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# Journal of Psychosophy.

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## Revelation Through Geology.

CHAP. II.

BY RICHARD S. J. DENIORD.

We conceive that no objection can be urged against our claim, that even our bibles teach us this great truth. As all ancient peoples saw a water heaven come and go—a vapor canopy reign and fall, it would be strange indeed if the Mosaic cosmogony did not reveal the same thing. When, then, we read in the first chapter of Genesis, that “God called the firmament (Shamayim) heaven,” we say that the scribe who wrote that sentence or entertained that thought, supposed that the Hebrew heaven was a *water heaven*, for shamayim means “there waters” (sham—there, and mayim—waters). In other words the ancient Hebrew held the same belief that all other races did, that the skies were a watery expanse, a canopy of vapors. Then, again, we read in this connection that the “spirit of God moved on the face of the waters.” Now mankind, Hebrews and all others, always held that God and the gods lived and moved *on high*. Then those “waters” were on high also, and the canopy is plainly alluded to. Again, it is said, “God made a firmament in the midst of the waters.” That is the firmament which “God called heaven,” was in the midst of celestial waters. Again, God “divided the waters which were

under the firmament (heaven), from the *waters which were above the firmament.*

Now, we care not how men regard these ancient writings; one thing is positively certain, at the time these thoughts were entertained, humanity knew, or thought they knew, that there were waters on high. If there were waters above the firmament, then those waters were a *revolving canopy*, for they could not remain there for a moment unless they were a revolving mass. In other words, the Hebrew writings positively affirm that a vapor canopy arched the skies of primitive man. But a canopy could not exist without making a greenhouse world, an *Eden earth.* Then why are we so doubting when our bibles tell us that the infant race lived in an Eden clime? If man went naked in Eden, earth was covered by a vapor roof just as the planet Jupiter is now. In such a greenhouse world it could not rain, as the sun must shine on the earth's surface to cause a mingling of currents, without currents it cannot rain, and our bible tells us that there was a day when the "Lord God had not caused it to rain on the earth." This is the same thought we find among other races, and it does not fail to substantiate the *claim we have made that the early races saw a great vapor roof on high.* Now, if there ever was a time when it did not rain on the earth, then the sun did not shine on the earth's surface. The sky and the sun *were concealed.* No stars could be seen at such a time except in the polar skies, from which the vapors fell.

As we turn away from this wonderful scene, we recall the "Golden Age" of Hesiod and antediluvian man. Whatever gave rise to the thought that man once lived free from toil? What originated the idea that man once lived to eight or nine hundred years? The immortal thought must have originated in actual facts of some kind. When we look back into an Eden world, such as must have existed every time a ring descended, and a canopy over-arched the earth, we see life prolonged as a necessary result of solar exclusion. Sun exclusion means a cessation of vital activities. Life in a greenhouse world was life

where solar activities and chemism were held in check. The sunbeam, as we have it to-day, is a ripening agent. As the living plant is hastened to its destined end under solar power through the mysterious touch of a vivifying and vitalizing energy, so the living being ripens and matures, and is gathered under the inexorable sway of the sunbeam. The solar ray has a destroying power and a building power.

Plainly the building power of the sunbeam is placed in the ascendancy in a greenhouse world. A vapor canopy, then, was favorable to long life every time it over-vaulted the earth. One glance at the tertiary dead shows a world covered with animal forms such as could not obtain at this day in a natural state. Long life in a tropic world, made such by a canopy, which sifted out the *maturing* and death-dealing power of the sunbeam seems to have characterized several of the geologic ages. But the dead, the mighty and abounding dead ; what a tale they tell for all time ! A world of life, brought to a close by what means ? A canopy competent to make a world of exuberant life, was equally competent to crush out that life in its polar downfall. We cannot see a world of life destroyed by any other possible cause than the fall of canopies. The march of deadly winter tells the tale. There is Alaska's mighty dead ; there is the reign of eternal winter on the ruins of tropic life. Tell us the cause ? Is it not idle for man to look further than canopy evolution for the all adequate cause of the earth's stages of modern geologic times.

All these things speak of Edenic life, followed by snow and flood. We need not be told that man lived in an Eden world, nor that he was naked, for it was warm. But a change came on. He was now clothed in the skins of animals. In other words, a canopy was falling at the poles as snow, and a chill was creeping over the earth. Let us remember that snow only can make a warm world cold. Here, too, we must admit that if canopy snows were falling then, the canopy was growing thinner at the equator, and Eden, made by a canopy, must disappear. Then we hear that man was deprived of his Eden

home. But tell us why was a warm earth *chilled* at the very time man's Eden was taken from him? We say it was another of earth's great revulsions by which the planet and all things thereon were lifted higher. The immortal records we have quoted, tell a tale that all intelligent men will admit to be true. But strange that man must first find it verified in revelations through geology.

But there is another chapter yet untold. What does the great longevity of man in antediluvian time mean? If it means anything at all, it holds up to our gaze another canopy, some 2,000 years after man lost his Eden home. In other words, Genesis has recorded the fact that one vapor heaven had passed away. The very thing that almost every race and tongue has memorialized in song and legend. What does it mean? It means the march and fall of canopies, while man looked on as a helpless victim of the world's change. But what does the new canopy mean? For man lives 800 years. It means still another canopy fall. It means the march of snow and flood. It means a golden age crushed by snows in polar lands and floods in medial latitudes. Have we ever heard of a flood in which humanity realized once again that they were the victims of inexorable law? We are told there was a flood. The memorials of that mighty debacle have come down to us in such a way that no man of intelligence will now dispute the fact. What caused the flood? They tell us the heavens were opened then. If this be true, then they were closed before, and the concealed heaven and sun of other races bounds into view. In other words, a canopy rolls away, the sun begins his rule, and man's great longevity must decline; and here we learn that immediately after the flood man's age is reduced, and, in a few generations, he dies at three-score-and-ten.

Now there are some master links in this chain of evidence to prove that a canopy rolled away. It is said in plain terms that the *rainbow* came then into view, with the understanding that man had not seen it before. If this be true, the question of canopy evolution is settled here, and settled forever, as anyone

can see. A rainbow could only come as the vapor heavens passed away. Then again the flood narrative states that the God of nature affirms that that would be the last flood from heaven. Now, why did such an announcement go forth? It went forth because it was a *proclamation of the skies*. Men saw the heavens stripped. The last ring had descended. The source of all celestial floods was broken up.

Then again the narrative states that the law was made a *sign that there would be no more floods from on high*, which means nothing if it does not mean that all *flood canopies are ended*. So long as no canopies spread the bow may be seen and *becomes a sign of security*. Man saw the wondrous transition. He saw the heavens cleared, and he knew the bow meant the *end of exotic floods*. The very heavens proclaimed the fact, and, therefore, it was the voice of God.

Thus the Hebrew people have preserved undying memorials of the reign and fall of vapor canopies, just as other people have done. They saw two canopies come and go. Go where we will, back into the night-time of antiquity, and we see this grand drama of evolving skies. The libraries of old Nineveh and Babylon tell it in terms too plain to be long misunderstood. We have given but a tithe of the available testimony on this point found in old-world thought, but we have given enough to show that man has seen canopies fall, and this is all the evidence we want to prove that this earth once had an Annular System. Now the consequences of the progressive collapse of that system are recorded all along the ages.

The Geologic Record is simply the record of marching vapor canopies ending their career at the poles. It is idle to study that record without this fact in view. Our readers can see what all this testimony means, without much more effort on our part. It means that the fire-formed oceans, came back to the earth via the poles all along the ages. It means that countless millions of wealth fell as the waters fell, and that more largely in polar lands; and from the very nature of things, that wealth to a vast extent yet lies locked in and beneath this frozen crust of polar lands.

