

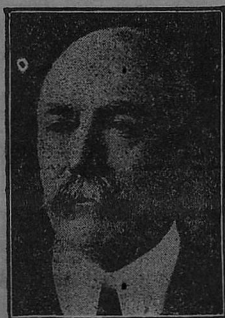
Self-Culture Journal.

A Magazine for promoting Success, Health & Happiness.

SEPTEMBER 1915

Shrinking from the Disagreeable

By Dr. O. S. Marden, F. I. A. Sc.



"DO THE hardest thing first," is the motto hanging above the desk of a very successful man I know. He told me that that single short sentence had wrought a thorough change in his life. "I suddenly realized one day," he said, "that I had fallen into the habit of putting off unpleasant duties and evading disagreeable or difficult tasks, until the ghosts of them blocked my path at every turn. I tacked up that motto and set myself to bringing each day's work in line with it. When at last I had cleared my path of long-deferred tasks, I made it a rule to begin at what I considered the biggest, toughest job in the whole day's work before me. I gave my freshest efforts to the kind of work I had previously put off the longest, and before a great while I found that what used to loom up before me like a mountain of difficulty, when handled with energy and determination, was really very simple and comparatively easy. And it is to this, more than to anything else, that I owe what is called my success."

It is a great thing to start out life with a determination to stand for something, to do things that make for efficiency, not to let inclination for comfort and ease, and the passion for pleasure, devour so much of our energy, absorb so much of our time.

It is very pleasant to slide along the line of least resistance, to take things easy, and not feel obliged to

exert one's self too strenuously, but one never gets anywhere by adopting such a policy.

The habit of taking things easy is as insidious as the opium habit, the drug habit, or the drink habit.

The man who waits until he "feels like it," who is the victim of his moods, never amounts to much. It is the one who can make his program and carry it out, regardless of whether it is easy or not, who gets ahead.

The man who does things is always master of himself, of his moods. He never stops to consider whether he feels like doing a thing or not.

The only question he asks is whether it is the best thing to do, and if it is he will make himself do it.

Men who are successfully organized seldom talk about difficulties, or ask whether a thing lying straight before them on the road to success is hard or easy. The goal is the only thing they keep in sight, and obstacles or no obstacles, agreeable or disagreeable, they walk straight to it.

If you cannot overcome your natural inertia or acquired laziness, you may be sure you will never get beyond mediocrity and may be a total failure. Make up your mind that whatever needs to be done in this world, can be done, will be done, by somebody. If you lack the ability or the grit and the determination to do it there is probably some one not very far from you who can and will do it. You may not be able to find a way, but there is somebody who will find a way, and who will make moral muscle in the doing of it, and a place for himself in the world by the force of his will. Now, if some one else is making a remarkable career out of very ordinary material and conditions, why can't you? It is purely a matter of resourcefulness, thoroughness and

ingenuity in doing the thing entrusted to you a little better than it has been done before, putting your individuality into your work and doing everything to a complete finish; making a master job of everything you touch. You probably know a number of people who have done remarkable things under less favorable conditions than surround you, and if they can do it, why can't you?

"He who defers an unpleasant duty in reality does it twice. Anticipation of it may become a continued torture."

When Henry Ward Beecher was asked how he managed to accomplish so much with so little friction, he replied, "By never doing my work twice."

Many do their tasks a dozen times over in anticipation and useless anxiety. They waste as much energy in thinking about their work in advance, dreading it, wondering how it is going to turn out, as in actually doing it.

So near is glory to our dust, so close is God to man

When duty whispers low: "Thou must," the youth replies—"I can."

It is a deplorable fact that few young people have the courage to take their medicine without playing a long time with the spoon, dreading and delaying to take the course in life or to do the things that are really best for them, that best promote their growth, the things that will make them the largest, grandest men and women. Instead they do the easier thing, side along in the line of the least resistance, in which course of action there is nothing like the same growth-prompting possibilities.

It is a happy art to strike at the very heart of one's work the first thing in the morning, so that if anything is neglected it would be the less important. To sit at the desk in the morning looking over unimportant letters and papers, fussing and fidgeting over trifles, trying to get all of the little easy things done first, uses up all the freshness of one's thought over unimportant matters, so that the greatest things of all are neglected or done in a half-hearted way, without spontaneity or enthusiasm.

A great many people fail to get on for no other reason than because they shrink from the hard, disagreeable things. They pick out the things they like, do the easy things first and leave the disagreeable until the last. In the meantime they are tortured with anticipation of the disagreeable drudgery to come later.

It increases one's confidence and self-respect to feel

that he is larger than any problem that confronts him, that he is not afraid to take hold of disagreeable tasks and that he will not allow himself to suffer the torments of delay, the pain which comes from unpleasant anticipations.

Don't slip into the habit of self-pity. The candidate for success must keep his eyes, his attention, his effort forever fixed on the goal-success. He must take himself vigorously in hand for training, just as he would a child, a pupil, as a coach would a racer who meant to win. He must hold himself up to the standard, regardless of his moods or feelings, jack himself up, whip himself into line, and compel himself to do the square thing—to "give the square deal" to the day's work, as he would to any other creditor.

