paper:

Nothing is able to harm a man except himself. Nothing should be able to rob a man. What a man really has is what is in him. What is outside him is a matter of no importance.

So say Wilde, Socrates, and Christian Science.

I have always in front of me the desire to be the complete and perfect woman. A great wave of sadness often comes over me when I see that I must pass away in my incompleteness.

Was there ever a more beautiful subject, or one fuller of artistic values to the Creator, than the story of the woman taken in adultery, and afterward her exquisite act of love and humility before Christ at the feast?

This day I would exchange everything to be as a "shepherd who watches his sheep upon a moor," in order to refresh my tired vision and wrap myself in the overhanging brooding Peace—the Peace which is always there, always waiting to descend.

Have you ever fully realized why the period of the Renaissance was so productive and so powerful?

Because it brought new ideals of life and encouraged Life and the Joy of Living.

Asrael—I love the name, and Israfel is just as beautiful. The four highest angelic beings—Gabriel, Michael, Israfel, and Azrael, I would like to paint them, and how wonderful it would be to conceive them all differently. Could you write a poem on each one?

So many things seem to be coming to me so late in life, and how little time I have to work them out! There is a profound pathos in their late arrival.

Oh! might I keep the "light" in me "divinely white"!

Poetry should phantomize a universe.

Its world should be constructed of vision-fabrics.

Its incidents should emerge from the pageants of the poet's mind.

Its world knows no boundaries, its seas melt away into unattainable horizons.

Poetry is the enemy of the Usual, the Familiar.

It finds Reality only in the Spectral.

The almond-tree flowering to the blue skies.

Mauve snows.

The star-dusted sky over the musical silence of the Desert.

A drift of white rose-petals.

Altars and deserted temples, overthrown marble columns, and grass bestrewn with crimson ruined roses.

A fountain dripping through a mossy cushion of gentians into a crude trough filled with water lilies.

The exquisite spiral flutings of the miniature columns.
The orchard of dreams.

The Little One's Castle

An Inspirational Poem by P. O'Bryen Hoare, M. B. I. M. Sc.

(Mr. O'Bryen Hoare is so well known the world over for his glorious inspirational poems (notably "When Colors Fade") that anything from his pen will be welcomed by our readers: but added interest is given to this, his latest contribution, from the fact that he accurately describes the "thought form" of the little "spirit child" who transferred it to him, standing, as Mr. Hoare says "with smiling face and emphasizing gesture only to disappear in mist as soon as the transfer of thought had been completed."—THE EDITOR.

HOW DO I BUILD MY CASTLES do you ask?

Kind Sir, 'tis such a *very* easy task.

I get the bricks of thought from other skies,

At once my little castle multiplies.

And then I make a gateway of my own,

Through which I know some of my dreams have flown.

But I have lots of windows which are bright,

And when those dreams come back they'll see the light.

And they won't need to knock; there's no front door:

They'll simply enter as they did before.

I've lovely carpets in the castle rooms

I have to use a mop—or brooms,

I just think color and they all come right,

Some golden are, some blue, or green, or white.

And there's a winding stairway, where we climb

When many others are just wasting time.

I sleep within a tiny little cot;

You may think that is fancy—but it's not.

The bedclothes all have flowers round the brink,

The lamp that lights the room is always pink;

And sometimes; when I feel the men are slow,

I close my eyes, and see my castle grow.

And if you think I say what isn't true

You look at it when everything is blue

And build a little castle of your own

And YOU will see the lovely things I'm shown.

And when the weather isn't very nice
 And they want to talk to you of cats and mice,
 Just listen to the story you are told
 And then your little castle will be gold.
 I'm sorry I must now bid you good-night,
 It's time for bed; and though it's always light
 Within the castle—you must surely know
 That due respect our elders we must show.

But someday, when I'm quite, quite, quite grown up,
 I'll ask you down to stay and dine and sup,
 And then my pretty bedroom we will share,
 And we will build them—CASTLES IN THE AIR.
 Why there's the castle bell I do declare,
 Hippi-te-hop, I'm up the winding stair.
 Its never dull in here—its always bright,
 Although the castle's only AIR. GOOD NIGHT.