Let us now reflect that this legendary evidence cannot be thrown out of court. It must have weight with the world's intelligent jury, for as the investigator and sifter of traditions goes back into the darkness of antiquity, he sees more plainly the meaning of these fossils of thought-strata. Men may call these traditions the twaddle of the infant race, but that cannot crush nor impeach their evidence. They affirm, and will affirm till an incredulous world is forced to admit that man saw the last remnants of the Earth's Ring System. This, we claim, will be the last and irrevocable verdict of the court now sitting on this case. The result of this verdict must be the overthrow of long-established opinions in almost every field of thought, but the old-school geology will be one of its more hapless victims. For if man saw the last falling remnants of an annular system, the race lived for unknown centuries under a Jupiter-like canopy, and such canopies are all-competent to make all the warmer ages the world ever saw, and their name is legion. If they made the warm ages, their polar fall made all the *Ice Ages*. If they made these they were the most competent world-wreckers and strata-formers of the whole geologic past.

We look back on the confines of Azoic time, then, and see some adequate cause for the close of the Cambrian age. We see an ocean has so *changed* its waters as to nurse the rudimental forms of life. That oceanic change speaks of a vast addition of water, and thus a polar downfall comes to view away back in the midnight past. But this is not all. Even there we see the wreck of continents, which an ice age is most competent to effect, and a polar downfall is again affirmed. From that time forward we see a constant progression of ages, and vainly we look for an adequate cause if we stop the testimony of rings. The oceans change again and again, and every change means additions, and additions mean polar snows and climatic change and the glaciers' march. We see, too, the climatic changes and the ice-god's track. Not once, nor twice, but all through the ages. We ask the reader to find, if possible, a *cause* for this march of ages, if we are to put the earth's rolling canopies

aside. Is there anything now existing to augment our oceans, crush out life-forms, and send glaciers and floods over the earth? No! not while the rainbow shines, for the source of such things has been "broken up."

As we see it, this age will go on till the end of time, but other ages did not. The simple fact that age has succeeded age is all the evidence we need to prove that the reign and fall of canopies has brought the earth to its present state. Thus we are led to predicate that the fall of the first or innermost ring of the earth's annular system closed the Cambrian age, the fall of the next ring closed the next age, the fall of the third closed the third, and so on down to the age of man, who has seen at least two great vapor canopies come and go. The deluge closed the golden age of man. But here we want to be understood. Though the deluge was the last downfall of waters that could come from on high, it was still more than two thousand years before the vapors fell from the polar skies, of which we have the strongest legendary proof. We must therefore press this idea of modern polar snowfalls a little further. There was a time within the range of human history when the climate of the north world was much milder than it is to-day. It is well known that one thousand years ago there were prosperous settlements and even villages in Greenland and Spitzbergen, where now the eternal ice king rules. The hardy seamen of northern Europe penetrated with their frail vessels where ironclads scarce dare to venture now. The mere fact that Greenland's ancient settlements are now no more, speaks of climatic change, and shows that the advancing rigors of arctic lands have driven them away. Snowfalls, we are sure, were the only cause. About that time the north-world poured forth from her frozen loins countless hordes of barbarous Goths, Visigoths, Huns and Vandals, who spread over all southern Europe and even into Africa. What started these vast armies from the north? They were in search of more genial lands. Then back of it all is the fact of climatic change. If the north world was capable of *producing* "vast hordes of barbarians" for the invasion of more



genial climes, then it was a warmer world than it is now. If it was warm enough to fill those regions to overflowing with inhabitants, we need look no farther for evidence that the north polar snows increased and rendered much of that land too cold for human habitation.

We can see no other adequate cause for the invasion of the Roman empire by northern races. We can see no other competent cause for the abandonment of the once prosperous colonies in the far north. Certainly these would never have been planted there under conditions obtaining there to-day. We turn to the old annals of Greece, Rome, Scandinavia, and other ancient races, and we find the most undoubted proof that all those peoples saw the northern sky clouded with canopy vapors long after the heavens opened at the equator and the sun shone in there. All which forces the conclusion that man saw vapor canopies. Hence the mineral-laden vapors must be allowed to testify.

Because gold, silver, iron, lead, etc., went as fiery sublimations to the skies and into the earth's ring system, they also came back along the track they went. It is not as much a hypothesis as it is a fact, as every thinker will admit. The geologist knows very well that we are not straining a point here, and he knows, too, that Edenic conditions have once, if not many times, obtained in lands now locked down with eternal ice, it seems that he ought long ago to have urged ring evolution to the front, where it is bound to go when men with eyes opened by the light of psychosophy come upon the stage.

There are other witnesses yet to be put upon the stand ; we refer to the great Ice Ages.

How often the icy heel of inveterate winter has crushed a world of exuberant life we need not know. It is sufficient to know that again and again the ice-king has marched over a tropic earth. If we could see his deadly trail but once that would be enough, for such a trail defies explanation with the earth's ring system left out of view. It might as well be stated now as later that a world cannot grow cold without the aid of

snows. Worlds do not grow cold in order that snows may fall. Snows fall and tropic scenes vanish because they fall. Had men attended to this fact, what an amount of fruitless theorizing might have been avoided. But before we go further, we will quote what Cuvier says : " To-day may be found the skeletons of the hairy mammoth imbedded in pure, clear ice ; whole carcasses preserved, their hair, skin and eyes, their flesh becoming the food for other animals ; the contents of their stomachs undigested, showing that they luxuriated in coniferous forests up to the time or day of their death. Their history was written then, and from it we glean the incontestable evidence that they were suddenly overwhelmed by a downfall of snow. These facts give no room for speculation."

Since the beginning of the present century many carcasses of both the mammoth and the woolly rhinoceros have been found in the frozen north. The first mammoth was found in 1799, one hundred years ago next July, in a glacier near the mouth of the Lena River in Siberia. It was exposed by the melting away of the ice wall, and hung for a long time in a lofty escarpment, " forty feet above the earth's surface and two hundred feet below the top of the glacier." Plainly that animal was overtaken by falling snows, for, be it remembered, " pure, clear *glacier* ice " is only formed from snow. The conclusion must be that very recently in geologic times the mammoth and his huge congeners roamed in vast numbers in what is now the frozen north world. We are forced to this conclusion both by these well-preserved bodies in ice and the vast quantities of their bones and teeth scattered all over the north. Then we must conclude that there was a time when all that north-land was free from the chains of winter.

The condition in which the Siberian mammoth was found, the condition in which a number of others have since been found, gives no possible escape from the conclusion that the snows that buried them were avalanches from the arctic skies. Putrefaction had not even begun. The tissues of the flesh, the blood vessels and the vesicles showed that death was sudden, and that,

too, in a snow-made grave. In one instance the very pupil of the monster's eye was preserved entire. All these conditions have been known for nearly a century, and it would seem that men could not fail to see that such a sudden burial demands a sudden down-rush of snows. Then, too, with Jupiter's canopy apparently forcing its evidence of polar falls into court, how has it ever happened that men who stand foremost in the ranks of the learned, have not long since recognized the fact that the grand agent in this mighty catastrophe must have been the *earth's annular system?*

With this fact recognized, Alaska's gold fields cease to be a puzzle, for the same cause that was competent to glacialate a tropic world gave the placers their amazing wealth, as will be shown later. We ask how can reasonable men for a moment doubt canopy declension with all these things in view? But in the day that canopy progression is a recognized fact, the polar deposition of gold becomes recognized also, for the invertebrate fires of the molten earth forbids any other conclusion. The same snows that made this vast desolation, went as vapor, gold-laden, to the telluric heavens. If, then, the mammoth and his co-peers are sealed in the ice and snows of a frozen world, they testify also of the immeasurable wealth hoarded away at the beck of the law of our *ring* system.

The reader must now see that the claims we have made as to Alaska's gold depends upon the truth or untruth of the annular theory. If the earth once had rings and canopies, they made this north-land a storehouse of metals. Well, have we not had evidence enough that the earth once had rings in the fact that the Arctic world was the dumping ground of annular snows? On the other hand, if the earth never saw canopy processes, our claim for the origin of Arctic gold and other metallic wealth is void. The whole thing hinges on the claim that God made this earth according to *Annular Law*, and that law is announced from every sun and star of God's empire.