Nobody refuses to pay his honest debts just because he "doesn't feel like it." What kind of a creature would go back on his word of honor, just because his "mood" or "feeling" had changed?

If you are a victim of putting off the disagreeable just make up your mind today that you have done so for the last time. Start out tomorrow morning with the resolute determination to postpone nothing, to do everything which is necessary to be done, to plow right through the obstacles, and tackle the disagreeable task. You will be surprised to see how these obstacles in life will get out of the way of such forcefulness.

Eau de vie.

BY HENRY PROCTOR F. R. S. L., M. R. A. S.,

We have often been asked to prove on the authority of the Medical Faculty the claims which we of the Fraternity make for the life restoring and life preserving value of the vital fluid, which we call the elixir of life. Dr. Brown Sequard is no mean authority from a medical stand point, seeing the fact he was formerly Head physician to the Hospital for Nervous Diseases and Paralysis, Queens Square, London, and Professor of Pathology at the University of Paris. Cambridge University honored the discovery of which we are speaking with the title of L. L. D., and the Faculty with that of F. R. C. P., and as a matter of fact the vital fluid now forms the basis, not only of Sequarine, so named from its eminent discoverer, but of several other medicines, which are said to cure at least 120 different kinds of diseases.

The argument therefore for the value of the eau

de vie or vital fluid generated in the human body, is thus placed beyond cavil or dispute. For if the value of that of animals has been proved to be so great, must not that of mankind be immeasurably greater? And how much better it must be for man to learn by purity and conservation to utilize his own for the prevention and cure of disease, rather than be compelled to introduce that of animals into his body.

Telepathic Experiences.

By Mr. W. J. Colville F. I. A. Sc.

Some few years ago I was introduced to a young man of more than average force of character, who asked me to conduct a series of telepathic experiments with him. He was not in any sense a close friend or near acquaintance, but I almost instantly discovered that I would receive his mental telegrams with great facility, chiefly owing to the fact that he had developed the habit of mental concentration to quite an unusual degree. His method of procedure was to inform me definitely by letter or telegram that he wished me to hold myself in readiness to receive a thought from him. He would send me on a certain night, between twelve and one, a convenient time for us both, as he was a professional singer and neither of us were accustomed to seek our beds before midnight. On retiring it was my practice to remain quietly receptive to my friend's thought, which I welcomed in the same manner as I would listen to what he said were we engaged in actual conversation. At first I only heard words indistinctly, and sometimes merely received faint impressions, but after receptively on several successive nights I saw him and heard his voice to all intents and purposes as plainly as though he were actually with me in bodily presence. Later on in the course of our experiments I could easily receive his messages at any time, day or night, provided I was not mentally preoccupied, but never did I feel the slightest compulsion or restraint laid upon me. I was just as free an agent as though I had received an invitation to dinner in the ordinary manner.

One Sunday afternoon, while I was in New York, this gentleman telepathed to me the substance of an entire sermon to which he was listening with close attention in a Boston church—

fully two hundred miles away. Some of the evidences afforded me were peculiarly convincing and often amusing. They related to quite commonplace matters, such as letting me know (when we were in different cities) that he had bought some neckties of a peculiar pattern, and paid a certain price for each of them, and even the fact that he was having his hair cut at a certain time (11.15 A. M. one Thursday) and other details which it was highly improbable that I should have exactly guessed.

One of the most definite instances of telepathy I have ever known occurred one evening in February, 1906, when I was in Newark, New Jersey, with friends, who were conversing about travel and asking me how long I should remain in America. I told them that I expected to sail for Australia from Vancouver some time during the following May. I intended to spend some weeks in near San Francisco, and to visit other cities before leaving for the Antipodes. Quite suddenly a ship appeared to me named "Sierra," and a date, March 29th, fixed for its sailing from San Francisco for Sydney. I refused to believe that it was intended to describe my future movements, and tried to waive it aside by suggesting that someone in the room would sail for Europe on that date, but the vision remained clearly before me for some minutes. About four weeks later I received letters from Mr. and Mrs. Cardew, of Sydney, informing me that my services were greatly in demand, and urging me to leave San Francisco on March 29th by the "Sierra." Very reluctantly I acceded to their request, limiting my stay in California to five days. By so doing I was out of the neighbourhood of San Francisco in time to avoid the earthquake which occurred on April 18th. By comparison of dates I afterwards discovered that my vision was almost exactly synchronous with the writing, in Australia, of the letters which arrived by mail four weeks later.

Spiritual Healing.

By Brother Ramananda F. I. A. Sc.

I will put into everyday words an account of some cases. My name can be used in any way you wish, for I am more glad than I can say to be able to help you to awaken in human nature

the knowledge of the real meaning of SPIRIT and its ALL POWER.

First I would like to draw attention to some cures of animals.

The first experience I can remember of healing is that as a wee child, whilst living with the "Holy Men," I used to live in such a "real" way, that neither the snows nor extreme heat had any effect on me.

I was in such harmony with God, as expressed through His earth and its occupants that I was in no sense conscious of a contrast with anything. I could go and live with the wild animals. I was often in touch with large tigers, and have played and romped with their cubs. I was always alone physically in my rambles, only at certain hours of the day was I in association with my masters.

