

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The
Journal of
Psychosophy

A Scientific Monthly of Advanced Thought.

EDITED BY

W. N. NEWTON BARNHARDT, M.B., ——— AND ——— RICHARD S. J. DeNIORD.

VOL. I.

FEBRUARY, 1899.

No. 1.

CONTENTS.

	PAGE.
<i>REVELATION THROUGH NATURE</i>	3
<i>HAS SPIRITUALISM A FUTURE?</i>	14
<i>THE BATTLE HYMN OF LABOR</i>	17
<i>IS THERE A FOURTH DIMENSION?</i>	20
<i>THE ORGAN OF THE MIND</i>	27
<i>TWO PROBLEMS</i>	31
<i>ALTERED PERSONALITY; ITS WONDERFUL RESULTS</i>	34

PUBLISHED BY THE
FIRST SCHOOL OF PRACTICAL PSYCHOSOPHY,
TORONTO, ONT.

Journal of Psychosophy.

VOL. I. TORONTO, FEBRUARY, 1899.

No. 1.

BUSINESS ANNOUNCEMENT.

The JOURNAL OF PSYCHOSOPHY is issued on the 1st of every month.

Annual subscription \$1.00; single copies 10 cents. In advance, post-paid.

Remittances may be made by cash, draft or cheque, bankable in Toronto, or postal or express money order.

CHANGE OF ADDRESS.—The address of subscribers will be changed as often as desired. Both old and new addresses must be given.

MANUSCRIPTS.—Articles, poems, etc., submitted for publication, must be accompanied by postage for return, if found unavailable.

ADVERTISEMENTS.—Copy for advertisements should be delivered not later than the 15th of the month, if intended for the next issue. Rates made known upon request.

AGENTS.—Liberal commissions are allowed to agents who have an extensive acquaintance among interested people.

COMPLAINTS.—Subscribers who fail to receive the Journal regularly, and those who are unable to purchase it at any news-agency, will confer a favor by notifying the publishers.

COMMUNICATIONS intended for the editorial department should be addressed Editor, JOURNAL OF PSYCHOSOPHY, Walmer Road, Toronto, Ont., and those intended for the business department: 15 O'Hara Ave., Toronto, Ont.

PROSPECTUS.

Sincere friends of the cause of psychical freedom and altruism, have for some time been impressed with the need of a strictly psychosophical periodical representing ALL phases of the "new thought." It is confidently believed by keen observers that their fundamental principles are identical, and that the establishment of this unitary basis would greatly facilitate the work in every legitimate field of action.

In full recognition of this demand, the School of Practical Psychosophy and Psychosophical Society beg to announce the publication of the JOURNAL OF PSYCHOSOPHY. This periodical will owe no allegiance to any sect, system, cult or person but the School of Psychosophy, therefore, its sole aim will be to aid in the progress of mankind through a cultivation of the knowledge of TRUTH wherever found, regardless of individual pre-

judices and preconceptions. The responsibility for statements made in signed articles will be assumed by the individual contributors; but it shall be our constant endeavor to get such material only from authoritative sources:

A question of vital importance is the prevention and cure of disease through the understanding and application of *law*, which regulates life in its varying phases of spiritual, psychical, mental and physical development. Our treatment of this subject will be truly instructive and educational. Although Psychotherapy is taught under many names and has various modes of application, yet it is essentially simple and practical, and we are prepared to give to the abstract principles a concrete setting at once beneficent and convincing.

Among the many occult and psychic questions that may be regarded within the scope of this Journal are: Psychiatry, Psychography, Psychesthesia, Psychometry, Psycholysis, Hypnotism—its therapeutic and medico-legal aspects and attendant phenomena—Sleep, Somnambulism, Dream, Clairvoyance, Clairaudience, Levitation, Materialization, Astrology and Symbolism, Thought-transference, Mythology, and Mysticism. Though it may be truthfully said that the above-mentioned phenomena are as old as history, the explanation is solicited by well-written articles of moderate length, from competent authorities on these and kindred subjects. Graduates of our School will occasionally contribute articles all of which aim toward a rational and scientific explication of those marvellous *psychic powers and potencies*, with which we are all endowed.

While granting due credit to Hindu metaphysics and the mysticism of the Orient in general, we are yet inclined to look for the development of an Occidental Psychology that will harmonize with the conditions of life in the Orient, at the same time tending to promote the spiritual and psychical welfare of the race as a whole. *The Journal of Psychosophy* hopes to become a factor of increasing importance in its growth, and in the work herein outlined we invite the co-operation and support of all true lovers of Humanity.

Revelation Through Nature.

"Earth's crammed with Heaven,
And every common bush afire with God ;
But only he who sees takes off his shoes."

THE kingdom of nature intermingles with the kingdom of spirit; each is the complement of the other, and no arbitrary boundary exists between them. Truth is a perfect whole. Any distortion or suppression of it, however narrowly localized, involves general loss. The scientist while studying forms and laws may be color blind to the presence of an infinite spiritual dominion. If he dissociates nature from her vital relations, his accomplishment can be but partial. So far as he fails to recognize her as a—theophany—he misses her true significance. Likewise the theologian who has eyes only for the supernatural fails to find the vital supports and relations of his own chosen realm. Each thereby makes his own system incomplete and untruthful. Nature and spirit can no more be divorced than a stream and its fountain. The attempt to translate religion into an arbitrary and supernatural realm has robbed it of its spontaneity and vitality. To the world the supernatural is unnatural, and the unnatural is morbid.

Spiritual vitality, like an overflowing fountain, must outwardly manifest its exuberance. The natural type can only be interpreted as the divine type. When the veil of forms and chemistries is lifted, spiritual meanings are brought to light. Religion may be defined as a natural unfoldment which brings into manifestation the divine type. The methods and transmutations of the natural world are a revelation of the Father. The spirit of nature and the genius of the Gospel are in perfect accord, because they have the same source. A spiritual interpretation is the only key that can unlock the motives and the mysteries of cosmic forces, and reveal the rhythmical order of their operation. The lover of nature will persistently follow her through outward shapings and phenomena until her harmonies become

audible. Such a pursuit takes us beyond the realm of shadows and illusions, and brings us face to face with idealistic Realism.

Whatever is abnormal generates unwholesome pessimism and clouds the human horizon. The mere developments of material science cannot lighten the load of human woe, nor satisfy the cravings of man's spiritual being. The incubus of artificialism is upon literature, society, and institutions. A debasing so-called realism in fiction and real life perpetuates its quality by what it feeds upon. Even education in its ordinary sense is powerless to raise man above the plane of shadows and delusions. When a false philosophy severs nature from her vital relations she becomes coldly mechanical, and even adverse. Unrecognized as a process of divine evolution she becomes unfriendly and often vindictive. The friction which, if rightly interpreted, would turn man back into a path of restoration, becomes so galling that—with its purpose lost—it looms up as the operation of a malicious personality. The subtle refinements which allure us away from the natural type end in a chaotic degeneration. In the degree that institutions and systems take on abnormal shapes, they court decay. Civilization, even when most distinguished for material progress and æsthetic culture, becomes top heavy and falls because it lacks a simple but true archetypal basis.

The term "natural" is sometimes used in a peculiar and degraded sense. St. Paul speaks of the natural man, meaning the baser and carnal selfhood as distinguished from that which is higher and normal; but the former is the perverted and the mis-shapen self, while the latter after the divine type is called "The temple of the Holy Ghost." To be spiritual is to be in the highest degree natural, and it is an abuse of language to use the two terms in antithesis.

He who sees God in nature feels the ecstatic thrill of the infinite presence; the visible universe becomes to him a repository of mystery, harmony and sanctity. This wholesome delight will all be missed by intellectual accomplishment if it be linked to a feeble spiritual intuition. A childlike soul which

has no knowledge of botany, but which is in touch with the infinite, will find more in a flower than he whose technical but unsanctified understanding can fully define its laws and mechanism. As our spiritual vision gains in acuteness, the objective universe grows more beautiful; a changed consciousness brings a new revelation of outward harmony and unity. God is the essence of nature. We see him in the unfolding of the leaves, in every flower and blade of grass, in the air, the clouds, the sunshine, the sea—all are gilded and beautiful; each is a letter in the great open volume of the universe. As the sea contains all its waves, so the One Life embraces all lower forms of vitality. Such an interpretation is spiritual theism and has no alliance with atheism. Outward forms are beautiful in proportion as our consciousness feels their plasticity to spiritual moulding.