229 Collins Street, Melbourne, Australia.



SPECIAL NOTICE

An Astrological Department has been added to our magazine, *THE PSYCHICAL RESEARCH REVIEW*; it will be conducted by Prof. A. H. Postel, the well-known Astrologist, not only of this country but also Europe.

The article in the March issue will be *The Mystery of Life*.

Fulfilled War Prophecies by Catherine Howard Thompson of Boston

With Remarks by Marie Miner, a New York Woman, Who Has Looked Up the Various References and Dates

No. 1—In the horoscope of President Wilson, who was born December 28, 1856, 11:40 p. m., in West Virginia, and published in the Boston Post, July 9, 1916, Mrs. Thompson said:

"March, 1917, will be a critical time for him and he may have to fight, whether he wants to or not."

Note—March, 1917, proved indeed to be the most critical period of his whole life! February 3, 1917, the United States step of the United States' entry into the world war, and from severed diplomatic relations with Germany, which was the first then on until the signing of the declaration of war, April 6, 1917, was a "critical time" for the President.

On March 1 came the revelation of the German-Mexican-Japanese plot, which caused a sensation. President Wilson was also trying hard to have the Senate pass his bill for armed neutrality, which on March 5 was defeated by the notorious senatorial filibusters. March 12 Mr. Wilson ordered the arming of American merchant ships. March 12-15 the President received the news of the revolution in Russia and the abdication of the Czar. March 19 several United States ships were sunk with loss of lives. March 23 the President called a war Congress, and April 2 read a message, asking Congress to recognize a state of war. Thus, March, 1917, proved that Mrs. Thompson's prophecy was correct and that this period would undoubtedly be a most "critical time" for President Wilson and that "he might have to fight whether he wanted to or not."

No. 2—In the horoscope of King George V. of England, who was born June 3, 1865, 1:18 a. m., in London, and published in the Boston Globe November 8, 1914, Mrs. Thompson said:

"February, 1915, is a psychological time and we should hear of something of a most extraordinary nature."

Note—The first Zeppelin raid on England occurred January 19, 1915, the day the Sun entered Aquarius, the February air sign.

SAW TROUBLE FOR CZAR

No. 3—In the horoscope of the Czar of Russia, who was born May 18, 1868, O. 2 p. m., Petrograd, and published in the Boston Globe November 22, 1914, Mrs. Thompson said:

"All the Czar's planets are above the earth except Saturn,

the planet of misfortune, which is retrograding in the Fourth House ruling the end of his life. The ancients taught that even if the noble Jupiter was in the Fourth House and retrograde, it foretold misfortune and an 'unhappy end to await that person, even if he be a prince,' and here he is a King, and as this is the ruling horoscope under which the Russians have to live, the end of the war spells REVOLUTION!"

Note—It is a matter of public record that Russia's military successes have been few and her failures many; and the Czar abdicated March 15, 1917.

Mrs. Thompson also said: "In June, 1917, the Czar stands in great danger of assassination."

Fred B. Pitney in the New York Tribune on July 24, 1917, said: "The committee of Workmen's and Soldiers' delegates proposed to execute the Czar and the entire royal family, but when the revolutionary soldiers were sent to take possession of the Czar his Guard Regiment refused to give him up. Meantime the English government, fearing for his safety, tried to get him consigned to England for his prison, but the committee would not allow him to leave Russia."

Mrs. Thompson also said: "Russia is rapidly disintegrating."

Note—Newspapers in August, 1917, reported: "The present civil and military crisis is regarded as conclusive proof that Russia is rapidly disintegrating. Internal conditions in Russia are appalling. The Russian navy is inactive and the Russian army is demoralized."

KAISER'S HOROSCOPE

No. 4—In the horoscope of Emperor William II. of Germany, who was born January 27, 1859, 2:50 p. m., at Berlin, written for the Boston Post in June, 1916, and published by the Post December 17, 1916, Mrs. Thompson said:

"The configuration of stars . . . of this King, is a most remarkable one, and stands out like those of Xerxes, Alexander, Julius Caesar and Napoleon, who altered the destiny and changed the map of Europe. The Kaiser is a tremendous power in the principality of water, and water is the most powerful agency there is, and represents a force that has to be reckoned with; and Mars is in the Kaiser's midheaven in conjunction with Neptune, who is strong in Pisces, his proper sign. This aspect exactly describes his submarines, and the ancients said, 'if war is ever declared by an enemy upon the possessor of this strong martial position, . . . such a person could not be subdued or crushed, but would fight his way out of all obstacles'; and when the lord of the 'House of Honor' is in that house, the prestige is sustained."