During my walks I was always in touch with other people with finer bodies than ordinary, for at that time mine was also in finer vibrations, and I was therefore in poise with those around. I have walked on water and glided through great ravines in the Himalayas. Near our summer residence, which was a forest, there was a pool of water where each season storks used to come to breed, and they would always ask me to come at the time of hatching.

I remember, though only four or five years of age, gliding on the water to their nest, over which they were standing in the water, as is their custom. Sometimes I would wade out as I grew older. I have handled many, so called, dangerous snakes and have been carried by panthers.

To come to the points of healing God's smaller creatures: Frogs, on the above mentioned water, would sometimes be attacked by hawks, and, though I was only two or three, I well remember my first experience of healing was the replacing of the flesh and skin on these frogs' backs which had been torn by the hawks dropping them on my approach. I would caress the frogs for a while, and always saw a fine white doughy substance envelop them, and I would watch the wounded flesh quickly mend and the skin be replaced, and lastly the green colour and brown markings reappear as they were originally.

One day a big tiger met me near a water-hole with a very inflamed paw. A large splinter was in it. As he came up to me I saw this same substance enveloping him.

Now this is a point to which I wish to draw attention to show that it was not my power that healed at that time. I was about twelve years of age and in a much less REAL state, for my father had formed a desire for me to devote myself to modern Western life, instead of spending the years until I was twenty-five in developing the spiritual. These cross vibrations would have tended to decrease any power I personally had had, so as this dear beast had desired healing, it was then reaching him. Whether my practical help was needed for complete realization I cannot say. The same law applies in this case as in that of human beings. Where two or three or together in His Name the Living Life manifests.

I took his paw in my hand before turning it over—he had then lain down at my feet—a large piece of black wood came out and fell at my feet, and almost instantly I saw the tendons move into place, the flesh knit together, skin grow over and new hair come through, this wonderful substance moving in cloud-like waves all the time. Sometimes in spiral waves with great rapidity, a wonderful golden light was directed into the region of his solar plexus. After a few minutes of such working, he jumped up and leaped right over me, crouching down and licking my feet, hands and face.

Many such instances I can quote. Other cases of animals birds, etc., were treated with manipulations, and some were of slower healing. Once in Australia I came across a large iguana, four feet long, like a small crocodile, that had been caught in a spring trap. He was scratching and squirming, and had dug up the earth in his agony. His paw, as big as a boy's hand, was nearly cut off. He allowed me to unspring the trap and lift the paw out. Only gnawed sinews were holding it together, he had tried to chew it off in his desire to free himself.

He crawled over my knees and held his head up, and the same beautiful light appeared and was directed to him; the broken limb mended instantly, he turned and faced me and crouched down, and for ten minutes we remained in silence as the sun went down, then he turned slowly away and crawled up a gum-tree whole and happy.

Innumerable cats, fowls, dogs, horses and cattle I have seen healed in the same way. Many times

sheep which were half-picked to death by crows whilst lambing were healed. More recently several horses were brought to me in Jersey, one with fearful broken wind was healed at once. An Aberdeen terrier with a fearful patch of madage on his back would often come up to us on the beach and look so mournful. I am sorry to say that, for a week, we always drove him away. One day a linking up with him came over me, and I called him, much to his delight, and I concentrated for a while for his relief. Next day hair had begun to grow, and in a week he was well.

So in such cases of healing animals, which I feel to be just as important as humans, I feel it is no peculiar power bestowed on me for I am an outside witness of the psychological moment when (creatures and humans) they realized the greatness of Spirit beside the delusion of material unpoise. The kind of co-operation employed does not matter. The special time comes when they seek, the door is opened and entry can be had, completely or otherwise. May be the means co-operated with acts as oil to the door, or even turned the handle, but the power to realize it is with in the individual himself. I have seen instantaneous realizations in individuals of—outwardly judging—low spiritual growth, and in cases of advanced souls, long periods occur before they make the slightest headway in the physical expression of the awakening life within.

Push On.

By O'Bryen-Hoare F. I. A. Sc.,

- PUSH on. The world is always turning,
And you must not be left behind the first.
- Push on. If you would be discerning
The road which means the quenching of your thirst.
- You know that life is all a hurry
Where you must bring resources into play;
So keep your heart and put aside all worry,
And help your fellow-creatures on their way.
- Push on. Don't heed the little drawbacks,
Don't talk about proverbial bad luck.
- Push on. And though at times the pain racks,
You never should be found amongst the ruck!
- Always stretch out a hand to help another,
No matter what his record may have been;

Put down those feelings you should smother,
And trust to power, as yet—by you—unseen.
Push on. The good that is within you
Is bound to have a triumph in the end.
Push on, and you will find that it will bring you
Success, a name, and every man a friend.



Man and Health.

There is something fascinating about the man who enjoys health, his personal atmosphere holds a germ of contagion for all who come within it; those who have health and strength have the priceless gift of nature.

The man who has health meets his duties and problems with more courage than the man who is half-sick. He sees opportunities for doing good; every breath is an inhalation of enthusiasm and inspiration, fitting him for work. He has health, that is all, but that is all any man needs in order to get any other thing he wants.

The man who has health will have a mind capable of development for a royal soul; he sees beauty in simple, natural things of life. To him, occupation affords a change for improvement and a boon against idleness; home and family are a world of peace and happiness; life a vast opportunity. He loves the rock, mountain, and rill.