Shall man wait till Jupiter drops its canopy ; till Saturn's rings collapse and Mars' so-called "canals" pass from view, to

become convinced that the earth is not an accident? Will the ablest teachers and scholars continue to exploit the most absurd theories to account for the Ice Ages, when every schoolboy ought to know that our oceans could never have come from their primitive home on high, except as canopies and canopy snows? Lord Kelvin, whose name need but be mentioned to give authority to his claim, could settle the great Ice Age problem with but a hint that the snows of the glacial periods came from Jupiter-like canopies that once enclosed the earth. But instead of this, he has given his efforts to convince mankind that the earth, retiring from solar heat became inclosed in glacial snows. All this in the face of the fact that no one knows that the earth can get snows by withdrawing from the sun. Men who have ascended in balloons might give him some evidence of the temperature of interplanetary space. And he might also learn something from the fact that the earth is about three millions of miles further from the sun in our summer, in the northern hemisphere, than in winter. All such theorists overlook this one essential: The earth must have an increase of solar heat to cover itself with snow. Vaporization must come first, or snows cannot form? Snow formation is *work*, and there must be energy behind snow formation. The earth could no more become glaciated by decreasing solar heat than an ocean steamer could increase its speed by putting out its fires. It cannot be denied that the more snow and the more ice that are formed, the more energy in the form of heat is required. What, then, must have been the heat energy required to glacialize the earth again and again? It seems to me that when men support the "Crollian theory" of glaciation they subvert the very law necessary to sustain. But where was the heat that vaporized the waters that formed the snows that a canopy let down upon the earth? One does not have to go far to find it. It was the energy of a molten earth that supplied the snows of every ice age this world ever saw.

The idea of gathering heat from a sun, ninety-two millions of miles away, to vaporize enough of our ocean in order to

cover the earth with ice! If we could get the heat we could also get the vapor, but how will we get the heat to vaporize the seas and the cold to freeze them, both at the same time? This may do for some, but not for our students. The simple fact is, the earth grew frigid *because the snows fell upon it*. The snows did not fall upon it because the earth became frigid. The sooner men learn this great fact the sooner will they mount the high plane of psychosophical reasoning, where "all things will be revealed unto them."

Men seem to have forgotten the fact that the energies of an igneous earth have not died out. And why they call upon the sun to accomplish what is plainly an impossibility, shows the grand struggle the old school geologist is maintaining in order to exist. Now if men have failed to produce a glacial theory that will stand the test, after nearly a century of the keenest searching and calculating, is it not about time to *come* home and hear the great earth tell the tale of her own exhaustless energies! Hear her witnesses speaking from a thousand fields, all asserting that this earth once had an annular system whose gradual and progressive collapse made the earth's crust as we see it to-day.

The earth's unquenchable fires staked out its own placers, laid its own iron sills, built its own mighty treasuries in and on the crust, and God, the Lawgiver, saw that it was done as unfathomable wisdom originally planned. The *grand intent* is seen when we can peep in and see the plan carried out.

If it be true that the last great ice age was caused by an avalanche of canopy snows, it will be safe to claim that this same potent agent of world changes was an *active factor* away back in geologic times. From the very time the earth's fires grew tame, falling vapors began to chill those lands first. Above all others, these regions were the first prepared for life's forms. So that life of all kinds must have radiated from those lands as well as mineral wealth. Then, too, we are forced to admit that the first snowfalls were richer in metals than the late ones.

Here we want to pause and listen awhile to paleozoic testimony respecting those great snowfalls of the remote geologic past.

Many eminent geologists have claimed that the evidence of glacial action extends back into the very midnight of geologic time. If it be true that the presence of boulders is evidence of glacial action, then the question of snowfalls in the early ages is readily settled, for we find boulders scattered all along the ages. Numbers of them have been found in the rocks of the Cambrian and Huronian formations, and when we come to the Silurian and Devonian strata, we find them in greater quantities. When we enter the Carboniferous age we find these boulders in astonishing quantities. Vast beds of them lie as conglomerate among the coal strata of the world, and boulders have occasionally been found even in the coal veins themselves. The Permian and Cretaceous beds show the same evidence. However, in the Tertiaries we have the most abundant evidence of the alternation of warm and cold ages.

The Tertiary, above all other ages, was the time of abounding animal life. It was an age when astonishing hordes of the hugest animals possessed the earth. Their remains are found on every continent—we might say in every land, and their total extinction at the end of that age, tells a tale of invertebrate winter and involving snow, a day when huge icebergs floated upon the oceans and rivers, and continents of ice moved over the land.

*(To be continued.)*

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### Climbing.

The ivy, climbing upward on the tower,  
In vigorous life its shapely tendrils weaves,  
But, resting on the summit, forms a bower  
And sleeps, a tangled mass of shapeless leaves  
So we while striving, climb the upward way,  
And shape by enterprise our inner lives;  
But when, on some low rest, we idly stay,  
Our purpose, losing point, no longer strives.

### The Psychic Origin of Thought.

BY RICHARD S. J. DENIORD.

We stand so nearly upon the border of the unseen world that, though prone to deny its very existence, we must commonly express the material in terms of the immaterial—as when we speak of the *weight* of a body we must express it as a measure of gravity; that is to say, in terms of *force*—inappreciable by the senses.

Energy is known to the senses by its effect only, and the more available the form of energy the less crude is its embodiment. In the progress of the arts we must first work with that which appeals to the five senses, but through the refining action of mind we deal eventually with force direct. Now, as the efficiency of refined oil is superior to that of tallow, or as gas is superior to oil, or electricity to gas; so also is that subtle energy known as *thought* more potent than electricity.

Yesterday the vast efficiency of electricity went for nothing; to-day the mind has harnessed the intangible and commands the unseen. We whisper across the Atlantic; we put an ear to the telephone and hear our friend five hundred miles away. The school-boy reads of the modern miracles of Edison and Tesla and of Roentgen, and goes asleep over the book whose simple statement would have confounded Newton. Little children can prove that the world is round, thus passing judgment on those who arraigned Galileo. And, wise in our day and generation, we would now stand for something incontrovertible. But what does the incoming tide waft to science? Each incoming wave sweeps over the place where but yesterday science seemed to stand so firmly. And as the waves continue to come in the ground whereon science now stands must surely be covered. Presently we shall see that nothing is stable, that only Being *is*. Slowly but surely we are being forced from the lowlands to the highlands by the incoming tide; we are working from the circumference to the centre—from the seeming to the

*real*, and the bats are flitting silently, before the light of Psychosophy, from the dark caverns of the human mind. That which is ridiculed one day becomes axiomatic the next. And it behooves us to strive to find the Psychic Origin of Things both seen and unseen, lest the children of the future shall marvel at the reputed wisdom of this day, while they read in pitying wonder of those races of men that built great nations, possessed a vast commerce, were skilled in the arts; yet failed to perceive the psychic origin of all things.

Men talk vaguely of the Ideal and the Real—one for the poet and one for the banker. Let us have done with the false distinction—it is the real and the *unreal* that confront us. This is a practical age, and common sense is oftenest nonsense. It is the *uncommon* sense that needs to be made common—the sense to perceive and hold fast the Real. Stocks and bonds seem real and substantial; but a lack of confidence, a *thought* of fear, enters the minds of men, and that value, apparently so solid and enduring, vanishes into thin air. But the psychic cause of the crash remains. Thus thought is seen to be a living, active force; a mode of vibration whose rate can only be ascertained and controlled after we have discovered its psychic origin. And then we shall also know what the real origin of disease is. The condition of the body is the resultant of the parallelogram of thought forces; so is the condition of the money market, so is every man's life, so is the world. Hence it is necessary that man should know the psychic origin of disease, if he is ever to have and continue to enjoy sound mental and bodily vigor in this life.

Here, then, it will be seen that the perplexing problem of disease finds its only solution in the relation that exists between *psychergy* and *physergy*. In other words, we must find the psychic origin of thought if we want to know the origin of disease. This gives us a Psychological Pathology that explains *how* and *why* it is fear can turn the hair grey in a single night; how a mother, through terror or a fit of anger, poisons her milk, thereby endangering her child; how the heart becomes par-



alyzed by sudden joy or sorrow; how paralysis, dyspepsia, insanity, decay of teeth, loss of sight, jaundice, and even skin diseases and other disorders are produced by mental worry or fear. It will reveal how and why the majority die through the agency of disease. Disease will not then appear as a "roaring lion seeking whom he may devour," but merely as a register or indicator of the psychic control we have over our mental adjustments. The fact is, we are animistic in our beliefs; the crude and primitive savage still remains with us, and we bow to malignant powers in the air and waters. It is convenient, no doubt, to have a scapegoat of malicious drafts and dampness and bacteria on which to shift the responsibility of our ills. It is such a humiliating circumstance to publish our various failings abroad by distorted bodies, unruly tempers, surly dispositions, or by our egotism and selfishness, our lack of equanimity and trust that grows out of our craven fears. But is it not a convenience that costs us more than we can pay? Though we be as so many Aborigines, with our wind devil laden with germs and our rain devil laden with the same, yet the time is close at hand when we may no longer shirk the responsibility of the psychic origin of our own thoughts.