Note—The accuracy of this forecast is demonstrated by the fact that the submarines of this ruler have been a "most powerful" and terrible agency in the principality of water; and his armies have, to an appreciable extent, "altered the destiny and changed the map of Europe."

It is also remarkable, that every time the armies of the Kaiser have been in a tight place, that they have always got out, through the agency of water, either by letting loose the dykes in Belgium and the rivers in East Prussia, or by heavy rains and floods; and even the mists have helped by dampening the artillery of the enemy and preventing the rising of the balloons to overlook their movements.

Mrs. Thompson also said: "But as for any nation to win, why that is not God's purpose in this world-wide struggle," to keep commercialism alive.

Note—After three years, and with peace being discussed, no nation has won. James W. Gerard, the United States ex-ambassador to Germany, though he has probably not read Mrs. Thompson's horoscope of the Kaiser, yet he has used almost her identical words in his book, "My four years in Germany," that she used in her article written over a year ago, viz: "The Kaiser's powers of endurance and resourcefulness are simply marvellous."

KING ALBERT'S FUTURE

No. 5—In the horoscope of Albert, King of Belgium, who was born Thursday, April 6, 1875, 10 a. m. at Brussels, and written December 28, 1916, Mrs. Thompson began by saying:

"He was born with Cancer 'the Crab' rising, and Pisces 'the Fishes' was in midheaven. Cancer is ruled by the moon, and here she is exalted by being in Taurus, in King Albert's 'House of Friends,' in evil aspect to Saturn. . . . This is the most unfortunate aspect that can occur for success, happiness and prosperity, . . . and as it falls in King Albert's 'House of Friends' he is doomed to fall a victim to and be ruined by his friends, and . . . as the evil Mars, ruling his friends, is in bad aspect to Mercury, his friends will never be able to fulfill the promises they made him."

In a book entitled "The Nations at War," Syndicate Publishing Company, New York and London, it says this concerning Belgium: "Belgium, the 'cockpit of Europe,' has much to lose and nothing to gain by the war, and at the very first shot she threw herself into the conflict for the protection of France."

Mrs. Thompson continues: "The Moon passing through his 'House of Happiness,' makes an evil aspect to Saturn in the Ninth, the House of Long Journeys, and he feels very depressed at the news that is brought to him from a distance."

Note—This refers to the deportation of his people from Belgium to Germany, which are also matters of common record and knowledge.

"March, 1917, the moon comes into opposition to King Albert's Sun, which is also in his 'House of Friends' and he hears of the distress of a friend, a King."

Note—His ally, the Russian Czar Nicholas II., was in great distress, so much so that during the period of March 12-15 he abdicated. Mrs. Thompson said:

"During 1917, Jupiter will pass through King Albert's 'House of Friends,' and they will prove of a better quality and more honorable than they have been the past two years."

Note—The English armies made up largely of Canadian and other colonial soldiers, are now on the continental battlefields in northern France, Flanders, etc., helping the French try to wrest from the Teutons, the possession of many important and strategic points. These battles have not yet been decided. (September 1, 1917.) She continued:

"About May, 1917, Jupiter rests on King Albert's Moon and cheers him up."

Note—According to the World War Magazine, the British and French in May, 1917, began to prepare for a concentrated drive on the Belgian front, which would naturally cheer King Albert very considerably; and another thing which "cheered him up" was the entry of the United States into the war, in the spring of 1917. She added:

"June, 1917, King Albert receives bad news from a distance."

Note—In June, his friend and former ally, the Czar, was in great danger of assassination.

Mrs. Thompson concludes this horoscope by saying: "For the past two years Saturn has been passing through King Albert's 'House of Life' and should have thrown a dreadful gloom all over his country, something like the effects of a snowstorm; and it will last up to July, 1917, when matters will begin to improve, and he hopes peace will be declared."

Note—August 1, Pope Benedict wrote a peace proposal addressed to the various belligerents.