“All are but parts of one stupendous whole,
Whose body nature is and God the soul.”

External nature is a grand panorama unrolling day by day, and displaying marvellous beauty color and shape painted by the divine artist for the enjoyment of his children. The universe is not soulless but soulful; animate creation is a vast pastoral symphony the delicious intonations of which can only be interpreted by the inner hearing. The sky, sea, mountains and forests are the visible draperies which in graceful folds thinly veil the Invisible One. As our physical organism is moulded and directed by the soul within, so is the whole creation permeated and vitalized by the Immanent God. When we study the rocks, plants, animals and man, if we delve deeply enough, we find the footprints of the unifying and energising presence. This is not merely poetic imagery but scientific accuracy. A recognition of the continued deific manifestation thrills the human soul with joy and gladness. This in itself is evidence of its naturalness and truth. Nature is friendly; her correspondence with man is so infinite and reciprocal that it demonstrates infinite wisdom, design, and unity. The barrenness and untruthfulness of atheism is evident from its utter lack of power to arouse human responsiveness.

That vision is inspired which beholds mountains, forest, and rocks as cathedrals and altars which enshrine the divine love and radiance ; every step is upon enchanted ground. By patient teachableness we realize not merely poetic beauty but real truth in the familiar lines :

" Find tongues in trees, books in running brooks,
Sermons in stones and good in everything."

Their different interpretations of nature measureably determine the character of governmental systems, institutions and literatures. Her function in shaping civilization and giving expression to art is vital. The response of the intelligence and imagination of nations and races to her appeal has determined their relative positions as factors in the world's progress. Nature to the primitive Aryan was an inspiration, the vigor of which was long perceptible during his migrations and changing conditions. Arcadian simplicity always has been a saving force, an instinctive feeling after the divine type.

The Hebrew regarded nature as the physical manifestation of the deity, and looking behind external phenomena he found a God. The poetry of Job brings to view some of the most vivid and sublime aspects of nature as a theophany that are found in any literature. The wonderful 104th Psalm is an inspiring artistic picture of the universe, which interprets the profound intimacy with nature, which characterized the spirit of Hebrew Psalmody :

" Who coverest thyself with light as with a garment ;
Who stretchest out the heavens like a curtain."

" He looketh on the earth, and it trembleth :
He toucheth the hills, and they smoke."

To the glowing vision of the Hebrew prophets nature was but a transparent medium through which they had a near view of the infinite. The fervid imagery of Isaiah finds expression :

" Break forth into singing, ye mountains, O forest
and every tree therein,"

and

" Sing O heavens and be joyful O earth,"

thus making of all visible things a divine symphony.

But a tinge of anthropomorphism colors all the sacred Hebrew literature. God is viewed more as infinite physical force than as infinite spirit and love. With an abundance of poetic and artistic symbolism there is wanted that broader consciousness of divine harmony, adjustment, and beauty, with which a truer concept thrills the soul. The Hebrew saw nature as moved upon by God rather than as the constant radiant expression of divine life and unfoldment. Human fellowship with it, and translated goodness through it, are later and truer interpretations than those made by the Old Testament poets and prophets. But what of modern materialistic views, even less spiritual than those of the Hebrew? We find them limited to the scientific study of phenomena on the one side, or the æsthetic pleasure of form and color on the other. The significance and vitality of nature are thereby lost; she is grasped by the intellect rather than enshrined in the heart. Art as an intellectual expression is coldly mechanical. The true artist must feel nature as instinct with divine life, whether or not he is fully conscious of such an inspiration.

During the long, gloomy period, between the decay of classic culture and the Renaissance, inspiration through nature almost ceased. The rigid austerity and asceticism, which cast its shadows over the middle ages, obliterated the beauty and harmony of the visible creation. In such a light nature appeared sickly, mechanical, and forbidding. Men found nothing attractive without, because they were conscious of no beauty within. Life became barren because nature was barred out. Humanity was under a curse, and nature shared in the disgrace. Men shut themselves up in cells, and lived behind bare walls, and put God's green fields out of their sight. Without the Immanent God the visible universe was prosaic and stern, and its aspect would have been improved even by the presence of a deity who in himself seemed unlovable. When life loses its plasticity and grows conventional, it solidifies into unyielding forms, and religion becomes an institution, and worship a prescribed service in temples made with hands. The inner soulful inter-

pretation of God is displaced by external definitions made by priestly orders and ecclesiastical authority ; the outer sense is appealed to by imposing ceremonials, and the divine overflowing is lost amid the literal structure and dramatic ritual. Nature is persistent as a spiritual inspiration but external noises prevent her low sweet harmonies from being audible. Instead of letting her teach and lead us we impose our intellectual interpretation upon her. She will not reveal her riches when pursued with gauges, measures, and microscopes, but will bestow her boundless wealth upon the patient seeker after truth that comes into touch with her spirit.

We have elevated ranges of thought in our lives which are like chains of material peaks as contrasted with the surrounding levels. "I will lift up mine eyes unto the hills, from whence cometh my help." We live too much on the lowlands of our natures. If we linger upon the hills of elevated thought, and dwell among the summits of spiritual aspiration, our lungs will become accustomed to their rare and pure atmosphere. We delve in the glens and caves and then wonder that life is so cloudy and our horizon so narrow. The universe is a reflector of divine adornment, and is everywhere garnished with gems. We are invited to admire its beauty, inhale its fragrance, adore its color and symmetry, and through them to share in the depth and overflow of deific goodness.

"God has not made some beautiful things, but beauty is the creator of the universe."

Nature may always be trusted, for natural laws are divine methods ; each successive season is a benediction in a changed form. When spring awakens a quickening impulse of life, and bursts the bars of wintry frost, she transforms the face of nature, and clothes it with a wreath of fresh life and beauty. Every seed and bulb has within it a promise of the resurrection ; every flower is a suggestion, and each unfolding leaf an expression of exuberant life, which everywhere manifests the divine redundancy. Nature's ministry soothes and heals human infelicities ; she fits herself into man's angular spaces, smooths

and rounds out his broken and imperfect outlines, and like a grand orchestral accompaniment supports and harmonizes his uncertain operations.

“ To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language ; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty ; and she glides
Into his darker musings with a mild
And healing sympathy, that steals away
Their sharpness ere he is aware.”

What responsive soul can witness the splendor of a glorious sunset without being lifted out of his lower self and inspired by its unearthly riches? Who can study the masses of fleecy cloud-forms, piled like Alps upon Alps, refulgent with the rays of the setting orb, and not feel the suggestion of the power by which the Sun of righteousness illumines the mist and fogs of man's deeper nature. The purity of nature appeals to all that is pure in humanity. She softens her angles, repairs her rents, carpets her bare spaces, covers her excrescences, and sweetens all taint and corruption. She embroiders her rocks with mosses and lichens, and her running brooks are crystalline in their purity until made turbid by man's artifice ; her chemistries rectify all decay and transmute and sanctify all deformity. Her many voices in a diapason of praise are forever rendering tribute to their author, and thereby interpreting his love and beneficence to the children of men. His constancy is typified by every blossoming rose, and every violet of the woods teaches the lesson of childlike trust and faith ; the hills and mountains are symbols of his strength and majesty ; he is the substance of all things.

“ In Thee enfolded, gathered, comprehended,
As holds the sea her waves—Thou hold'st us all.”

The scale of nature is infinite. When we attempt any intellectual solution of her mysteries we are confronted by the fact that no absolute knowledge is possible, while of relative information we may build up a vast structure. The absolute is

wholly beyond reason and logic ; but in the realm of spiritual perception, love, and goodness we may know the absolute and become one with it.

“Canst thou by searching find out God?”