To him the song of birds is music; the laugh of children, poetry. Oh, what golden opportunity is every sweet simplicity of life, a glorious outlook for any man. The man who has health can have it.

Do you awake in the morning with joyous spirit, clear head and tongue, and firm elastic body? The man who has vim does. He feels the rich life-blood in his veins, and keenness of appetite for activity and work. He is glad to see the daylight; it begins a fresh, new day.

He is glad to see the sunlight; it has rejuvenating warmth and life for him. Do you feel this

way? No? Then you need vitality—the buoyant vim of health. The man who has health reaps full benefit of life's activities.

The habit of Self-Indulgence degenerates boys and girls of their vitality, promoting mental unrest. It breaks down the blood-making function and keeps them in the below-par class of Health. It is this class of individuals that are later attacked with the tuberculosis disease.

The habit of Deep abdominal breathing is a great promoter of Health. Deep breathing aids digestion and helps to speedily mix the food with the digestive juices.

Ice when consumed at a time say three months after being manufactured, not only has the advantages through storage, but also the mechanic process of purification which takes place during the formation of ice crystals.

Should the milk for infants not be Pasturized or heated to the edge of boiling? No. Heat to that degree breaks down the milk formation, denatures it, and produces coagulation or crystallization, which is the condition favorable for fermentation.

Health Suggestions.

Good health depends on what we eat;
 Fresh vegetables, fruits, nuts and wheat.
 The cereal family complete
 Gives better nourishment than meat.
 Onions, carrots, celery, beets;
 Brings healthy color to the cheeks.
 Eat plenty of fruit every day,
 If you would keep the doctor away.
 When all unnerved, don't stop to talk,
 Put on your wraps, and take a walk.
 Reminders like these are not rare,
 Simply go out in the fresh air.
 Ever keep busy, cheerful, bright,
 From early morn till night.
 Make some soul happy every day
 Always have a kind word to say.

[SELECTED]

Cures by Hypnotic Suggestion

DR. H. G. PETERSEN, a physician of note, says:
 as to the permanency of recovery by suggestion.

"There is no objection so weak and void of sense as that which accuses suggestive therapeutics of not making absolute and durable cures."

Dr. Petersen points out the fact that no absolute cures are effected in cases of chronic disease by means of drugs, because, by their use, the patient's power of resistance is decreased; whereas, with the suggestive treatment it is increased. At the end of a course of treatment by suggestion the strength of will of a patient is so exalted that he is securely fortified against future attacks of his old condition.

Hypnotic treatment is a money saver.

In the first place, suggestion may be employed to relieve many attending symptoms of a sickness, acute or chronic, for which ordinarily drugs would have to be prescribed.

Again, everybody may enjoy the knowledge and use of this wonderful curative agent; whereas, after taking other treatments you are not one whit the wiser as to how and why you were cured, or how to remain so; we doctors of suggestive Hypnotism teach all our patients the power and principles of auto-suggestion, how of themselves to retain their health when their old condition threatens to return. This in itself is worth more to a patient than is any course of treatment.

Judging from the foregoing facts, any patient suffering a functional or nervous disease, or habit, may place himself in the hands of an operator of suggestive Hypnotism with every assurance that the needs of his case will be well attended to. No point is overlooked. The patient suffering from a mental cause may expect to have such remedied; as well may that one ill from a physical cause expect proper treatment of the same.

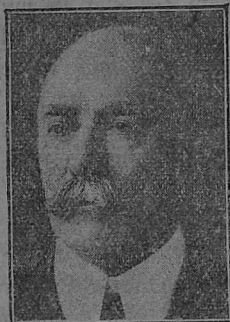
Editor Self-Culture.



A Biographical Sketch of

ORISON SWETT MARDEN, F. I. A. S.

Orison Swett Marden was born in Thornton, N. H., about 1850. His mother died at 22 when he was three years old. Soon afterwards



his father, Louis Marden, while on his hands and knees adjusting a huge bear trap, accidentally sprung it, bringing upon his back a large tree, which was considered heavy enough to crush a large black bear. But by main strength he held it up and worked himself out. He was alone in the forest four miles from the nearest house. Many months thereafter, in almost constant pain, he toiled early and late for his children; then, having left them with a neighbor as a guardian, he succumbed to his injuries at 34, four years after the death of his wife.

Orison was "hired out" successively to a clergyman, a carpenter and surveyor, a farmer and two millers. Long hours, hard work, oftentimes with scanty fare, no bed of any description, few pleasures and little schooling filled the weary years of his boyhood.

When 17, he asked permission to attend New London Academy if he would pay his own way. His guardian refused peremptorily, but the boy went without the permission and remained several terms, altho' he advanced very slowly from lack of previous instruction and from the fact that he was obliged to work a large part of the time to pay for his board and lodging. Yet even his slow progress gave sufficient encouragement to fan the faint spark of a backward, bashful boy's ambition into the quenchless flame of a man's deep purpose.