PREDICTED GREEK OVERTURN

No. 7—In the horoscope of King Constantine of Greece, who was born August 2, 1868, 7:45 p. m., Athens, and published in the Boston Globe October 10, 1915, Mrs. Thompson said:

"This king has five planets out of nine in cardinal and changeable signs, and changes, therefore, must come to him; and it will be very hard for him to keep neutral."

Note—It is a matter of public record that the allies tried

every means in their power to take sides with him, but this astute monarch declined to assist them, claiming that if he did so Greece would meet the same fate as did Serbia, Rumania and Montenegro.

Mrs. Thompson continued: "The year 1915 will prove the most important period, and November, 1915, is a serious time for him."

Note—The French and British troops landed at Salonica, November 27, 1915.

She added: "June, 1917, he will feel depressed again, and August and October, 1917, will be unfortunate for his wife and people."

Note—King Constantine abdicated his throne on June 12, 1917, in favor of his second son at the demand of Great Britain, France and Russia; and he went to Switzerland, mention being made as regards his wife's health, the Kaiser's sister. August 3, 1917, London cabled that "a state of siege has been declared in the whole Greek department of Attica."

No. 8.—In the horoscope of Victor Emanuel, King of Italy, who was born November 11, 1869, 10:15 a. m., Naples, and written for the Boston Globe March 30, 1915, and published May 23, 1915, Mrs. Thompson said:

"May, 1915, is the most important month and year for him, and it will prove a turning point. The strongest dates will be the 11th and 24th, and at that time he should have declared war."

May 23, 1915, Italy declared war on Austro-Hungary, which was the date Mrs. Thompson gave two months ahead of time, and when Italy was still neutral, August 21, 1913, Italy declared war on Turkey. October 19, 1915, Italy declared war on Bulgaria.

No. 9.—In the horoscope of the Sultan of Turkey, who was born November 3, 1844, 1:17 p. m., Constantinople, and published in the Boston Globe January 23, 1916, Mrs. Thompson said:

"The Sultan's Sun heavily afflicts King George's ruling planet Mars, so he will injure the latter's pride and prestige and cause him a partial eclipse, and severe losses. . . . The Sultan's Herschel is in King George's 'House of Life,' and Mars is in direct opposition to it, in his House of 'Open Enemies,' showing, that he will harass and annoy him and cause him to meet with waste and extravagance in men and ammunition. He will injure his prestige and cause him a partial eclipse. Thousands will be suddenly and cruelly killed and tortured with no chance of escape."

Note—The above prophecy is borne out by the Dardanelles fiasco, and the capture of General Townshend's army of 20,000

men at Kut-el-Amara, April 28, 1916, besides the loss of 40,000 men in trying to take the place.

PROPHECY FOR RUMANIA

No. 10—In the horoscope of the King of Bulgaria, who was born February 26, 1861, Vienna, published in the Boston Globe January 9, 1916, Mrs. Thompson said:

"Mars, the god of war, is in splendid aspect to King Ferdinand's Sun; Saturn is parallel to it and to Jupiter and Venus, and this augurs well for his success in arms." "He will naturally seek to join forces with monarchs whose stars are strong in the Kingdom of Water, as shown in the Kaiser's horoscope, and we believe he will again increase his possessions, because it is in the nature of water to expand." Mrs. Thompson adds: "The Kaiser's armies flooded Belgium, France, Poland and Russia, like tidal waves," . . . "and it looks as though these two kings will spread over that portion of southern Europe bounded by Rumania, Serbia and Turkey, and in the summer and fall of 1916 the world should look on aghast and wonder where it is all going to end."

Note—August 27, 1916, Rumania declared war on Austria-Hungary; August 28, 1916, Germany declared war on Rumania; August 30, 1916, Turkey declared war on Rumania; September 4, 1916, Bulgaria declared war on Rumania; October 11, 1916, central powers began their invasion of Rumania; November 19, 1916, entente forces drove Bulgars from Monastir; December 6, 1916, Bucharest (Rumania) falls to the armies of the central powers. To all of which "the world did verily look on aghast and wonder when and how it was all going to end."