Upon the one hand we are met with the suggestions that every breeze which rustles through the branches of the trees that line our city streets, though it comes to us laden with the scent of new-mown hay, or the chill of the Ice-King's breath; that the rain which is the life of every blade of grass, flower or tree, is infested with the strange power to sweep life from the earth, as both wind and rain are laden with the most minutely microscopic and lowly forms of life—each being the possible messenger of death. With the suggestion ever glaring at us that there is nothing so insignificant but that it may cause death, or become the agent of desolation, is it not a wonder that we live at all. Is it for this man was created? While upon the other hand we are met with the suggestions of the unending horrors of hell; of the damnation of little children, the pure flowers of humanity; of a literal day of Judgement. The auto-suggestion that most natur-

ally follows the former suggestions is that the very elements are in conspiracy against the life of humanity, while the latter gives rise to the auto-suggestion of fear and terror of what is to come among the timid and sensitive. This is the canker-worm that has caused many a fair blossom to fall untimely to the ground. In the name of religion what crimes have not been perpetrated? She has been a Juggernaut in her demands for human victims. The days of the inquisition have not yet passed away. To-day there is a *silent* inquisition—an inquisition of pernicious dogma whose bacteria needs be discovered or its psychic origin known, if we are to prevent those secret and dread results which have in all ages wrought sorrow in the land. Hosts have succumbed in fear of what the future had in store. It is the letter that kills. The day of judgment shall never *come*—it IS. There is a tribunal set up within every man; he is a judge of his own thoughts, and his body bears witness how he has controlled them. The human mind is a loom which is incessantly weaving, and we all must weave for the thread is free. We may choose fine or coarse, but to choose thread that shall be fine yet enduring, colors that shall be delicate yet bright and harmonious, designs of strength and symmetry; such is the province of those who have control of their mental adjustments. And yet what a world of thought this is in which we dwell. These vagrants, we know not whence they come: which is our thought and which is another's. We reserve the right to say who shall enter our home and who may not. Then why should it be otherwise in regard to our mental visitors?

(*To be continued.*)



**Psychic Research.**

Sir William Crookes, President, British Association, said in his Presidential address at Bristol:—

“ Upon one other interest I have not yet touched—to me the weightiest and the farthest reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is of course well understood by those who honored me with the invitation to become your President. Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, although briefly. To enter at length on a still debatable subject would be unduly to insist upon a topic which—as Wallace, Lodge, and Barrett have already shown—though not unfitted for discussion at these meetings, does not yet enlist the interest of the majority of my scientific brethren. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit. To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on Science. There is nothing for the investigator to do but to go straight on, ‘to explore up and down, inch by inch, with the taper his reason; to follow the light wherever it may lead, even should it at times resemble the will-o’-the-wisp.’ I have nothing to retract. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world. My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred, and were attested by my own sober senses, and, better still, by automatic record. I was like some two-dimensional being who might stand at the singular point

of a Riemann's surface, and thus find himself in inexplicable contact with a plane of existence not his own. I think I see a little further now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known. This advance is largely due to the labors of another association of which I have also this year the honor to be president—the Society for Psychical Research. And were I now introducing for the first time these inquiries to a world of science, I should choose a starting point different from that of old. It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thought and images may be transferred from one mind to another without the agency of recognized organs of sense—*that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways.*

Although the inquiry has elicited important facts with reference to the Mind, it has not yet reached the scientific stage of certainty which would entitle it to be usefully brought before one of our sections. I will therefore confine myself to pointing out the direction in which scientific investigation can legitimately advance. If telepathy take place, we have two physical facts—the physical change in the brain of A, the suggester, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Whenever the connecting sequence of intermediate causes begins to be revealed the enquiry will then come within the range of one of the sections of the British Association. Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to any demand—*even to the transmission of thought.* It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it

narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coherer as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable there may be present masses of such nerve coherers in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude. Roentgen has familiarized us with an order of vibrations of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted and of dimensions comparable with the distances between the centres of the atoms of which the material universe is built up; and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves.

Confirmation of telepathic phenomena is afforded by many converging experiments and by many spontaneous occurrences only thus intelligible. The most varied proof, perhaps, is drawn from an analysis of the sub-conscious workings of the mind, when these, whether by accident or design, are brought into conscious survey. Evidence of a region, below the threshold of consciousness, has been presented, since its first inception, in the "Proceedings of the Society for Psychical Research"; and its various aspects are being interpreted and welded into a comprehensive whole by the pertinacious genius of F. W. H. Myers. Concurrently, our knowledge of the facts in this obscure region has received valuable additions at the hands of laborers in other countries. To mention a few names out of many, the observations of Richet, Pierre Janet and Binet (in France), of Breuer and Freud (in Austria), of William James (in America) have strikingly illustrated the extent to which patient experimentation can probe subliminal processes, and can thus learn the lessons

of alternating personalities, and abnormal states. While it is clear that our knowledge of subconscious mentation is still to be developed, we must beware of rashly assuming *that all variations from the normal waking condition are necessarily morbid*. The human race has reached no fixed or changeless idea; in every direction there is evolution as well as disintegration. It would be hard to find instances of more rapid progress, moral and physical, than in certain important cases of cure by suggestion—again to cite Auguste Voisin, Bérillon (in France), Schrenck-Notzing (in Germany), Forel (in Switzerland), Van Eeden (in Holland), Wetterstrand (in Sweden), Milne-Bramwell and Lloyd Tuckey (in England). This is not the place for details, but the *vis medicatrix* thus evoked, as it were, from the depth of the organism is of good omen for the upward evolution of mankind. A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable, *as the direct action of mind on mind*. This delicate task needs a rigorous employment of the method of exclusion—a constant setting aside of irrelevant phenomena that could be explained by known causes, conscious and unconscious fraud. The inquiry unites the difficulties inherent in all experimentation connected with mind, with tangled human temperment, and with observations dependent less on automatic record than on personal testimony. But difficulties are things to be overcome even in the elusory branch of research known as Experimental Psychology. It has been characteristic of the leaders among the group of inquirers constituting the Society for Psychical Research to combine critical and negative work with work leading to positive discovery. To the penetration and scrupulous fair-mindedness of Professor Henry Sidgwick and of the late Edmund Gurney is largely due the establishment of canons of evidence in psychical research, which strengthen while they narrow the path of subsequent explorers. To the detective genius of Dr. Richard Hodgson we owe a convincing demonstration of the narrow limits of human continuous observation. It has been said that “Nothing

worth the proving can be proved, nor yet disproved." True though this may have been in the past, it is true no longer. The science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider and incomparably more wonderful than even the wisest among our ancestors imagined. Like the souls in Plato's myth that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. *It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic Law.* An eminent predecessor in this chair declared that 'by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we, in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life.' I should prefer to reverse the apophthegm, and to say that in life I see the promise and potency of all forms of matter. In old Egyptian days a well known inscription was carved over the portal of the temple of Isis: 'I am whatever hath been, is or ever will be; and my veil no man hath yet lifted.' Not thus do modern seekers after truth confront nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly we strive to pierce the inmost heart of Nature, from what she is, to reconstruct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful with every barrier that is withdrawn."



**Noon-tide.**

O the splendor of the noon-tide,  
With its glowing light and grace,  
When the sun hath far ascended,  
And the morning's work is ended,  
And the summer-laden moments  
Seem to tarry for a space !

When the blackbird rests a little,  
Dreaming maybe of the tune  
He will whistle in the gloaming,  
And the wild bee, idly droning,  
Chants his faint and drowsy music  
In the sultry ear of noon.