Through the intellect, never, but through the inner vision we may find him. The intuitive perception is a natural perception, even though it be upon the spiritual plane. God the absolute we may know through faith and love, and only through these and related unisons can we interpret the spirit of nature. Her infinite scale as intellectually discerned—and man’s limited place upon it—is vividly brought to light by late researches in physical science. Scientific authorities declare that the inexorable logic, of the relativity of knowledge, proves that in the actual (absolute) universe of being there is neither time nor space, matter nor motion, form nor force, as we know them. Instead of matter as it appears, modern science insists that its phenomena are only explainable by the hypothesis of rhythm among attenuated atoms. No matter how compact a body may appear, chemistry and physics unite in affirming that its solidity is a mere illusion. Solid steel is composed of molecules that do not touch each other. These molecules are like a cloud of gnats and appear as one, because they move together. Solidity like other material terms only belongs to relative sensuous consciousness and does not touch absolute conditions. When rhythmical movements are favorable bodies may pass through each other ; light passes freely through glass and electricity through copper, though neither can force its way through a piece of wood, though of much less density. The forces which keep material bodies in their form and being, in their final analysis are spiritual. The world of spirit fashions and supports the world of sense, and therefore the sensuous realm embraces only resultant phenomena ; the world we see is a world of transitory illusions. To the degree in which our spiritual sight has been unfolded we may penetrate beyond the shadows and gain glimpses of the real. We have never seen

ourselves or our friends, but only manifestations and coverings. Gravitation may not be a spiritual power, but perhaps it is the link through which the spiritual domain rules and moulds the material. *The reason why we see so little of the spiritual world through nature, is because our spiritual faculties are only in an infantile stage of development.* Even in physical existence the range of our sensuous and intellectual consciousness is so limited that, according to modern science, whole universes of being may dwell among us, or be passing through us, of whose presence we know nothing. Their colors, forms, and properties are so subtle that only beings whose senses are far more acute than ours, can be introduced into their society. Weight, size, color, and form are nothing more than subjective limitations. The discharge of a cannon makes no noise if there is no ear within range. It possesses the power to stimulate the listening ear, but the noise has no existence except in the hearing. There are forms of life below us which have but one, two, or three senses. Who can affirm that there are not other existences, invisible and unknown to us, who possess more than the five senses? Science has recently made the startling suggestion that not only below us may exist molecular universes with orders, intelligences, and even civilization, but that above us worlds may be but as molecules of grand universes containing complex systems, organizations, and personalities. Such speculations, in the realm of physical science, have no value unless, by the way of analogy, they may tend to quicken our apprehension of the spiritual verities of which the material universe is but the letter upon the printed page.

Man made in God's image, and linked to and nourished by nature, what glorious opening vistas are before you, in the æons of eternal progress!

Every atom and molecule, in all spaces and combinations, has its own peculiar rhythmical movement, and thus they join in the universal anthem of praise to their Maker. All forms of life are registering their action, and printing their biographies, in the imperishable ether in which we dwell. The

vibrations that we set in motion go forth in indestructible strains, but a minute fraction of which is momentarily caught by human ears. We can compare the atmosphere to a vast library, on the pages of which are registered unceasingly all that man has ever said or woman whispered. We believe that there may be a world of spiritual existences around us—inhabiting this same globe, enjoying the same nature—of which we have no perception ; that, in fact, the wonders of the New Jerusalem may be in our midst, and the songs of the angelic hosts are filling the air with celestial harmony, although unheard and unseen by us. Truly, “there are more things in heaven and earth than are dreamt of in our philosophy.”

“Hearken! Hearken!

If thou wouldst know the mystic song
 Chanted when the sphere was young,
 Aloft abroad the prean swells ;
 Oh wise man ! hearest thou half it tells ?
 Oh wise man ! hearest thou the least part ?
 'Tis the chronicle of art,
 To the open ear it sings,
 Sweet, the genesis of things,
 Of tendency through endless ages,
 Of star-dust and star pilgrimages,
 Of rounded worlds, of space and time,
 Of the old flood's subsiding slime,
 Of chemic matter, force, and form,
 Of poles and powers, cold, wet, and warm
 The rushing metamorphosis
 Dissolving all that fixture is,
 Melts things that be to things that seem.
 And solid nature to a dream.”

Nature is God translated into vitalized color, form, and beauty. The world is embellished by spirit, and its inaudible testimony is the cadence of the gospel of love. Nature is a vast kindergarten, whose easy object lessons train our childlike affection, so that they may gain strength to mount above and beyond. Her mountain peaks of truth stand out sharp and clear above the fog and mists of error. To view them we must climb the mountain side until our standpoint is above the leaden gloom of the lowland outlook.

We try to conform nature to our notional concept of what she should be, instead of attending her school like willing pupils. We aim to shape her into correspondence with our selfish wills, instead of yielding our hardness to her graceful mould. Let us put our hand in hers, and thus hasten to gain her wholesome ministration. In Jesus, the Christ, was the supreme demonstration, in man, of the natural and spiritual type. His teaching was spontaneous and unconventional, and his education was not shaped by the formulas of the schools. In him that which had been buried in philosophies, and hidden in institutions, was brought to light and interpreted to man upon his own plane. For the only time, humanity became perfectly transparent, so that the divine light and purity shone through it unsullied and unperverted ; he was the natural, the ideal, and the archetypal man. In him, the divine pattern of humanity was filled to the full. As nature is a continuous divine manifestation, so Christianity is not limited to any age or dispensation. *The historic Jesus was a temporary and material manifestation of the spiritual and eternal Christ.* "That was the true light which lighteth every man that cometh into the world."

Nay, now if these things that you yearn to teach
Bear wisdom in your judgment rich and strong,
Give voice to them, though no man heed your speech,
Since right is right, though all the world go wrong.

The truth that you believe what you declare
Is that you still stand firm though throngs pass by,
Rather cry truth a lifetime to void air
Than flatter listening millions with one lie.

Has Spiritualism a Future?

The movement called Modern Spiritualism has now been before the world for fifty years, and during that period has made its mark on civilization. Our purpose is to consider its present condition, and to see whether it has within itself the power of further growth and progress or has not to a large extent fulfilled its mission, and should now give place to the advancing hosts of Truth following in the pathway prepared by it as a pioneer.

A careful observer of this movement cannot but be struck by two facts; first, the very large number who call themselves spiritualists and are content with the various phases of phenomena, without progress on other lines. They seem satisfied with the evidence that these phenomena are produced through the agency of the spirits of human beings who have passed from earth-life to the other shore, and who thus prove to beings on the earth plane that there is a life beyond the grave, and demonstrate that the theories and speculations that religious bodies in all ages have held and taught, without being able to prove, have had a foundation in fact. They do not seem desirous to find out the laws governing and producing these manifestations, or to seek for light through such phenomena whereby they may become a power in advancing civilization. They are always anxious to receive "tests" and to attend materializing and other seances, and are perfectly satisfied with themselves and their spiritual condition. These persons should be called *spiritists*, as the name *spiritualist* when applied to them is a misnomer. In their daily life they cannot be distinguished from their brother man who lives in the world, and who is not a believer in spiritualism. The same aims and objects of life govern them all,—being seekers after this world's goods, and sometimes not over-scrupulous as to the means used to obtain them; following selfish ends and rarely thinking of their duties to their neighbor; generally trying to obtain their own way—to have their ideas followed out irrespective of the religious scruples of others, and thus proving not only a hindrance to their own progress

but also that of the cause they have at heart. They usually reject teachings that emanate from churches or from the Bible, even when such doctrines ennoble life and render it worth living as a preparation for the life beyond, being seemingly satisfied with the fact that there is no fiery hell to escape and no death to fear—thus feeling that they may do as they please. They apparently ignore the fact that there may be some good and serious purpose for their existence on the earth plane, and that they may be missing an opportunity by their want of thought.

The second fact noticed by the careful observer is that there is another class of persons among spiritualists who are desirous of better things and try to live a pure and correct life; who are, to the best of their ability, trying to discover, by and through phenomena, the hidden laws that govern all things. When they seek after these phases, it is not to have their curiosity gratified, but to receive whatever teachings in spiritual philosophy may be given them. These teachings and philosophy they generally try to exemplify in their daily lives, thus showing forth the power of Truth to ennoble and purify the earth-life and prepare it for future growth both here and hereafter. These persons recognize Truth wherever it may be found—whether in churches or outside; in the Bible and other books, or in Nature; and they are therefore true spiritualists, since what they learn has its effect upon their spiritual life, and this spirituality cannot but be made manifest in earth-life.