(To be continued)

O. U. HOOVER

My Tuesdays are meatless,
My Wednesdays are wheatless,
I am getting more eatless each day;
My home, it is heatless,
My bed, it is sheetless,
They're all sent to the Y. M. C. A.
The bar rooms are treatless,
My coffee is sweetless,
Each day I get poorer and wiser;
My stockings are feetless,
My trousers are seatless,
My God, how I hate the Kaiser.

JEAN FRASER.

Tidbits and Odds and Ends

May every woman have a protector,
but not a tyrant.

* * *

May honesty never be ashamed of an
unfashionable garment.

* * *

May we never envy those who are
happy, but strive to imitate them.

* * *

America and England: May they
be cemented by love and affection,
cousins of the past and brothers of the
present.

* * *

Two ears and but a single tongue
By nature's laws to man belong.
The lesson she would teach is clear.
Repeat but half of what you hear.

* * *

Here's to the wings of love;
May they never moult a feather,
Until your little barque and my little
barque
Sail down the stream together.

* * *

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you buy from any advertiser in this
magazine, which is not up to the
standard, write us and we will do the
rest.

* * *

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of a successful play in New York City.
This applies to our magazine. If you
do not believe it, write to our adver-
tisers and find it out.

* * *

Keep your wit bright, you may win
by it some day. A sea captain rushed
into a boarding house kept by a big-
hearted, quick-witted woman, and said
he was looking for his mate. "Come
in quick," she replied; "I've been look-
ing for you for a long time."

Give your flowers to those you love
while you live, post-mortem fragrance
dies on the empty air. One rose in
life is better than seven harps with
a broken string, after the loved one
has vanished from your view. Your
floral gates ajar wilting in a cheer-
less cemetery are emblems of your de-
spair, while the beloved walks amid
the fadless lilies in the King's Garden.

* * *

Dear readers, if you have any orig-
inal jokes or tidbits, send them to our
magazine. Mark the envelope in the
corner, Tidbits Department; it won't
cost you anything, neither will you get
anything.

* * *

Suspicion is defined by the verdict
of a Western jury: "Guilty, with some
little doubt as to whether he is the
man."

* * *

An anti-suffragette in a burst of
fervid oratory shot over her mark
when she said: "I do not favor votes
for woman, but there is no earthly
reason why woman should not become
a professional and business man."

* * *

A man seeking to be great by dis-
playing his ancestry is like a peacock
seeking to be an eagle by displaying
his tale.

* * *

They say that if your hand itches
you it is a sure sign you will get some-
thing; but if your back itches you, you
are sure that you've got it.

* * *

If it hadn't been for Eve, the Gar-
den of Eden would not have been on
the map. She raised the devil in it
and so made it famous.