When the hush seems only deepened  
By the wood-dove's plaintive call,  
And the rushes scarcely quiver  
Where the light is on the river,  
And the peace of good accomplished,  
Broods in blessings over all.

There is splendor in life's noon-tide  
When the strong will hath attained,  
By the paths of toil and duty,  
Its own height of joy and beauty,  
And can pause a while to reckon  
All the treasures it hath gained.

When life seems an open vision,  
Stretching backward and before,  
Hope its uttermost achieving !  
Faith the boundless future cleaving !  
Love still radiant as the morning !  
Beckoning on to more and more.



Let us take the joy of noon-tide  
For its glory passeth soon,  
And before its shadows lengthen,  
Each new aim and purpose strengthen  
Into deeds that shall make lovely  
All the golden afternoon.

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### Conditions of Successful Prayer.

Prayer is natural to man. It springs out of that sense of dependence which, if it be not the essence of all religion, is at least one of the essential conditions of any religion. The soul that is entirely self-centred and self-sufficing may contrive to exist without one ejaculation for assistance. But man who is constantly feeling himself hampered and hindered by the pressure upon him of difficulties without and by the consciousness of his inability to meet and overcome them, cannot help falling back upon the bosom of God. With an instinct as real as that which impels the infant to cry for its appropriate food and an impulse as strong as that which drives the child in the hour of danger to its mother's knee, men are led in their times of helplessness to call upon God. So long as they are at ease and comfortable they may contrive to get along without any appeal to the Most High; but when trouble comes, which no human brother can remove, carelessness is thrown aside, and human theories are forgotten, as they sob out the words which agony always presses to the lips, "My God! My God!" Man can not help himself here. He cannot if he would destroy the feeling which thus powerfully asserts itself. Nor will it do to say that all this is the effect of education; for even among heathen nations there are indications of the fact that prayer has existed from the beginning; while if there be any, which may be gravely doubted, who have lost the idea, their very readiness to receive the truth of the existence of God to whom they may appeal

demonstrates the naturalness of such a thing as prayer. This, then, is one of the answers which, without opening the Bible at all, may be given to those who cast reproach on prayer. They are ignoring the yearnings of the human heart. In their investigation of nature everywhere else they have forgotten the nature which is in themselves and their fellow-man. They have swept the human universe with their telescopic examination, but they have neglected to take note of the observatory on which they stood and to make allowance for the personal equation, and it may be said to them, that either the nature within them is a lie, and in that an exception to nature everywhere else, or it is a right thing to pray ; that either men's hearts are misled by their deepest, holiest, and most constant instincts, or there is one above able and willing to help, and to whom man may fly in his times of need.

But while seeming to assent to all of this, there are some who say, "It is, of course, a right thing to pray, but you must not expect to receive the material blessing for which you ask ; all the benefit you will receive will be subjective in the bringing of your heart into a better and more peaceful state." Thus they make the reflex influence of supplication on the petitioner the direct and only good result of prayer. Now, it is not denied that prayer has such an effect upon the soul. Every real suppliant has experienced this to such a degree that he can appropriate the words of Trench :

"Lord, what a change within us one short hour,  
Spent in thy presence, will prevail to make!"

We kneel, and all around us seem to lower,  
We kneel, how weak! We rise, how full of power!"

But when have men received such benefits from their prayers? It has been when they have been the most simple and sincere in the belief that God could and would give them the very things which they were seeking. Thus the subjective benefits of prayer depend on the belief in its objective power. How long will men continue to ask blessings, if they suppose that the only

good they are to derive is that they shall be brought to resignation and peace? They will not make requests at all unless they have faith that their petitions shall be answered. They cannot make believe to ask things which at the very time they are asking they know they will not receive. They cannot seek for moral blessings at the expense of their intelligence and common sense. They may mock others, but they do not usually make fools of themselves. It follows, therefore, that the very continuance of prayer among men is a witness to the constancy of the belief that God does send objective answers to prayer.

But what if in so believing men are believing error? Is it possible for prayer to be thus answered? The question is put by those who have given themselves the investigation of the material universe and who announce their discovery that law is everywhere. They affirm that effects, or as they call them consequences, are bound to their antecedents by fixed and unalterable laws with which it would require a miracle to interfere; and that, therefore, requests for such blessings as daily bread or bountiful harvests or the like are the merest superstitions, since these things will come only when the necessary conditions and antecedents are present.

Now, men cannot deny the constancy of the operations of nature, for that is not only an irrefutable inference from the observation of the facts of the universe, but also an indispensable pre-requisite to man's own moral training. Without a reliable universe no moral character can grow. A fickle world admits only of a lawless race; no obedience could be required from those who are planted among shifting conditions, to whom foresight is denied, and whose wisdom is as likely to go astray as their folly. All human habits are formed by mutual understanding between man and nature. Who could be temperate, if the food which simply nourishes to-day were to intoxicate to-morrow? Who would put away sloth to be in his field betimes, but in faith that the sun would not forget to rise? It would be absolutely impossible to train a character in a state of things where there was no certainty and where the result of action was

a mere peradventure. So the constancy, or, if you will, the uniformity of the operations of nature, is a thing of as much importance to the moralist as it is to the physical philosopher. It is not only a condition which must be accepted, but it is also an indispensable factor in the formation of character.

But, admitting all that, what is it that is meant by a law? If considered simply as a blind force, grinding remorselessly on in its unending revolutions, then of course there is no room for prayer, which in these circumstances would seem to be as absurd as it would be for a man overboard to call upon the paddle-wheel for help. But if this is the only conception, then let it be also observed that there is no room in it for God, as it runs counter to the intuitions of the human soul; for God is as much the postulate of man's dependence as of his conscience; and the entreaty of the one is without him as inexplicable as the supremacy of the other. Man cannot therefore accept such a view of law; for even as employed by philosophers themselves, the term signifies, not a force, but the generalized expression of the workings of a force, as these have been observed by human investigators. But no one can study these operations without coming to the conclusion that behind the force there is intelligence and will, choosing to employ it in one direction rather than in another. Now, if law be thus the observed manner in which intelligent force chooses to work in the government of the universe, then these two things are possible; first, he will try to bury his action in special and individual instances whenever a sufficient reason for his doing so presents itself; and, second, he may in his fixed laws have selected such modes of operations that he can, through their ordinary operations, meet the emergencies of his creatures when they call upon him. Laws, rightly understood, are the servants of God, and not his masters; the channels through which he has chosen ordinarily to communicate material blessings to his creatures, and not the chains which bind him from coming to their assistance. Even the will and the intelligence of man himself, can, within certain limits, employ the laws of nature in granting the requests his

friend may make ; and if that be so, is there any absurdity in supposing that the will of the highest intelligence, to whom all things are subservient, may not employ these laws in answering his people's prayers? Thus, the whole question about the possibility of the answering of prayer resolves itself into one as to the existence of God. If there be no God ; or if, as seems to be the case with many in these days, that term is merely employed as a fine name for the universe, which they speak of as He only by courtesy, then prayer is vanity. But if there be one omnipotent and gracious being who is God over all, and to whom men can come as to a father, then prayer to him is as appropriate as are children's requests to their father, and God is as able to answer petitions as the human father is to give good things to the prattler that sits upon his knee.

It is impossible to take up any section of the great subject of prayer without pausing a little upon the threshold to take the measure of the objections which have been made in these days to offering it at all. But the purpose is to look particularly at the conditions which in the Word of God have been laid down as essential to the success of petitions. In the passage which may be called the Christian's prayer charter, one is struck with the unqualified universality of the terms involved. It is as follows : " Ask and it shall be given you ; seek and ye shall find ; knock and it shall be opened unto you ; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Nor does it stand alone in this respect ; for in his farewell address to his followers Jesus said, " And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." " If ye shall ask anything in my name I will do it."

But many say, " We have asked and we have not received ; we have sought and we have not found ; we have knocked and it has not been opened to us." What shall be answered to that? Must it be admitted that God has been unfaithful to his promise? Is it so that he has not kept his word? Nay, for these are not the only words he has spoken on this subject ; and

to have a comprehensive view of the case, men must take in all his other utterances concerning it. The recognized rule in the explanation of the statute is that we should expound it all in the light of what is called the interpretation clause, and whenever we have a universal term by itself in one place and have it repeated in the same connection with certain qualifications, in other places, we are to understand it as being always so conditioned in that connection.