Between spiritists and spiritualists, therefore, there can at present be no true harmony, the purposes and desires of each being so distinct and different. The former, from the very fact of their condition of mind, cannot understand the thoughts and feelings of the latter, and thus they are constantly trying to hinder, by various methods, those who are trying spiritually to progress. Human nature is the same all the world over, and when any one believes he is right there is a desire to force those who do not think exactly with him to come into line. This is really the old idea that has led to the persecutions that history is so full of, and which, it seems, are again coming into play,

not only among so-called spiritualists, but also among orthodox churches antagonistic to spiritualism. This class of *true* spiritualists is to be found, not only in the ranks of the cult itself, but also in those of all churches, as well as among those who profess no creed whatever. There surely must be some good reason for this state of things.

The future of spiritualism depends more upon the teaching of its real philosophy than upon the exhibition of its phenomena. We do not wish in any way to decry such manifestations. We insist, however, that too much attention has been paid to the phenomena and too little to the examination of the teachings of true spiritual philosophy, and that, therefore, if present-day spiritualism, as an organized movement in the advancement of Truth, is to take the lead, there must be a movement within itself to harmonize the two classes herein referred to. And it would seem that this can only be done by the spiritists recognizing the fact that they have much to learn, and are willing to accept the leadership of those who have advanced into greater knowledge of Truth. Hence, the future of the movement depends entirely upon the spiritists; and if they will not consent to this growth they must not be surprised if a new movement be begun by the true spiritualists—one that, while perhaps beginning in a small way, will soon draw to itself those believers in various churches who are disinclined to join the present movement. Indeed, many of these church-spiritualists, as we call them, were at one time in the ranks of Modern Spiritualism, but left because they did not find therein the spiritual food they required.

For many reasons it were best for spiritualism to carry on the propaganda of *Truth*, as thereby the ground already gone over would not have to be traversed again; but if this unity of thought and purpose cannot be obtained, then the new movement or dispensation must soon come to establish the power of Truth among mankind. There are too many weaknesses in Modern Spiritualism, technically so-called—too many chances for fraud and chicanery in its phenomena as at present demon-

strated—to allow it to stand long, unless, as already said, the spiritists awaken to the seriousness of the situation and become progressive along psychosophical lines.

The Battle-Hymn of Labor.

Since the slowly moving cycles of the nations first began
Has the world been curs'd and sadden'd by the selfishness of man ;
And the student of the people can but count this saying true,
That the many toil and struggle for the pleasure of the few.

Yet O Freedom ! labor's birthright ; not for aye shalt thou be sold,
For the scanty mess of pottage, granted by the power of gold.
Lo, a brighter day is dawning ; on tow'rd vast reforms we range
In the world's deep heart is throbbing presage of a wondrous change.

And the timepiece of the ages soon shall strike the fated hour
When the tyrant's arm shall tremble, and the people learn their power.
Surely they have been full patient ; they by whom the world is sav'd
By the wealth which they created, have they borne to be enslaved.

They whose fingers, gnarl'd and stunted, humbled in their task sublime
Bear the sacred ark of progress down the thorny path of time.
Work alone has sent the steam car plunging through our country vast,
And the mighty ocean vessel speeding on against the blast.

Labor wrested priceless treasures from the grim, unyielding hills,
Crowned the slope with steepled cities, gemm'd the stream with fruitful mills ;
Work has made the laughing harvest dimple many of our plains ;
Yet the workman toils unquestioned, and the spoiler reaps the gain.

O the shame, the deep injustice ; they to whom all wealth is due ;
For'd to drain that bitter cup which only poverty doth brew ;
Yet the light is surely breaking ; now at last the time is ripe ;
Even now a nobler rule is heralded by voice and type.

Ay ! no longer, as of yore do toilers walk in mute despair,
Yielding in pathetic silence to the cruel yoke they wear.
They have spoken ; they have spoken ; they who toil and suffer so,
And the world is forced to listen to their liturgy of woe.

O the voice of right, once hearkened, never can be stilled to rest ;
Evil recognized is truly evil more than half redressed.
Life is hard, the toilers tell us ; O how sore the daily need ;
O how paltry is the pittance granted us by ruthless greed.

Often times we see the shadow of starvation drawing near,
Till the cradles turn to coffins, and the bed becomes a bier.

We behold our wives and mothers struggling for the means of life
Till they grow unsex'd, unwoman'd, in the fierce and sordid strife.

And we see the haughty spoiler, dwelling in voluptuous ease,
While our babes, within his sweat-shop, drag the burden on their knees.
O the blank, unvaried serfdom ! O the needs unsatisfied ;
O the dreary, dreary homes where want doth evermore abide.

Not for us is nature's beauty ; not for us the joy it yields,
When the first sweet bird of Maytime carols in the sunlight fields.
O the blessed light of day is dimm'd by spectres grim and gaunt,
Grisly shapes of cold and hunger, phantoms of impending want.

And we toil in shops and fact'ries, till we scarce can hold it true
That in distant lanes the daisies blossom under skies of blue.
O the spoiler owns vast acres ; we are granted by his grace,
At the end of life's long torture, just a narrow burial-place.

It is truth the toiler speaks. Nay, more, the sting of all his pain
Is, that they for whom he labors view him with profound disdain.
"Toil is noble," sings the poet, and the world takes up the cry ;
But the conduct of the social gives the apothegm the lie.

O the world's accepted code deny it, dreamer, tho' ye may,
Long ago declared the toiler fashioned of a coarser clay,
By the preacher in the pulpit, by the proud and silken dame,
By the lily-fingered idler, labor is accounted shame.

Rank is worshipp'd, wealth respected, ay, the swindler if his plan
Fills with yellow gold his coffer, suffers not the social ban.
But the toiler, plain, unletter'd - he from scorn is not exempt ;
Merchant, banker, nabob, lawyer, treat him with a bland contempt.

"For he lacks the finer graces, therefore he should bear the yoke ;
Fit to delve and spin, but never fit to mix with cultured folk."
O these false, unequal standards ! O these crooked ways of life !
O the base, ignoble dealings, of this petty human strife.

Shame to hold that work is shameful. When the toiler gains his due,
Men shall deem the gilded idler hardly fit to latch his shoe.
And the time is coming, coming ; soon the right shall reign supreme,
Even now reforms draw near the vast fulfilment of our dream.

From the serried ranks of labor springs a leader here and there.
Now at last they rouse to action ; they have wakened from despair ;
Far along life's endless turmoil, thro' the voices of the world,
Lo the challenge of the toilers like a thunderbolt is hurled.

O their sight, no longer darkened by the mist of hopeless tears,
Dwells upon the star of hope, that shines above the unborn years.
"By what right," they ask, O spoiler, hast thou dared to claim as thine
Earth's divinest myrrh and manna, life's most precious oil and wine ?

False thou art to freedom, justice ; traitor to thy fellow-man ;
Infidel to right and truth, destroyer of fair Nature's plan ;
O thy foot is on the toiler ; yet be not too sure, too sure
That we live, O haughty master, but to suffer and endure.

Thou has coined thy golden dollars, O thou alchemist accurs'd,
From the tears of helpless babes, of mothers hunger'd and athirst,
Yet bethink thee now, O spoiler ! dealing in thy hellish arts,
Thou dost play with men, not puppets, men with human heads and hearts.

Like Damocles of old thou sittest at the festal-board,
While with naked blade above thee, hangs the hair-suspended sword ;
In the glad, benignant future, as the files of time unroll,
Thou shalt find the workman's triumph, blazoned on the mighty scroll.

Bioergy is the dual force which manifests itself in all the structures, functions, processes and phenomena that characterize Life.

As the Cosmos is being recreated at every instant, so Bioergy is momentarily producing protoplasm from primordial matter.

As all the special senses and varieties of sensation have originated in, and have been differentiated from, the single *sense* of touch, so from its dual counterpart—*psychesthesia*—have developed all emotions and all intellectual operations.