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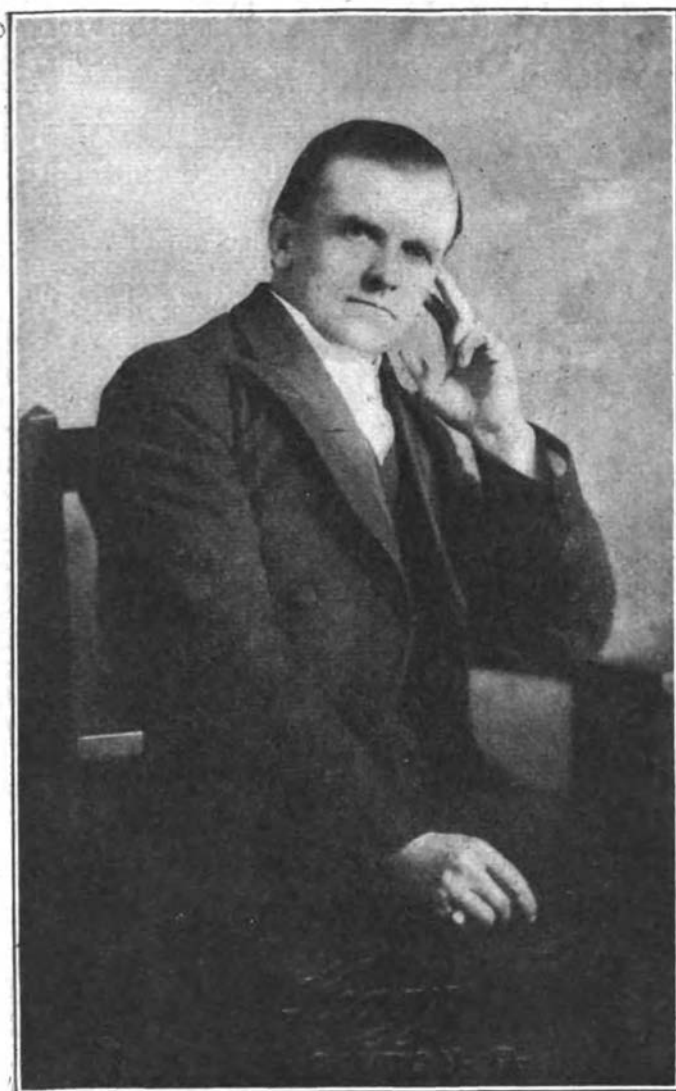
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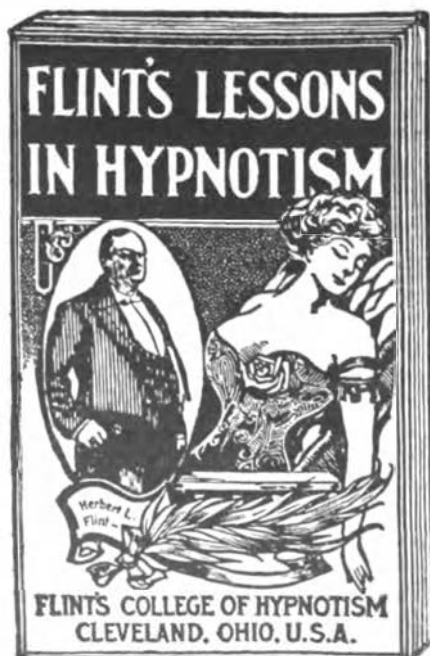
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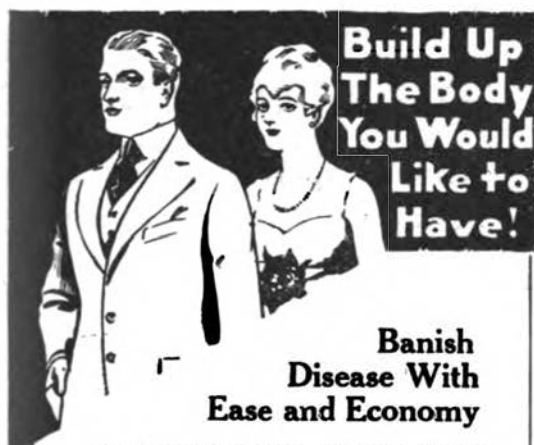


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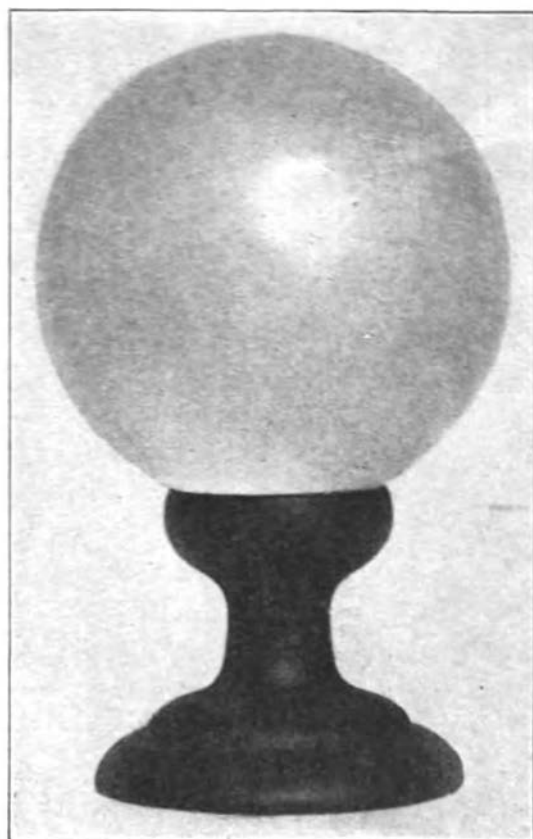
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