Now to the universal term here employed there are some very important conditions attached elsewhere, and in the light of them must this promise be interpreted. Thus it is said by James, "Ye ask and ye receive not because ye ask amiss, that ye may consume it upon your lusts," and again, "But let him ask in faith nothing wavering; for he that wavereth is as a wave of the sea driven by the wind and tossed." To the same effect are the Saviour's own words, "Therefore I say unto you what things soever ye desire when ye pray believe that ye receive them and ye shall have them." More important still is the qualification in the words, "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." And again in the Old Testament, "Delight thyself also in the Lord and he shall give thee the desire of thine heart." And in the immediate neighborhood of one of the universal passages already quoted, is the following: "And when ye stand praying forgive if ye have aught against any, that your Father also, who is in heaven, may forgive your trespasses; but if you do not forgive, neither will your Father which is in heaven forgive your trespasses." Moreover, it cannot be forgotten that in the Bible itself there is the history of prayers offered for certain things which the suppliants did not receive. Thus, David fasted and wept and prayed for the life of his little child, but the child died; while Paul desired that his thorn in the flesh might be taken from him, and received an answer, indeed, but yet not the very thing which he requested. From all this, then, it is evident that the universal promise is to be understood as qualified by some indispensable conditions which connect themselves,

first, with the character of the suppliant ; secondly, with the nature of the thing requested ; and thirdly, with the purpose and prerogative of God himself. By attending a little to each of these their importance will be manifest. In the first place, the success of prayer is conditioned by the character of the suppliant. Not every kind of asking is acceptable prayer. That which men desire simply for the gratification of malice, or the aggrandising of selfishness, God has nowhere promised to bestow ; and unless there be in them the spirit to subordinate everything to the honor of Jehovah, men have no warrant to expect an answer. Beneath every genuine prayer there must be, furthermore, the disposition which is expressed in the doxology, "For thine is the glory ;" otherwise, the reproof of James will come in with fearful pungency, ' Ye ask and ye receive not because ye ask amiss, that ye may consume it upon your lusts.'

Again, the desire that simply flits across the soul, as the shadow of the cloud glides over the summer grass, is no true prayer. It must take hold of the spirit and gather into itself all the energy and earnestness of the man. The popular idea, indeed, is that prayer is a very simple matter ; but in reality it is the highest exercise of the soul, and requires for its presentation a concentration of all its powers ; and the English prelate was right when he said that "no man was likely to do much good in prayer who did not begin by looking upon it in the light of a work to be prepared for, and persevered in, with all the earnestness which we bring to bear upon subjects which are, in our opinion, at once most interesting and most necessary." So much as this must be evident from the phraseology of the Scriptures. Observe the gradation in the terms "asking, seeking, knocking." The asking is the lower form of requesting ; but the seeking implies the activity of one who puts himself to the labor of a search ; and the knocking refers to the continued importunity that repeats its application, until it is satisfied that there is no one in, or, until the door is actually opened. Here, too, come in those parables spoken by Jesus, to the end that

men ought always to pray and not to faint. The pure suppliant is importunate. Like Jacob, he wrestles with the angel, if need be, until the dawning of the day ; or like the Syriophœnean woman, he renews his entreaties in the face of seeming rebuff, and, from an apparent refusal, draws a plea which in the end prevails. No mere sluggard's formalism, therefore, will suffice. That is not prayer ; that is but the husk appearance ; the true suppliant will continue instant in prayer ; and, when he is over, the exhaustion of his spirit will convince him that he has been laboring indeed.

“ Believe me,” said Coleridge to his nephew just before his death, “ To pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing that pleaseth him at last,—this is the last, the greatest achievement of the Christian's warfare on earth, *teach us to pray, Lord!* ”

But, no one can long persist with such prayer without faith ; and so, at this point, the Saviour's qualifying word “ Believing ye shall receive,” is appropriate. The earnest petitioner knows that he is not beating the air. His faith is not in his prayer but in his God ; and the stronger that faith is, the more earnest will be his importunity. Even though he knew that the blessing was forthcoming, nay, just because he knows it is coming, he will, like Elijah on Mount Carmel, go again and again, until in the little cloud he sees the beginning of the answer.

But more important than any of these conditions in the character of the suppliant is that laid down by Jesus, when he says, “ If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.” The man who is abiding in Christ has his eyes purified so that he clearly perceives what things he ought to ask, while at the same time he is in that state of receptivity which renders the granting of his prayers a blessing to him, and not a curse. Men need, therefore, to be in a high condition of Holiness before they can have fulfilled to them, “ Ye shall ask what ye will and it shall be done unto you.” They must not take the first part of that



declaration and divorce it from the second ; it is only in a measure in which they are abiding in Christ, and his words are abiding in them, that they have any right to expect that their prayers shall be answered. Behold how this was seen in Abraham when he took it upon himself to speak unto the Lord. It was the meeting of friend with friend. On the one hand, Jehovah said, "Shall I hide from Abraham that which I do?" And on the other, Abraham said unto the Lord, "Peradventure ten shall be found there;" and the answer came, "I will not destroy it for ten's sake." We are apt to imagine, at first thought, that all this was the manifestation of mere earnestness ; but out of what did that earnestness spring? It sprang out of the closeness of Abraham's walk with God ; that is, out of his abiding in God, and God's words abiding in him. So it was with all the others spoken of in the Bible as successful suppliants. Daniel, the beloved, had his eyes opened in answer to his prayers because he was so exalted in character ; and he who saw the great apocalypse was the disciple who leaned upon the Master's breast at supper, and had drunk in most of his spirit. Successful prayer is thus the fruitage of a holy character ; and it is only when men delight themselves in God that they can calculate upon receiving the desires of their hearts. It is thus, indeed, a great thing to pray ; and when all these things are taken into consideration men need not be surprised that so few of their requests are answered. The cause is not in God but in themselves ; for, tried by these tests, the best of them must confess that they have rarely prayed at all.

But a second class of conditions connect themselves with the nature of the thing requested. That which we ask must be in accordance with God's will. Beneath every genuine supplication, there is the spirit of resignation breathed by Jesus himself in his Gethsemane anguish: "Nevertheless, not as I will but as thou wilt." Man is ignorant and shortsighted and very often asks for that which would be hurtful to him ; he cannot see the end from the beginning and so, frequently, that which at present seems to him desirable would ultimately prove injurious.

When, therefore, he asks for such a thing, God does with him precisely as man does with his own children and keeps it from him for his good. There are many instances of this in Scripture, and it is so common in human experience that even Shakespeare has referred to it in these lines :

"We ignorant of ourselves  
Beg often our own harms, which the wise powers  
Deny us for our good; so find we profit  
By losing of our prayers."

Nor is this ignorance only partial and confined to certain petitions, "Ye know not what ye ask" is true, in a very deep sense, even of the simplest request which is presented to God. Who can tell all that is involved in the granting of a single desire? It seemed a little thing to the sons of Zebedee to ask that they should sit, one on the right hand and the other on the left hand, of the Master in his kingdom,—a thing to be granted as easily as one sets a chair for another in his room; but in reality it involved in it the drinking of a cup of agony, and the submitting to a baptism of fire, of which at the moment the two apostles did not dream. Now, the very same ignorance which James and John manifested regarding the meaning of the prayer, exists in all men regarding the effect which the granting to them of the very thing they ask would have upon them. They cannot tell what bearing on themselves, or on their households, or on their churches, or on their neighborhood, the giving to them of the very thing they ask may have. They ask for worldly prosperity; but perhaps it is denied them because God sees that, if they had it, they should become full and deny him. They ask deliverance from that physical weakness which makes to them, it may be, every work a burden—but no strength comes. Perhaps because God sees that only by such chronic disability he can keep us at his feet. And so with other things God is no mere blind, indulgent father who gives his children everything they ask. He is wise and kind and has withal the discrimination of omniscience; so

he gives only that which will be best; and, if men were to view the matter rightly they should see as much reason to be thankful to him for a refusal as for an answer to their prayers.