The soul of MAN is the connecting link between the celestial and terrestrial states. Heaven and happiness are in his soul, but his soul is not in an external heaven.

A truth, not yet expressed in words, may smoulder for a long time in the minds of men ; but when it flames forth in words the opposing error and evil vanish in a moment.

For every biological fact there must be posited the unexplained—but not inexplicable fact of LIFE itself ; of sentience, or “ sensitive ” or “ irritable ” protoplasm, as the very beginning of the fact.

Is There a Fourth Dimension?

The general and most laudable opinion is disposed to make speculative thought originate from and be dependent upon provable theorems, and thus favor intention rather than extension. Earthlings have wooed Dame Science so importunately within the last century that they have to some extent come to her way of thinking; moreover, have found her so stern a mistress that the philosophic method, formerly so cherished, of casting a rope into the air and climbing by it is not so popular. Somehow we Psychosophers prefer to look for the hook. Perhaps, however, the most guarded will not consider it a waste of time to test the virtue of a possible fourth dimension as explaining certain phenomena commonly classed as hyper-physical. Could anything serve better than Hyperspace? And is there any such?

We cannot offer any solution of a problem so intricate mathematically, and seemingly so visionary philosophically; nor are we persuaded that any valid solution can, with our present data, be offered. It is evident, however, that some kindred thesis may assist many to a system of psychical belief subjectively more reasonable, though it be from our present standpoint only a Keplerian guess.

It would seem that in current empiricism we are not so secure in our fundamentals as, in the pride of partial knowledge, we have hitherto been pleased to think. Our two ultimate ideas are time and space: the first of one dimension, the second of three. Not only do we find them upon analysis to be in essence non-ultimate, and mere conventions in both thought and speech—terminological makeshifts to minds that demand a place where matter has been, and a period in which something has happened—but we are not even ready to offer a flush measure for either of them. As regards *time*, neither life, existence, nor motion will help. *Life*, with any meaning defensible on biological grounds is inapplicable; existence eliminates protoplasm but not matter, and is mere quibble of etymological art; *motion*

is not generally acceptable, for many will claim conceivability of time without mechanical displacement. *Space* is a trifle more amenable to evolvment, but, when radically sounded, establishes little that is satisfying to our appetite for specific and exclusive terms. To any that may doubt it, the Spencerians' *method* is an adequate reply. Moreover, these two ideas are not even in sequence, as the gap of no correspondent for the two-dimensional warns us. Each is vague, inexact, unmanageable, indefinable.

Without following to forced conclusions the deductions to which this line of reasoning will lead us, we may yet observe that the application of a fourth dimension to psychometry and psychography would assist in making them exact sciences. Hyperspace not having as yet shown itself susceptible of demonstration, it is profitable to note how such a factor might extend or modify prevalent metaphysical abstractions; and, if we have any zeal for the advancement of Psychosophy, we are more gratified at finding the probability of existence or non-existence of its unwonted factor exhibited in a new light—and helping us to an understanding of such materials for Psychosophy as are now in our possession—than pleased with any endeavor to disprove it.

From a Psychosophic point of view, the determination of eternal damnation or eternal beatitude by present conduct is illogical, except so far as such conduct is a finite differential from which an infinite whole may be constructed. The mathematical equivalent is found in circles placed close together in parallel planes, and serving as bases for building an unknown but calculable solid that may vary from a perfect sphere, through cone and cylinder, to the most irregular and distorted polyhedron. The possibilities are more than one can tell. But if we complicate the geometrical guess by another dimension, move the induction to the next higher station, and take the sphere as our given *section* of some unknown solid, we shall observe that the chance results are unlimited. And properly so, even as one might never hope to formulate biological laws from

the most complete understanding of crystallography. The number would seem to be appropriately represented by an infinity of the second degree. Small wonder, if the analogy be fair, that to many men are many minds, and that the race in its mentality runs riot between extremes of mysticism and materialism, confidently either peopling another world with phantasmagoria of Orientalists and Apocalyptists, or fashioning it as void and featureless as the "after death" of ancient Hebrew theology.

Wherever a man may place himself on a line that extends from Materialism to Idealism, some such hypothesis would seem expedient. To believers in orthodox religion, a specific assumption respecting future states is necessary to prevent agreement with "nihilism," or nothingness. Accepting immortality in a general sense, without seeking its locus, is unsatisfactory; it is thereby reduced to symbolism. Dogmas of resurrection and incarnation not only imply, but directly insist upon, continuity of existence, whether it be sentient or dormant, in purgatory or paradise. For such continuity, either a welding-point or a place of intermediate actuality must be assumed. The reasoning mind demands, even though it may not yet supply, the extra dimension. This must be something hyper-physical, but at the same time in one "plane" at least cozonal with the physical; and it is just that needful zone of correspondence between what we know and what we do not know that suggests a fourth dimension. In a thinking, rational man, it is easy to argue a soul; but the casket and the urn offer no psychosophical premise.

A man given to introspection—one to whom heaven and hell are dream fancies, persistent forms of a primitive intellectual stage—must needs locate his dreamland and ascertain its noological latitude and longitude. One who interprets metaphorically the traditional view of rewards and punishments, will seek the conditioning ground of self-approval and self-disapprobation. The mere framing of canons for self-government would appear to require ground-work as well as cause; and applica-

tion of a fourth dimension to various modes of belief is the only thing so far proposed that offers this substantial basis.

The phenomena of ghosts, regarding whose appearance doubt has by no means been dispelled in many intelligent minds, need explanation as to whether such apparitions are projected into space by imagination or consist of actual rays of light impinging upon the retina. Whether they be subjective or objective, we must admit that many persons have been thereby profoundly affected, and from this alone might infer psychosophical as well as metaphysical agency. Those who doubt such phenomena will, as a rule, claim that they doubt scientifically, and should, therefore, to be consistent, be interested in seeing the platform of Psychosophy erected whether they walk it or not.

If there really are spiritualistic "raps," how shall we account for phantasms making audible vibrations in solid oak, unless we allow that the spiritual and ethereal is for the time being put into relation with matter? One should remember that belief in spiritualism is largely dependent upon evidence—acceptable to many—of matter affected by spirits; few of its adherents base fundamental tenets exclusively upon *a priori* conviction. The line of demarcation between psychical and physical, passed and repassed by apparitions, implies limitations of the lower range—the physical—and thereby necessitates a higher as well as a lower, for there can be no horizon without a sky, as well as land and sea. The existence of a boundary is unthinkable except upon the postulate of adjacent members of the same or of different orders. The survey of one bourne only should in all due modesty suggest our ignorance—it is still so very difficult to prove a negative!

Taking all these facts into consideration, may we not conclude that the spirit-world, if existent, is not so much a matter of qualitative as of quantitative differences regarding dimensional franchise? And more insistent, perhaps, is the thought that spirits, ghosts, etc., demand, if they be real, not only a stage of action, but a region for occupancy during inaction.

To cast aside such explanation as psychosophy gives for all

the various phenomena on the ground that introducing an unprovable assumption is a gratuitous complication of thought, is to deny the function of a "working hypothesis." The same intent in physics at once rejects a "luminiferous ether," for how could one approve the statement that matter and ether cause no friction, even at the highest rate of vibration, and yet find that light waves, acting exclusively in ether, can by a prism of diamond or of hydrogen be decomposed, and by a series of such prisms be sub-divided sufficiently to identify six hundred or more lines representing a single chemical element? What, moreover, would we do with the phenomena of reflection? The claim that a hypothesis is futile because open to what even primitive logicians recognized as "the fallacy of objections," must be waived. We simply want the best, the most reasonable, until we can discover and recognize the true.

Whether or not this view of four dimensions shall be the true explanation is unprovable by any rational process. There may never be any ultimate standards perceivable to us, for they, even did they exist, might be inappreciable under present psychic conditions. Although, therefore, we may not be justified in claiming that the facts as known bear testimony to the reality of four dimensions, yet we are privileged to say that, if there be four, and we are still limited to three, these entities, essentially parts of the four—and when in the four unknown to us—would show themselves quite as unknowable as certain psychic phenomena are to a large class of people at the present time.