Not being able to pay his way at the school any longer, he went back into the New Hampshire woods, twelve miles from the railroad. His little taste of learning aroused his ambition and he determined to get a district school to teach, if possible, during the winter, but failing in this, he hired a small shoe shop built over a brook and opened a private school of about a dozen pupils in a room ten by twelve feet, whose floor was so open that the boys used to fish through the cracks for shiners with bent pins for hooks. This teaching yielded

twelve dollars a month and brought offers of public schools in which he taught several terms.

On his twenty-first birthday he went to his guardian and asked for his patrimony. Receiving but a mere tithe of what his father had left him, he tried by legal means to obtain his due, but to no purpose. Undaunted, however, he determined to go to college and started for New Hampton Institute in New Hampshire, twenty-five miles away. Here, by doing chores and menial tasks, he managed to pay his way for two terms. He won several prizes in the academy and was graduated with honor in 1873.

Passing the freshmen's year examination at Boston University in September, 1874, he entered the sophomore class, and in 1877 he was one of the first class, to receive the degree of bachelor of arts from that University. After a two year course in its School of Oratory the same University made him a bachelor of oratory—also master of arts. He then entered the Harvard Medical School and the Boston University Law School at the same time and graduated from both of these schools' having done double work through the entire course.

Then Dr. Marden went to Europe where he gave considerable time to studying customs and conditions in other lands. When he returned to America he engaged in business for several years, accumulating considerable property, all of which was swept away, however, by fire, and collapse of speculation interests.

Early in the '90's Dr. Marden had about completed a book upon which he had been working for years, when the manuscript was lost by fire. He immediately went to work to replace it and in 1894 issued his first book entitled "Pushing to the Front," which had a tremendous sale nearly one hundred editions having appeared in various countries, including Japan, where the work was adopted as a text book in the government schools, both in English and Japanese.

In 1895, "Rising in the World" followed as his second book. Its lessons are from life—full of pith, point and purpose. It preaches the higher success—the kind which uplifts one and gives him the right perspective in relation to his fellow-workers.

After "How to Succeed" came "The Secret of Achievement," a book which teaches practical power. It tells the life-stories of noteworthy men and women and points out the secret of their achievement. Being

a life-chart by it you can check off the points that fit your own case. Following this in the order given came "Cheerfulness as a Life Power," "Character, the Grandest Thing in the World," "The Hour of Opportunity," "Elements of Business Success," "Winnig Out," "An Iron Will," "Economy," "How They Succeeded," "Talks with Great Workers," "The Young man Entering Business," "The Making of a man," "Choosing a Career," "The Power of Personality," "Success Nuggets," "Every Man a King," "The Optimistic Life," "He Can Who Thinks He Can," "Peace, Power and Plenty," "The Miracle of Right Thought," "Getting on," "Be Good to Yourself," "Self-Investment," and others.

The special message of "Peace, Power and Plenty," is that man need not be the victim of his environment, but can be the master of it; that each person can shape his own environment, create his own conditions. It teaches that great achievements are wrought by self-confidence; that the bodily condition follows the thought that growing old is largely a habit. On a par with this is "The Miracle of Right Thought," both these books setting forth the truth that "As a man thinketh in his heart, so is he."

A Japanese professor, Koji Takahashi, enthusiastic over the inspirational books of Dr. Marden, sent the author a photograph of his two fine boys, saying, "My first son was named, in 1907 after your work, 'Pushing to the Front.' The younger boy standing by him in the picture is my second son, born April 18, 1909; and I am very glad to inform you that he was also named after one of your books, 'Rising in the World,' which I have been using in my school as a text book."

In the life of Dr. Marden there is perfectly exemplified two facts: To him who wills there is no such thing as defeat; and the highest work to which a man can possibly devote his time and his talents is the shedding of light from personal struggles and triumphs and successes on the lives of fellow men.

Department of Spiritualism.

A True Ghost Story.

Some ten years ago I was residing in Upper Norwood. My wife, who had for many years been well known as an extraordinary medium, was taken seriously ill. To save her life the doctors told me she must undergo ovariectomy, and the late celebrated Dr. Lawson Tait successfully performed the operation.

I greatly feared that the shock to the nervous system would put an end to all her mediumship, but the following story will prove that such was not the case.

About a year after the operation the late Miss Florence Marryat, who was an ardent believer in my wife's spiritual gifts, called unexpectedly and proposed a seance. We adjourned to the drawing-room. There were present only Miss Marryat, my wife, and myself. To prevent interruption I carefully locked the door and put the key in my pocket. It was twilight, and we sat round a small table.

Miss Marryat had lately lost a favourite daughter, Eva, who had married a gentleman well known in the theatrical world. In earth Eva was celebrated for her long and beautiful hair. We had not been sitting a quarter of an hour before my wife said, 'Eva is here.' The room was now quite dark.

Miss Marryat said; 'If you are really here darling, give me some proof of your identity.'

In a moment both Miss Marryat and myself were enveloped in a Mass of hair. It swept over our heads and hands, and I said, Is that your hair, Eva? and immediately the table, with irresistible force rose three times and gave three distinct thuds upon the floor. I must here state that we were sitting holding each other's hands, and were not touching the table in any way. Miss Marryat was naturally very overcome and a trifle nervous.

A chair was then banged down just behind me, and I heard a voice say distinctly, 'Bob I am here.' Suffice to say, I recognised the voice as that of a friend of mine long since hushed as far as this life was concerned.