But this condition connects itself with the nature of the thing asked and is nearly akin to the third class of conditions which springs out of the purpose and prerogative of God himself. This is a view of the case which has not been sufficiently attended to by Christians; and they cannot wonder therefore that it has been quite overlooked by others. The hearer of prayer is not the only relation in which God stands to his people. He is the Father as well; and he is, besides, the moral governor of the intelligent universe. Therefore he uses his prerogative in answering prayer for moral purposes; and the action which he takes on the petitions of his children, is a portion of that discipline to which he subjects them, and by which he trains them into strength and holiness of character. Or it may be that the kind of answers that he gives is determined by the influence which the suppliant's example may have on others. He may give what is asked in order that they who ask it may be convinced of the folly of their request; he may deny that which is besought, in order that, by the denial, he may open the suppliant's eyes to the need of higher blessings, and stimulate him to ask for them. Or he may give something else than that which is craved, because, while it will be equally valuable to the petitioner, it will be an encouragement and assistance to many others.

There are illustrations of all these in the word of God. When the children of Israel cried for supplies, it is said that he gave them their request, but sent leanness into their soul. So again when the tribes desired a king he gave them Saul; that through the infliction of that monarch's arbitrary and capricious tyranny they might be convinced of the wickedness of their desire. Never was there a more devout and sincere suppliant than he who wished to converse with God face to face; and yet, when he pressed his suit to be permitted to enter Canaan, Jehovah answered: "Let it suffice thee! Speak no more to me of this

matter," in order that all the people might know from his denial, even to Moses, how dreadful a thing sin is in the sight of the Lord. For a similar reason, probably it was that David's prayer for the life of his child was not granted. And, when Paul thrice besought the Lord for the removal of his thorn, the answer came not in the healing of his body, but in the strengthening of his spirit ; that believers in every age might be able to appropriate the promise, "My grace is sufficient for thee ; my strength is made perfect in weakness."

It is thus apparent that the promise of answer to prayer though given in universal terms in some passages, is qualified by the wisdom and love of him who gives it, and that he will keep it, only in so far as it shall be for the highest welfare of his people that he should. While declaring in general phrase that he will give what his children ask, God yet, to speak after the manner of men, reserves to himself a certain discretionary power, so that he may either deny that which is requested, or bestow something else, according as he sees what shall be best in all the circumstances of each case. His great design in the administration of his moral government, is to advance the interests of the gospel, and through that to promote holiness and happiness among men. Now, the hearing of prayer by him is only a means to an end ; it is not an end in itself. God does not exist simply and only to answer prayer. He is the grand geometrician of the universe and the Father of his people, and his hearing of prayer is only among one of many means which he employs for the discipline of his people, and the training of them unto holiness. Now, if these views are sound and scriptural, then there may be deduced from them three inferences of great practical value.

In the first place, it may be seen how impossible it is for men to discover the result of prayer, by any merely human test. How shall, for example, they determine when a true prayer is offered ? If so much depends on the character of the suppliant, how can anyone, who is unable to read the heart, tell when the request which a seeker presents is such as God can approve ?

How, again, can any external observer take cognizance of such spiritual considerations as those which must enter the determination of the questions whether, and in what form, a prayer shall be answered? Where are the delicate instruments which shall indicate or measure the results on the character of the suppliant which are produced sometimes by the denial, and sometimes by the granting of his requests? Therefore, you cannot classify results here, and argue from them as you do in statistical investigations, and the demand which was made some years ago for a scientific test of prayer, betrays on the part of those who made it ignorance of the fact that prayer lies not in the plane of physical science, but in that of moral and spiritual things, and indicates a spirit not unlike that of the Israelites of old when, in the tent of God, they said, "Is the Lord God among us or no?" In the wards of the hospital, the physician deals with each patient according to his disease, his temperament, his constitution and his history. He does not give each what he requests. He may even give the one the very thing which he has just denied to the patient next him. And he does all this from considerations altogether beyond their knowledge, and, perhaps, also above their comprehension. He is there, not simply to grant their requests, but to heal their diseases. So with God and his people; he treats each one as he requires and grants his prayer or refuses to grant it, according as it will best promote his spiritual welfare. But how can men who look only on the outward appearance take cognizance of the considerations which are only apparent to the eye of God? No mere human test can distinguish a true prayer from a false one; and if it cannot judge of the cry that comes out of the lips of a man, how can it analyze the answer which comes out of the heart of God? But as a second inference from this whole subject it may be seen that to be successful suppliants men must be holy. "The secret of the Lord is with them that fear him, and he will show them his covenant." Character, as God sees it, gives its quality to prayer, and they who are nearest akin to God in holiness get the most frequent answers to their requests. Yet this

is the consequence of their holiness and not the reward of it. Their purity of heart has clarified their spiritual perception, so that they see plainly what they should ask for, and, asking that they are not disappointed. Thus the prevailing prayer of the closet is that of the righteous man, and the measure of personal holiness is the measure also of the power of petition. You hear of the great things that have been wrought by prayer in the history of men and institutions; but beware of supposing that nothing but asking is involved in such success. The asking was of a peculiar kind; it was that of men who lived much with God and were doing much for God, and whose characters, in the life of every day, illustrated the gospel of the Lord Jesus. It was that, moreover of men who were diligently seeking, by the use of appropriate means, to answer their own prayers; and not by one spasmodic leap can men vault into their privilege. It belongs only to their holiness and activity; and through growth in these alone shall men grow into their success. But if you seek it only for the sake of success, or only to be like those who have been successful, you shall ignominiously fail. They sought it from God that they might give it to God; and those who would imitate them must do the same.

As a final inference from these considerations it may be noted how necessary it is that prayers should be characterized by entire submission to the will of God. The undertone of every supplication should be, "Thy will be done." There is a warrant for stretching earnestness up to this point, "Father, if it be possible." But that must always be combined with the "Nevertheless, not as I will, but as thou wilt." This is a prayer that is always answered, and the answer to it can bring ultimately nothing but blessing to him who believes it sincerely, though in the immediate future there may be betrayals and crucifixions. So let the Christian go his way, undistracted alike by the objections which so-called philosophers have raised against prayer, and by the unguarded things which spiritual professors have said about the power of it; and having faith in God, let him leave every request with him, sure that in the end he shall

either get that which he seeks or something better. Thus we find that true prayers never come weeping home ; and, again, this is the excellent advantage of the prayer of faith that it quiets and establishes the heart in God. Whatsoever be the estate and desire of prayer when once man hath put his petition into God's hand and rests content in holy security and assurance concerning the answer, refers it to the wisdom and love of God how and when he shall answer, not doubting that whatsoever it be and whensoever, *it shall be both gracious and seasonable.*

#### A Prayer.

Dear Lord I would not have my way,  
 If it be only mine,  
 But evermore I humbly pray,  
 Take it and make it thine.  
 And every deed, and wish, and thought,  
 Shall with thy will agree,  
 And I shall serve thee as I ought—  
 That will fulfilled in me.

I would not have a froward heart  
 That ever seeks its own,  
 That dwells in selfishness apart  
 And loves its ease alone.  
 Nay, rather let me be, O Lord,  
 So teachable, so mild  
 That others may believe Thy word,  
 Because I am Thy child.

### What Man Needs Most.

What people need more than anything else in the world, is to learn and know *how to think* ; how to make a right use of the Psychergy which our Creator has provided us with. Down to the days of Columbus, the science of navigation was so little understood that mariners ventured out to sea with their lives in their hands, and a dread of every conceivable sort of unknown danger ; even so to-day, we trim our little craft and set sail upon our voyage of life without chart or compass or pilot. Why is this? Is it because those who have weathered the storms and reached safe harbour have failed to explain to the younger ones how they came to be successful here or almost suffered shipwreck there, and permitted the younger voyagers to set sail on a trackless, unknown sea ?

There appears to be something wrong when we find that all the other processes of Nature are guided and governed by immutable law. The natural world is a realm in which nothing ever happens. Cause produces effect ; effect, in turn, becomes cause. We know that if we plant the seed and fulfil the required conditions, in due time we shall reap the harvest. We have learned that in the mineral, vegetable and animal kingdoms the reign of law is absolute. It would seem as if only man had been left to hew out his own way, to break his own path, to sink or swim. Would it not be strange, indeed, to say : " Apparently man has been left without an unerring law to guide him—such as even the meanest earth-worm has—and to teach him how to adjust himself to conditions or how to conquer them.