Turning to Psychology, the ego—in its three known phases of will, emotion, and cognition—depends upon some medium for its articulation with the external world; demands explanation of the control of consciousness over cortical cells. Since scientists have studied three-eyed lizards, the pineal gland theory has fallen into disrepute, and something more subtle is required. The postulate of four dimensions, with the ego inborn, makes *will* a direct relation between Psychergy and Physergy; *emotion*, a stimulus acting partly at the junction of

the three and the four ; intellection, a process taking place in the fourth dimension alone, and co-ordinated within that limit. Psychotism, more strongly, perhaps, than a single " exhibition " of volition by its double phenomena of mind governing matter and mind contiguous to mind, gives added force to the implication.

This conditional acceptance of four dimensions aids in understanding the persistence of memory despite bodily changes ; for, as has been suggested, a child with mirth and pleasing unwisdom dissolving into a gray-haired form, bent with age and much philosophy, may be showing only phases of the same body, the larger part of which is in four-dimensional space, and of which the physical appearance is only a section of one continuous whole. A belief in the resurrection of the body would imply such continuity, and the definition therein implied guides to an understanding more adequate of what *the body* really is.

When we remember an acquaintance, we do not recognize the molecular groupings of which the face is composed, but rather that form by which assimilated materials fall into predetermined places. The real body, then, is only a die with which the individual stamps material particles with which he becomes associated—a section of the four-dimensional self with the three-dimensional universe we call physical.

To a being restricted to one straight line, a point one inch laterally is infinity. The induction passing through two dimensions to our present one of three, is obvious. What is the meaning of *infinity* ? Mentally producing a straight line will never give it, unless, appealing to space-curvature—which postulates four dimensions—we accept it as a curve. Take the light-year distance of the star of smallest parallax, express it in miles, add to it as often as you please the same number multiplied a million times over and over again, and you still have distance, very large, but not infinity. We dare not so call it, for in thought we may still add some finite quantity which proves the previous result to have been less than infinity. More

is needed. May there not lie for us some instruction in the coincidence that infinity and a fourth dimension should be both mathematically inconceivable, and both lead to a higher plane of Psychology and general philosophy?

The phenomena of hypnotism seem inexplicable on any hypothesis more defensible. Direct thought-transference finds no connective with material fact purer or more simple in its cogency. Substitutes offered with a view to excluding the physical entirely, have only forced upon us more indefinite and less debatable theories of processes. Few persons will agree that, given matter and protoplasmic organization, mind is latent in the premises. Yet it does not violate logic to deduce, from matter, life, an extra dimension, a force that might present itself as *Psynergy* to beings familiar with only three. We bear in mind, of course, that any such extension of our horizon does not make matter in itself four-dimensional, but only enlarges our psychosophical view and broadens the field of inquiry. Should we be disposed, from the standpoint of certain alienists, to construe all spiritual presences, telepathy, clairvoyance, premonitions, etc., to result from diseased conditions, we still explain away only selected cases, and are not yet rid of whatever quality it may be that endows protoplasm with thought.

Though no claim can be made, we may at least allow that a fourth dimension, when admitted, would materially assist the proof or disproof of many psychical phenomena. Being so closely attendant upon spiritual matters, the discovery of some additional mode of extension is the legitimate quest of "The Psychosophical Society." Let us hope that it may some day be legitimate to elevate the doctrine of Quesne, when shorn of its verbal crudities, to a system in which individualism will become dependent upon psychisms rather than "organizations." To accomplish this we must go up higher, even though such ascent be by a step demanding bolder faith than is generally understood in "the evidence of things not seen."

Four dimensions involve no new factor more absurd than would have been a radiograph to Daguerre, or a geodetical

formula to the Argonauts; therefore, we should be prepared to meet the issue fairly. The motto of "nil admirari" has never yet contained less pessimism than in our age, as we stand eager to accept and ready to deal even-handedly with everything that falls from the plenty-horn of Progress. And yet this query, and the further one—whether "soul" should properly belong to the fourth and "spirit" to the fifth, or to some higher—are matters that the present state of psychical non-science almost tempts one to leave to the ingenuity of a subsequent generation. But this would indeed be unfortunate. Let us be up and doing. There are no more material worlds to conquer; but Psychoscopy will yet transcend those conventional limits that physicists have found it expedient to establish. We are a republic in psychology as well as in letters, and never more deservedly so than during the closing years of the most progressive century man has ever known. You, reader, may not believe in Hyper-space, but you will agree with us, that science demands some pioneer that will indicate its proof or offer an equivalent.

The Organ of the Mind.

It is out of undue deference to psychological tradition that the brain is exclusively dwelt upon as the organ of the mind. In fact, it is an abuse of the term "mind" to restrict its meaning to the sense of intellect, or, more strictly, to that of the understanding and reasoning faculty. Such a restriction is in obvious contradiction to the plainest facts of every-day observation; for it is literally and logically incontrovertible that there is not one organ in the body that is not an organ of mind.

The vagueness of the term is evidently due to the fact that it is made to stand for a number of words in other languages. In old English the mind is simply memory, thought, understanding; and its Greek equivalent, *manos*, denotes disposition, inclination, eager desire. The term *phren* is of very similar purport, as are also *thumos* and *epithumia*, which Plato employs to define the mortal part of the soul. Even the Sanskrit *manas*,

which is of the same origin as our own racial name, denoted the heart the seat of the emotions.

The Egyptian priests considered Man as of a seven-fold nature. He consisted of the *kha*, or corporeal nature; the *ba*, or breathing impulse; the *khaba*, or shade, the sensuous principle; the *ren*; the *akhu* (manas), or perceptive faculty; the *patah*, or intellectory quality; and the spirit, or noetic faculty. These seven were comprehended in the eighth, the *ka*, *pleroma*, or collective essence of the whole.

In the New Testament the word "mind" is made the equivalent of several Greek terms that are by no means alike in sense. In the Pauline Epistle to the Roman Christians, for example, it is used for the noetic principle, or ruling thought (i. 28; vii. 23, 25); and again for the *phronema*, or sensuous principle—viii. 6, 7, 27. In the first Corinthian Epistle another term, *phrenes*, comes in use, translated by the Revisers: "Be not children in mind: howbeit in malice be ye babes, but in mind be men." Here plainly the emotional nature is signified—the loving, hating, fearing, hoping, resenting, forgiving. Of all these, as the Greek term implies, the physical seat is at the ganglionic centre beside the stomach, and all the organs are their representatives.

Many psychologists affirm that the only possible route to truth in psychology is through a study of the nervous mechanism. We must hesitate to accept of so sweeping an assertion. There is a strait gate with a narrow way leading to that which is the higher, although as yet there have been but few who have found it. And it is this *way* which we have designated "The Royal Road to Learning."

Nevertheless, we do not abate a whit in our insisting upon the great importance of comprehending thoroughly the nature and functions of the nervous structures. They extend from their respective centres and focal points to every part and corner of the body, imbuing it with the vital force, enabling it to subsist, maintaining it in its activities, and also constituting the intermediaries by which the *pleroma*, or entity that feels, thinks and wills, communicates with every fibre throughout the whole.

We may regard the sympathetic nervous system as being, in a manner, at the foundation of the corporeal edifice. It is the first to take shape in the embryo, and the last to die. So far as known it is possessed by all animals and plants, as well as by human beings. Every sensibility, affection and excitation of the moral nature refers itself to the solar ganglion as its source. "I feel that my life has passed from my brain to the epigastric region," said a dying man; "I have no more consciousness of my brain, and no longer feel my hands or feet; but I see things in which I had never believed, and am not able to describe. There is a higher life for man."

In this instance, nevertheless, it is apparent that the brain, or rather the psychergy within it, was still active; else the higher life would not have been perceived. This ganglial foundation is not in itself an end, but is for the superstructure. An acephalous child, having no brain-organism is a failure in the economy of creation. No provision exists for the purposes of its existence. The brute animal also comes short, because the brain is but partly formed and there is no ability to think and reason, much less to perceive intuitively by higher faculties. If we lead a dog through a public library, he will see all that we can see; but no training or instruction can be imparted to him that will enable him to form an idea. He is not human, but only a dog; and his nervous structures are subservient to the limitations of his canine nature. We must look beyond the body to its superior in the head.