Always of a special turn of mind, I sought for further proof of spirit power, I said aloud, 'Can you bring into the room any article now (outside) of it? The spirit, through the table, rapped out, 'We will try.' I then said I fear somewhat scoffingly, 'Bring in the dinner-bell and ring it.' Instantaneously the bell floated over my head, ringing, and then fell with a crash to the floor.

I then asked for flowers.

In a minute or two my wife began to breathe stertorously and I knew she was in a trance. Miss Marryat evinced sighs of great trepidation, an icy breeze swept over my head and hands, and presto! the flowers came. I struck a light and behold the table

was covered with white chrysanthemums, and on my wife's head were twined the same flowers in and out of her hair. On the floor behind my chair was the bell, also another chair.

Now, mark; I am prepared to swear that we had no chrysanthemums in the house, although my wife is passionately fond of that flower. A dinner-bell is not usually kept in the drawing room, and it was quite an after-thought of mine to ask for it to be brought in, as also the flowers. The white chrysanthemums were ordinary flowers, just plucked—not spirit flowers. The sceptic may say it was all hallucination, but the flowers and dinner-bell prove the contrary. Miss Marryat did not bring them in, and my wife and I had no idea of holding a seance that evening. I simply relate what happened.

My wife in waking up from the trance sleep was as much surprised as Miss Marryat and myself.

I care not whether my readers believe or disbelieve, I know I have stated facts. Miss Marryat has passed away, so cannot corroborate my statements, but her book, 'The Spirit World,' contains many similar experiences. She was an adept at fiction, and so I always took her books and statements 'cum grano salis'. My experiences of Spiritualism extend over twenty years. I have found quite five-sixths of so-called mediums impudent frauds and charlatans. Although I am a Spiritualist, and proud to declare myself as such, I seek but the truth and am always open to be convinced that my own experiences may be explained by science.

To people who wish to be convinced of spirit life and spirit communion I say seek for yourselves. Form a little circle at home of five or six earnest people. Sit regularly, say twice a week for a couple of hours. Above all, keep your minds quiet and passive. If you have a good musician amongst you, let him play the piano softly. Let there be no frivolling, controversy, or impatience. There is no need for any professional medium, as I believe everyone is more or less a medium. It only requires a little patience and a 'true desire' for knowledge, and you will soon get ample proof of spirit communion. Commence to investigate with a perfectly open mind, and submit all the phenomena you may get to your own reason and common sense.

(SELECTED.)

Sleeping and Dreaming.

Among the many singular things connected with our being, that of sleeping and dreaming is surely the most mysterious. Sleep, though an every-night affair, may be said to be the most wonderful of the phenomena of existence. Next to death, it is the great mystery. Does the soul sleep? Does it, like the body, need repose?

What happens to the mental powers when the body is asleep? Is the intelligence that dreams the same as that which directs the waking hours? At times it would seem so, for the dreaming mind often remembers accurately and vividly what was done by the self of day-light and consciousness. Yet again, we are often entirely different beings in sleep. The brave man becomes a coward, the coward a hero, the unhappy man a creature of joyous impulses, the misanthrope a lover of his kind.

It will be noticed also that if we have a dreaming discussion with a friend, we, at times, evince intellectual powers beyond our normal waking abilities. In like manner we may work, to a solution, a difficult problem that had baffled our waking hours, and may even string together a number of verses of poetry that we would otherwise be utterly incapable of. It is to be regretted that, on our awakening, these bright ideas generally fade from our memory, so that they are seldom preserved.

But where is the mind of him, at the time he does not dream, or is unconscious of dreaming? He can only say mentally: "I was dead; the time, so far as my memory serves me, was an absolute blank." Some reflective men, students of the occult, are of opinion that at times, when we dream, an "entity" takes possession of our body and directs our brain, while the soul, for the time being, has taken its departure, holding, meanwhile, a magnetic attachment to the body, which instantly impels its return, however far away it may be, on symptoms of the body's awakening. The same opinion infers that the reason for the soul's temporary leaving the body is, that the body is not true or desirable home of the soul, although by some law it has to abide by it while it is in existence.

When we dream of being engaged in some occupation, we do not always act as we would wish, but are impelled, by a sense of duty, or other cause, to accomplish that which is set before us. Another remarkable thing is that nothing, however extraordinary it may be, unduly surprises us. We never for one moment, believe

that the thing we see is an impossibility. There it is, tangible, as it were, before our eyes, although—it may be observed—that we do not see by the eyes, but by some interior Psychic sense. It will be noticed also that any untoward circumstance, in which our mind is, as it were overwrought, generally causes, at the same time, such a physical commotion as to awaken us.

Sleep is so common that we seldom reflect upon it. Yet if we come unexpectedly into the presence of a person asleep and our mind is unoccupied and quiescent at the time something akin to a feeling of awe is apt to steal upon us. We feel that we are in the presence of one of the mysteries of existence.

There is the recumbent figure, utterly oblivious to all his surroundings.