It has remained for the end of the nineteenth century to reveal to the consciousness of average men and women certain glimmerings of a scientific conception of *Psychition* which, when understood, will revolutionize the world. Throughout the ages the greatest minds—poets, philosophers, prophets and seers—have apprehended this law ; have caught glimpses and gleams of relative truth, which they have given out again in warn-



ing, prediction, parable or poem; but it is only in our day that a knowledge of Psychergy is coming home to the average intellect—the working-man, the working-woman, the child.

Through the investigations of physical scientists we have learned that thought is dynamic; it is both force and motion. Psychergy is a force in the same sense as electricity, and is, moreover, the most potent form of force in the universe under the control of man. Thought being both force and motion, the process of thinking—by the duality of Psychergy and Physergy—is the motive power by which our lives are guided and governed. Thus cells are built in the brain, and all changes in the structure of that organ are in exact accordance with the quality of thought generated. The quality of thought is controlled by the brain adjustment, and, therefore, the variations of our personality or the changes of our relations to one another, or, to our environment, are produced in the same way.

When we (the editors of this Journal) first became experimentally aware that the *quality* of a person's thought created his conditions, we were profoundly moved by the importance of the discovery, which, if properly applied, would raise mankind to a higher plane of existence. This was some years ago, but we said to ourselves then, "This great theme shall be our study. We will understand it; we will know it; we will teach it to others. If it be true that the laws of *Psychition* are immutable and that they work as unalterably as do the laws of seed-time and harvest, then we shall know them, we will search them out and understand them, if we have to give our lives to the study."

The First School of Practical Psychosophy, and this Journal, will answer the question as to how we have succeeded.

Psychergy is force; Psychergy controls; Psychergy creates. In our opinion, this is the most stupendous fact that has ever dawned upon the consciousness of the race. Let us think it over, and try to realize, in some measure, what it means. Our

minds are constantly generating thought. We are thinking all the time; every instant of our waking hours, and also while we sleep, we are using a force more powerful, far more subtle, and infinitely more dangerous than electricity. Whether we know it or not, whether we believe it or not, even though we laugh to scorn the idea as visionary or sensational, we are inevitably using this mighty force either for good or for ill, sickness or health, poverty or wealth, sorrow or gladness, failure or success. Truly, it behooves us to learn and know *how to think*.

Heretofore, from not comprehending, or even dimly apprehending, the nature of thought-power, the race has gone on misusing this force in a childish, ignorant, haphazard fashion; surprised and rejoiced when it blunders into "good-luck," always expectant of and stoical or complaining under "bad-luck," always looking for "something to turn up," and never for a moment imagining that "luck" can be controlled, or that, given certain brain adjustments, corresponding conditions will ensue as surely as day follows night.

How, then, has the race used its grandest possession—Psychery? For answer we have only to look about us over a heartsick, suffering world, sunk in selfishness, weakness, sickness, sorrow and discord. Imagine a child at play with electricity! Think of a backwoodsman picking up a live wire in one of our city streets! Knowing that electricity will obey us like a good servant if we know enough to control and direct it intelligently, but will blind, cripple, mutilate, or destroy us if we ignorantly meddle or play with it, we are most careful to safeguard both the force and ourselves from all possibility of harm. Yet are we not continually *thinking* disaster and sorrow into our hearts and lives, thus misusing a far more potent force than electricity, and hurting ourselves or other innocent ones to death?

Not until quite recently has Thought been generally recognized as a dynamic power. Through countless ages the race has been engaged in thinking wrong thoughts—war, plunder,

rapine, spoils, oppression, slavery, bloodshed, robbery, malice, revenge, murder, guile, selfishness, hypocrisy, avarice, poverty, limitation, helplessness, misery and sorrow. In other words, that great overgrown, silly, obstinate child, the Human Race, has heretofore been playing with the most powerful dynamic force in the universe, to its own injury and even destruction.

Not everybody is thinking wrong thoughts ; but there are few of us who are not guilty of thinking discouragement, despondency, envy, jealousy, or ill-will, who never think at random, or complainingly, or illogically and negatively. We believe that we are safe in assuming that there are few persons in the world that would not be glad to better their conditions, that would not willingly exchange sorrow for joy, sickness for health, and dread of the uncertain future for a large, calm, grand understanding of Psychosophy.

We utilize and apply this motive power in every motion of our existence—in every thought, word and deed, but it is for every individual to say for himself whether he is willing to take up the study of how to control this mighty force. We are all endowed with a Royal Gift by our Creator—a guiding force that, rightly understood, cannot fail us, because it is based on immutable law, but will guide us into the very joy of joys—the joy of *truth* and *life*.

Misdirected, uncontrolled thought is the cause of all the present un-ease. This is not visionary imagining, nor mere speculative statement ; it is the latest discovery of scientific investigation. It is a demonstrable proposition, as plain as is any problem in mathematics. The day is not far distant when the science of Psychosophy, now in its infancy, will take rank among the exact sciences, to be formulated and studied, and to prove itself of inestimable benefit to mankind. In that new and beautiful day, the hitherto hidden mysteries of Nature will be clearly revealed, in all the grandeur of their wondrous complexity, graceful simplicity and perfect unity. For in this *science of the sciences* will be found the link which will bind together, in the human consciousness, science and religion, matter and spirit, *Earth* and *Heaven*.

## BUSINESS ANNOUNCEMENT.

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## Editorial Notes.

We have, in the present issue, quoted an extract from Sir Wm. Crookes' address to the British Association, delivered at Bristol in Sept. of last year. We have taken the liberty of italicizing some of the statements in the extract which cannot but be recognized as of great importance, coming from so eminent an authority in psychic research. We especially desire to call attention to the harmony of expression that exists in the general tone of the extract from the presidential address, in the thesis of the doctrine of Psychosophy as laid down in our prospectus, and the principles and propositions that appear from time to time in this Journal. This augurs well for the infantile science; and we may be pardoned if we anticipate for it a speedy recognition with prompt and generous treatment at the hands of this orthodox body.

We have demonstrated scores of times, and are prepared almost at any time in our school to produce experimental evidence "*that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways.*" These facts have led us to postulate and formulate "a New Conception of Knowledge," the laws and principles pertaining to which can be fully comprehended by a study of psychosophy.

When the fact is thoroughly grasped and demonstrated that thoughts pass from brain to brain without the intervention of visible or tangible objective means, we will not look long before we find the medium for transmission. It will assuredly be found to be something which has always been present, in calm serenity, awaiting a discoverer. Furthermore, no discovery has ever been made except through "*variations from the normal waking condition.*"

With the construction of the phrase, "*the direct action of mind on mind,*" we wish to differ and to state that mind never acts directly on mind, but always on substance. Psychergy seems the most appropriate and descriptive term for the indefinite and elusory something that has heretofore been called mind. Psychergy does not act upon itself any more than does heat upon heat, or light upon light. If one lamp is insufficient to light a room and a second one is brought, its light does not act upon the first light but upon the room and its contents.

The invisible, intangible, and imponderable are becoming more and more the subjects of scientific investigation and we are rapidly "gaining new glimpses of a profounder scheme of Cosmic Law."

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The human skull enspheres a world of thought ; it is the dome of the individual world, and in it are the heavens of the human structure. Human life is cellular ; all the elaborations of the human system take place in cells. Man is analogous to the cosmogonic cell in which he dwells, and Psychosophy constitutes the knowledge of its forms, functions and activities.

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The train of modern civilization is nearing an awful precipice ! Should the engineers fail to heed the signals of psychosophy, it is indeed a question whether the chasm may be bridged over in time to avert a terrible disaster !

# The First School of Practical Psychosophy.

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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.

## *Journal of Psychosophy.*

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 accidentally 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 Psynergy—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-



*Journal of Psychosophy.*

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 Sanatorium 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 Sanatorium 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,*  
*School and Sanatorium,*  
9½ Walmer Rd., Toronto.