Plato says: "As concerning the soul, we are to consider both its mortal part and its divine part; also in what way it existed, and in what way, as well as why, it was placed in a separate habitation. The truth respecting this can be firmly established by the consent of the Deity only." The fact here stated is cognized by us intuitively. The brain, or, to speak more precisely, its gray substance, is the organism that is occupied and operated by the "divine part." It is a collection of little ganglia, or masses of neurine, more or less dependent on one another, and associated in their functions. It is aided by the cerebellum and

other structures of the spinal cord, but it alone furnishes the conditions for the manifestation of the various faculties.

The rest of the bodily organism is subordinate. The ganglial system carries on the functions that are essentially vital, and is accordingly the seat of the affections and emotions. All structures—brain, eyes, neck, heart, liver, mesentery and abdominal organs—have chains of ganglia and networks of nerves to keep them in normal life; and every blood-vessel is lined with a membrane of nerve material. An effect of this is that every emotion at once produces its influence at the central organ, and accelerates or retards the circulation of the blood. We know the deathly feeling of fear; the stimulus of joy; and the blood-disorganizing results of excessive anger. Disease is the result of morbid emotional conditions; and such distinctive ailments as cancer, consumption, and chronic gangliasthenia, or “nervous prostration,” have their inception often in the blighting of a fond hope, some mental shock, or the wearing occasioned by an aimless life. Sometimes death occurs instantly upon sudden excitement, or from distressing news.

The converse is equally true. The function of these nerves is to minister vital energy, to procure the supply of deficient force, to remedy what is lacking whether from wear or disease—in short, to keep the life intact. Much of this is done subconsciously. The body is repaired and made whole by the agency of sleep, or, perhaps more correctly, during sleep.

We aid or deteriorate one another by our normal or abnormal mental conditions. Hypnotism demonstrates this forcibly. Thus “virtue,” or dynamic force, is described as passing from Jesus when the woman with a hemorrhage touched his garment; and her faith saved her, or made her “whole.” If we are cheerful, kindly disposed, and full of charity, we infect others. Health is far more contagious than disease.

It is undoubtedly true that psychergy exists and operates in the various nerve-structures. All the solid parts of the body—bone, muscle, cartilage—end with the nervous system. This, at the same time, is so generally distributed that if we could

separate it from the grosser structures and leave every one of the fibres and ganglia in place, there would remain still a perfect figure of the body. Indeed we are not sure but that it would constitute the greater part of the material of the body. The brain is the controller of the psychergy which courses like magnetic rays to every part, however minute or remote. The soul, operating by the light of its intelligence, forms a purpose. This instantly passes to the sensorium, and thence to the organ required to carry it into effect. The thought will quicken or slow the pulse, and add strength to muscles or take it from them; and we may as well say at once—*it daily performs miracles.*

Two Problems.

BY FLORA MACDONALD DENISON.

The old white-haired professor sat in his study musing. His had been such a successful life, he had so much to feel proud of. He had sounded all the depths and heights of learning. All theories were as A B C to his fertile brain. Darwin was a baby on evolution in comparison. The Greek philosopher, or the modern poet, the ancient mythologist or the present-day theologian; he knew all they had said and all that others had said about them. There was hardly a book of any note obtainable, that did not find a place on his library shelves, and he could give his authority for any supposed truism he ever uttered.

He was proud of his reputation as one of the most brilliant men of the country, proud of his position as lecturer in one of the leading universities. Honor and justice had been the watchwords emblazoned on his banner. So there were no regrets, when there had been no wrongs. A broad liberal thinker he thoroughly believed "Honor to whom honor is due." Education, culture, and principle were what a man should be judged by and not heredity or chance environments.

He belonged to the Church of England because there was a certain tone about it which most of the dissenting churches

lacked, but candidly he admired Voltaire and gave Ingersoll much credit for having said: "I do not know if there be a God, but this I do know, that others do not know."

There was no royal road to learning, and to *know* one must burn the midnight oil, must study and delve and work. His peculiar reverence for books was perhaps his greatest weakness, and an argument had double the force when once it was materialized by printer's ink and bound by a bookbinder.

He was now musing over a mathematical problem whose solution was causing much discussion among mathematicians. Mysterious were the drawings of circles and cones, of triangles and squares, but the problem was still unsolved, and his learned brain contracted, for it was hard to admit himself beaten. He mused and pondered, he drew lines and rubbed them out, he took down books to get ideas and still the unsolved problem was before him.

A fair-haired girl of fourteen summers was romping, with her dog, in the hall outside. Suddenly she rushed with considerable force against the library door, which opened ushering her into the old man's presence. "Why, uncle," she said, still merrily laughing, "how worried you look, whatever is it that is troubling you?"

Relieved to be interrupted from the mental strain, he said: "Only an old, dry problem, child, which I will put away till my brain is clearer."

"Problems are not dry," she said, "it's so jolly when the answer comes. Do you know, uncle, I seldom study my sums at school. I just sit still for a few minutes and it all comes to me. Now tell me about your sum, uncle, and perhaps I can get the answer."

The learned classical face smiled an amused smile as much as to say: "My dear child, you have volumes yet to learn before you even understand the technical names I would use to tell you what this problem is." But, he said, "Come along then and I will show you. I am trying to prove that the distance from A to B is one-half the distance from B to C, having given me the relative areas of this circle and square."

She sat down, took a pencil in her hand, and became very quiet. The old man was also quiet, and such a restful feeling came over him. He looked in admiration at the golden hair and girlish face, but from admiration the expression changed to one of intense interest. A peculiar influence seemed to be in the very atmosphere—a cool refreshing air. He moved closer to the childish form, but she did not look up. But what is this? Surely she is intelligently drawing lines! And in a moment the atmosphere became as it had been, the wonderful look left her eyes, and she was again a laughing child of fourteen summers.

The problem, however, was *solved*. And as she flew away to resume her romping with Carlo, the old man closed and locked the library door.

Yes, the difficult problem had been solved, but to what end? Only to have left in its place another problem, much more interesting, for the solution of it must open a new highway to knowledge.

Where had she got her information? Not from the idol of modern civilization—books. Not from her teachers, for this they never knew.

The old professor would have given half his life to know just what cause had produced such a marvellous result. He looked helplessly around at his wealth of handsomely bound books. He took a volume down in which much was said about the white and grey matter of the brain; he found much learned talk of atoms, molecules, cells, etc., but no solution to the problem could be found in books because it had never been printed. The subtle laws in operation needed for their physical manifestation a very delicate instrument, and this plastic childish sensitive brain could be operated upon so easily. Here was a proof that there was something beyond cold reason's calculating theories.

The professor sat and pondered far into the night, but that cool refreshing atmosphere which had been present when the problem was solved did not return. But when he arose to turn

out the light saying to himself, "I still have much to learn," he seemed to catch a glimpse of an undiscovered country that was very fascinating, and along its highways were placards of invitation and welcome, to those anxious for a view, and dissatisfied with the surrounding country as they now saw it.

And in that glimpse there was hope that the clever Professor might solve for himself the second and most important problem.

Altered Personality : With Its Wonderful Results.

He was the old schoolmaster—not extravagant in his ideas or tastes, yet the pink of perfection in cleanliness and neatness. The small amount of remaining grey hair was combed and brushed, each particular hair doing double duty in trying to cover the would-be baldness.

The iron-grey beard was slick and smooth ; the coat, whether new or old, was brushed and buttoned up. When he wanted to know the time he unbuttoned the two lower buttons, showing his neat vest, gold watch and chain. After looking at the time he again buttoned up his coat.

He began the day with mathematics and ended with literature, which perhaps accounted for his seldom getting to the school after nine, nor leaving till after four—in fact, we have seen it nearly six before he finally left the school-house, and then he was surrounded by pupils.

In the morning he was dignified, calm and collected, and called all the young ladies Miss. In the literary class in the afternoon they were Annie or Nellie, Mary or Jane.

When he taught arithmetic, algebra, or euclid, he took the ruler and chalk much as a surgeon takes his instruments to perform a surgical operation, and proceeded to hammer the information into the heads of his pupils. It was a long, long hour, and he and his pupils were ready and anxious for recess. The grammar class was little better, and many times the coat was unbuttoned and buttoned up, and often the watch looked at, and the time never told, only that the time was so long.