Another thing that is worthy of note is that, let us try as we will, we are not able to determine the exact moment of going to sleep and losing consciousness. This may be owing to the fact of—we are informed by medical authority—that all our senses do not go to sleep simultaneously. The eyelids, as it were, take the lead, then taste, smelling, hearing, and touch. Touch, though the last to sleep, is the first to awaken—we are easily awakened by touch—smell is the last to awaken. The tangible parts of our body which go to sleep first are the feet; hence the propriety of having warm feet no retiring.

[SELECTED.]

Editorial.

Memory Development.

A good physical condition is necessary for a similar mentality. Infact sound health is the real basis for memory training. If the physical body is clamouring for attention how can one proceed to concentrate the mind? If you are sick, you will not be able to remember well. To produce a good memory you should hasten to set aright your physical conditions.

Eminent medical authorities are of opinion that alcholic drinks, coffee and even tea all devitalize the system and tend to endanger the growth of the mental faculties.

Physical exercise promotes health and in turn stimulates mental growth. People handicapped by poor memory should hasten to investigate their existing physical conditions and habits and follow an approved systematic course of memory culture.

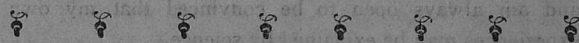
Eugenics means the free privilege of man or woman to marry. No marriage for money, for position or fame, for a housekeeper or nurse, but only marriage where there is mental love and respect, providing both parties are healthy. Eugenics can not be accomplished or hastened by a lot of scientists in a short period who propose to breed people as they think animals should be bred. Nature has granted every individual the intuitive power to choose the right mate in life. But often we see the majority do not heed the voice speaking within each of them. In point of Eugenics, young men and young women should trust to Nature and Intuition for their own guidance regarding their health, happiness and the prosperity of their progeny.



The World is Growing More and More Sick.

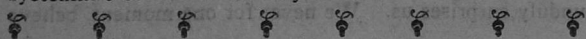
We want now a days more institutions to teach the laws of Health and the nature's way of Treating the sick. Whereby many can easily learn and practise the art.

Cultured and prominent people of every country can aid such movements by founding Model Colleges and Health Centres in every city, where the poor can be taught and treated free of cost.



Faith.

Faith is the basis upon which all religions rest. Faith is the one key which overcomes all obstacles. Faith is a healing force. The man who believes in his potency and power is the winner in the battle of Life. Such an individual succeeds where others fail. Some are born with this faith in themselves. And many lack it. The many need to cultivate it if they aim at success. We know of several, successful business enterprises that started their work with nothing but Faith as their Capital. Because the heads of such corporations had Faith in themselves and in their power to succeed they were successful. Lack of Faith promotes Failure.



Happiness.

There is ever a struggle in this world, not for existence but for Happiness. Happiness pervades all space. By their real nature all beings can be happy. But through Ignorance or Maya, they forget themselves and look for the Happiness in things worldly. Really they do not realize that they are themselves evolved from the fountain head of happiness. By the Eternal Law of Progression, or Evolution every creature, realizes only at a certain stage in its existence, the source of Happiness—Brahman from which all beings have evolved.

And pleasure is not happiness. Pleasure can not give happiness, the goal of human life. Pleasure is related to the five senses of Man. While Happiness is related to the soul or the higher nature of man. In the blind search after happiness, either consciously or unconsciously, Man comes across Pleasure and Pain by turns. He that is consciously mindless of Pleasure and Pain (the two opposites) is the real winner of Happiness. This conscious over coming process is called by the Yogis as True Renunciation of the pleasures of the world. The Rishis and Yogis of yore lived the life of Recluse or seclusion, doing Tapas or penances. They had constant communion with God the fountainhead of Happiness.

Reader: Resolve from now to know thyself—to know the true nature of your soul and its relation to God, and by doing so, you shall be happy.

Occultism.

What does Occultism mean? It is the Philosophy and Science of the mysterious, hidden, invisible, and heretofore unknown and undiscovered, secret forces of Nature. Not only that which is hidden from the eye, but from the understanding as well, and as man is part of the universe, Occultism embraces also the science of the secret or unseen forces of man's physical and psychical or mental nature. Occult Science unravels the origin and soul of things by opening the mysterious doors of creation and surveying the operation of the laws of the invisible energies of Nature, its forces and its laws of vibrations.

Forces which but few understand, surround us on every side, influences for good or for evil often im-

press us unconsciously; and through ignorance of the laws governing these forces, people drift along the stormy ocean of life's pilgrimage, victims, really, of their own lack of knowledge, for Occult law is simply unrevealed natural law; unrevealed because so many prefer to go along with closed eyes. (Nature gave us eyes to see with,) but the "dark ages" blinded the vision of thousands; this darkness, however, is being rapidly dispelled though there are still some traces in man's mental nature.

Occult Science has not only demonstrated that through Personal Magnetism between man and man, through waves of vibration, and other invisible force, our lives may be rendered happy or miserable, according to the good or evil influences there by exerted, but it has also discovered and made known the laws by which man can rise superior to ordinary conditions, through these powers. Our course in Psycho Occult Science teaches how to acquire this power of right action and right thought. It reveals the mysteries of man's inner nature and the Occult laws of the Cosmos. This study will most assuredly untold the divine faculties of the Ego, build up the individuality of each student, and evolve the slumbering powers within.

The Needs of a Mental Faculty.