History, geography and languages also "dragged their slow length along," the hammering-in process continuing. But it is nearly three, and all seem in a hurry to begin the literature class.

The old schoolmaster sits down, smacks his lips, and perhaps picks up a copy of Scott's "Lady of the Lake"—not that he needed a text-book. He knew it all by heart. He begins to talk. One pupil asks a question, another answers it; before long many have told little stories in their own way, and told them well, whereas had it been suggested that they were to tell a tale, not one in the class would have opened his mouth. The schoolmaster unbuttoned his coat, but does not look at his watch, nor does he button up his coat again. He rushes his hands through his hair, not knowing nor caring that a bald spot has remained uncovered. Even the neatly tied bow is untied, and on occasions we have seen him take his collar and cuffs entirely off. But he did not know it, nor did the pupils think anything about it. Why should they? Were they not wandering by the side of Lake Katrine with the beautiful Lady of the Lake, or watching Fitz James and Roderick Dhu fight the fatal battle, or catching the soul-meaning of the splendid metaphors so nicely woven into Scott's rhythmical numbers?

One hour slipped by and the closing bell rang, but no one heard, and often five o'clock struck and no one cared. Master and pupils were learning and living and knowing things and truths they never knew before. All were interested, all were at home, all were pleased, all were happy. There was no such thing as time or age, for the old master was as young as Helen Douglas, and the youngest pupil was as wise as the old master. They were one and all on the "Royal Road" to learning; they were drawing from the great reservoir of information about them as it appealed to the intelligence within. They gave it out, and it was more than text-books taught and easily comprehended.

Other novels were planned and other heroines pictured and other adventures described till each pupil became the embodi-

ment of a great poem, but the old master's beard was dishevelled past recognition.

When some one mentioned the lateness of the hour the literary class tumbled out of the school house. The methodical primness and neatness were gone, the master's hat was back on his head, and the girls and boys still chatted and crowded round him.

The old man wondered why his pupils were better in literature than anything else.

He did not know, but others have since learned, that the secret of successful teaching is to get the pupil in harmony with his subject and the surrounding elements, and then draw from him what he gets or what he knows. In other words, to develop what the pupil already has, instead of trying to hammer in ideas that he himself only gets out of half-written text-books.

The old man never knew that he had solved a great problem when he left his coat unbuttoned and threw his collar off. He never realized that a wiser and more knowing consciousness was acting, but here and there a pupil knew more than he ever dreamed of teaching. And beneath the mathematically precise and trim exterior they recognized the dashing romance of Idealistic imagery, which is quite as real and much more fascinating than the idea that two and two make four, or that five dollars is equivalent to one week's board. So let us not be afraid to creep away from the cold, hard facts of materialistic reasoning and sun ourselves in the soft phosphorescent light of our own imaginations.

We may some day imagine a truth that will revolutionize all recognized theories.

If man knew the beauties of the psychical potencies which lie dormant within him, and which he may feel when he awakens from his dream of external life and becomes conscious-of-self, his interest in the affairs of this mundane existence would be diminished to a considerable extent. Such knowledge is attainable to those who earnestly seek it and are really desirous of possessing a knowledge of PSYCHOSOPHY.

The First School of Practical Psychosophy.

~~~~~

A Scientific Exposition of Miracle, Magic, and other Occult  
Phenomena.

—————

A New Conception of Knowledge.  
A New Method of Education.  
A New System of Therapy.

—————

This school has been established with a threefold purpose. The primal object is to introduce to the intellectual world a *new* Natural Science—PSYCHOSOPHY—founded on demonstrable facts and conformable to the rules and methods of other branches of experimental science. The second is to free the people from the bondage of suggestion and sickness, by teaching them the operation of a universal law—*Psychition*—to which every fibre, function, and faculty of their being is related. The third is to satisfy the desire, of many truth-loving and inquiring individuals, for a rational explanation of the vast array of psychical phenomena that have been observed and recorded in modern times.

## Psychosophy

Is the concentration and focalization of the various branches of natural science, for the purpose of a lucid interpretation of the life of man. It deals with the foundation as well as with the facts of science, in an exhaustive discussion of the origin, development, and destiny of the human race.

Knowledge in its very essence, together with the laws which regulate its evolution and manifestation in the human individual, forms the subject matter of the *New Science*.

*Psychosophy is the Science of being and knowing.*

It is not only a new adjustment of the various intellectual products of past ages, but also an extension of knowledge into the invisible and imponderable realm of mind, where hitherto undiscovered forces and unrecognized faculties have awaited the forward march of man illumed by the cosmic light.

Every branch of science has been enriched by the wider generalization, but probably none more profusely than the comparatively new science of Physiology, as the unknown and doubtful functions of certain biological organs and tissues have been rendered clear and definite, by the new light which shines from Psychosophy.

The field of Theology has also been cleared and need no longer remain subversive of speculation, or dependent on dogma, as Psychosophy exemplifies inspiration and revelation, and demonstrates *Man's True Place in the Cosmos*. The new Theology declares that man's highest aim and ultimate design, in every stage of eternal existence, is to know and conform to the natural laws of the visible and invisible universe.

### **Psychotism**

Is the science and art of evoking and developing the psychical faculties. This is the *Royal Road to Learning* for which the greatest intellects for many centuries have been in search. Though there are many instances in history where individuals have accidently discovered this road, there is no instance recorded where anyone has indicated or described it to his fellows. The present school of Practical Psychosophy is therefore unique in this respect that it points out this Royal Road to all who are desirous of travelling upon it. A short cut to knowledge is now open to all who are willing to fulfil the necessary conditions. The various psychical states and phenomena such as psycholysis, psychesthesia, psychography, psychometry, som-



nambulism, mesmerism, hypnotism, etc., are but partial and ephemeral manifestations of a more general law which is easily understood and readily explained by the complete science and art of Psychotism.

### Psychotherapy

Is the final triumph of the healing art, which has been throughout its whole history a distinctly evolutionary process. Every step in its progress has been marked by the intelligent employment of subtler forces and simpler methods. When Psychergy—than which no more subtle or potent force is under the control of man—is intelligently applied to the treatment of disease, Empiricism will have been replaced by Science in the domain of medical practice.

Psychotherapy teaches the true cause of disease, and the conditions of recovery and cure, and announces the basic law of healing.

Psychotherapy must not be confounded with the systems of Christian Science and Divine Science of healing. It is entirely and emphatically distinct from them and other similar mental systems in two respects: It is more advanced, exhaustive, and complete; and is based on the principles of Natural Science. It is, in brief, the unification and perfection of all other systems. Though we humbly and most reverently recognize the truth in whatever form or relation it may appear, we also as earnestly and positively shall endeavor to rid, the sacred practice of healing the sick, of the mysticism, sectarianism, and manifest absurdities, which are connected with these *Pseudo-sciences*. It must then, at the outset, be distinctly understood that in the teaching of Psychotherapy, natural (not so called christian or divine) science methods are followed, the phenomena of Physics, Chemistry, Biology and Psychology are viewed as *facts*, not as *delusions*, and the grand results of the observations and investigations in medical science are fully recognized and accepted.

In Psychotherapy therefore we shall expound and demonstrate, in the most impartial manner, a *New System* of healing, with its laws and fundamental principles so well defined, clearly en-

unciated and plainly proven, as to combine under one scientific generalization all the claims and views of the various sects and schools which have hitherto appeared so radically different from each other.

A Sanitorium has also been established and equipped in connection with the School of Practical Psychosophy where interested persons may have practical evidence and demonstration of the principles taught in our school.

Further information concerning the School and Sanitorium will be forwarded on request.

WM. NEWTON BARNHARDT, M.B.,

*Specialist: Mental and Nervous Disease,*

*Professor Theoretical Psychosophy,*

15 O'Hara Ave., Toronto.

RICHARD S. J. DENIORD,

*Professor Practical Psychosophy,*

9½ Walmer Rd., Toronto.



**Psychosophy Psychofism**  
**Psychotherapy**