Owing to the complexity of his structure, it has been said of Man that he is "fearfully and wonderfully made"; and how strikingly this is conveyed to us when we study his mental organism.

To rightly comprehend the nature of a mental faculty is no easy matter, but the careful study of its needs and powers will bring much illumination to the student. Each faculty of the mind has physical as well as mental needs, and to achieve the purposes of its existence the first essential is a residence, or perhaps more correctly speaking a body, which it can inhabit and use, to enable it do its appointed work. If the work is to be well performed, this body must be of sufficient size and in a good, healthy condition. This body or habitation is what we know as a brain organ.

The possessor of a large body is usually more powerful than the owner of a small body; and so it is with the faculty: its power of action is exactly proportioned to the size of its healthy organ. The man who is diseased and ill nourished is unable to accomplish

the same labour and secure the same results as a healthy, vigorous one. And as it is with the man, so it is with a faculty. If its organ be weak and ill-nourished; if it be continually attacked by alcohol or other brain poison; if its owner thinks more of gratifying gross appetites than of manufacturing pure blood to nourish its brain-organ, then the poor faculty which tenants it is a weakling, and unable to manifest more than a weakling's power.

Another need of a faculty is action. It cannot remain inactive and retain its strength. If it fails to exercise the body of which it has possession, then that organ will gradually atrophy and degenerate. It will become unable to respond to the promptings of its tenant, who will by its neglect of opportunities for action have lost its power and even its desire for operation. The desire of the faculty decreases in the exact ratio of the degeneracy of its organ.

It follows, from the foregoing, that one of the greatest mental needs of a faculty, if it is not only to preserve its power but increase it, is the opportunity for exercise.

The natural condition of a faculty is that of desire to express itself, and, as I have already indicated, the strength of that desire is proportioned to the size of its organ. This desire may be likened to an appetite. Each faculty hungers and thirsts for opportunities of manifestations.

How keen is the first of a powerful faculty of IDEALITY. How it longs to be ever face to face with the beautiful, to drink in its nectar and revel in its delights. How it hungers for all that breathes of poetry, and seeks to satiate itself in the rapt enjoyment of the super-sensual.

BENEVOLENCE hungers for an occasion on which it can bestow its treasures. O that it may meet suffering, to be enabled to lavish upon it comfort and consolation! How its sensitive thirst will direct it to those pools of refreshing where, in scattering its rich gifts of sympathy and generosity upon the needy and helpless, it obtains the only satisfaction it covets. The perceptive faculties too, have this longing. They thirst for knowledge. Their constant cry is, "Give! give!" Open wide the gates that they may roam out over the world of actualities to obtain their draughts from the springs, which nature provides with profusest liberality.

Let FORM slake its thirst by gazing on the graceful shapes, the majestic lines, and the mighty curves of the round earth; while SIZE seeks the infinitely little and the

immeasurably great, and glories in its seeking. COLOUR, too, has its insatiable appetite demanding its special nourishment, shades, and tints, and glowing hues, in simple tinges, and in combinations rich and glorious. And WEIGHT and ORDER and LOCALITY all have their hungerings each after its kind, and nothing but a feast will satisfy them. How keen the desires of TUNE for the strains of music, from the modulated cadences of the dying winds as they sweep the strings of nature's lyre, to the grand harmonies which the genius of man calls from brazen band or cloistered organ.

Constructiveness pleads for its morsel of nutriment—its levers and gears, its cylinders and cranks, that it may soothe its hunger pangs. Surely one need not tell of the appetite of Alimentiveness, of Destructiveness, of the social faculties. These with almost constant cry beg beseech, and clamour for the nurture upon which they exist and thrive. In like manner, the coronal organs need their regular meals.

Approbateness compels your adulation and applause. How could it live were there none to acclaim, none to extol the excellence of its being? This is its only food, for which it is always hungry. Self-Esteem, haughty and imperious though it be, would weaken and languish were not its longings met by a supply of nutrition suited to its needs. To receive deference and obedience, these are rich morsels to roll over its tongue, and help to appease the appetite. And, as with the faculties of intellect, of vigour, of virility, of affection and of the ego, so of the crowning powers which tower heavenward in their larger growth.

Spirituality and Hope unitedly cry for the food of the immortals, the manna which comes from the unseen realm. How persistently they try to lift the shrouding veil, which covers not only the hidden future, but the impenetrable present, picturing to themselves the may-be which lies behind; and their imaginings are to them as sumptuous repasts. But little is needed to gratify them, though they can never be fully satisfied. And Veneration, too, has its own hunger. The loftier its height the more lowly its demeanour. It bows, it yields, it prostrates itself before that which is loftier than itself. It longs to see the majestic and all-governing, and can only be satiated when, in lowliest posture; it offers up to its highest conception of grandeur and power the meekest deference and humblest adoration.

These are the hungerings and thirsts which urge the faculties to seek satisfaction. These are some of the needs which the faculties require; and would you do your duty by these mental tenants of the brain, you would not only attend to the sanitation and repair of their cerebral abode, but provide for each the aliment so necessary to its healthy existence. (SELECTED.)

Key Thought for Telesychy Meditation.

For September—October and November.

I am humane, kind and loving to my fellow beings, my fellowmen and the lower orders of creation.