

PSYCHIC POWER

Vol. II

DECEMBER, 1923

No. 10

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PSYCHIC POWER

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OCCULTISM

Vol 2¹⁰



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DECEMBER, 1923

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Psychic Power Healing Center

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The Building of One Link in the Chain

An Appeal for Co-operation in Furthering Our Movement

In 1905, Mrs. Effa E. Danelson, publisher of *PSYCHIC POWER*, while sitting in a little park in the city of St. Louis, Mo., wrote down a message to the effect that she and her husband would go North, return South, go North the second time, go South again, returning then again to the North. They would then buy a piece of land with old buildings on it which would be torn down, to be replaced by a single large building for the work and the development generally of psychic power in the land.

We have, through all these years, remained steadfastly at the helm without altering our course one iota, as we followed the needed instructions given us upon each successive occasion. Ofttimes through physical pain and sickness and against the storm of antagonism of those whom our new philosophy of Life disturbed, we have forged ahead and overcome every obstacle through the power and strength in co-operation of our Beloved teachers from the Beyond.

Today we feel increasingly the need



This message seemed so entirely erratic that it was scoffed at; for, at that time, the whole thing seemed utterly chimerical.

The next year in Feb., however, the first trip North was made; the following year, the return to the South took place. One year later they returned North again, remaining in Chicago thereafter until 1919, in January of which year a trip South was made, the return to Chicago taking place again in the early spring.

In the year 1920, beginning with May, the land covered with buildings, as shown in the cut, was purchased, directly through the efforts of the same spirit teachers who gave the original message in 1905.

of the co-operation of the greater numbers in order to build the building of brick and stone and to finish the work. Thus the greater building, not made by human hands, will grow and grow, fulfilling the entire prophecy.

Hence we make our appeal to all the readers of *PSYCHIC POWER* as well as to all those who are interested in the betterment of the human race through the development and enjoyment of psychic powers, to help us to the extent of their ability at this juncture that the next step, the construction of the larger building, may begin at once.

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EDITORIAL PAGE

Expect to Run Engines with Radio Power

Experts Send Waves from New York to Warsaw and Back
40 Times Before Energy Is Spent

New York, Nov. 1.—New inventions by which scientists hope to run all the engines of the earth by power transmitted by wireless, were announced today through the Radio Corporation of America.

Power generated in New York has been transmitted at the rate of 186,000 miles a second to Warsaw, where it operated a wireless transmitting set and was automatically relayed back to New York without human intervention.

It is 4,200 miles from this city to Warsaw.

Further tests under the supervision of Dr. E. F. W. Alexanderson of Schenectady, chief engineer of the Radio Corporation, show that radio signals generated here were made to "loop the loop" from New York to Warsaw and return forty times. The waves, therefore, traveled 368,000 miles before the energy was exhausted.

The results of these tests open an enormous field for radio engineers.

The death of Charles P. Steinmetz has been a great blow to those who believe it will be possible to run an engine with power transmitted by radio, for it was he who made it possible to produce electrical strength hitherto unattained.

However, it is thought certain that Steinmetz's inventions in producing electricity of enormous amperage and voltage will shortly be adapted to the transmission of radio power.

Coincident with the announcement of the successful transmission of radio power, Gen. James G. Harbord, president of the Radio Corporation, denied a report that a photograph of himself had been sent 9,000 miles through the ether by radio and reproduced in perfect line and shadow.

He did not deny, however, that experiments along this line were being conducted.—*Herald Examiner*.

In 1904, the year of the World's Fair in St. Louis, the St. Louis press had great sport over the seeming failure to produce results of the wireless telegraph machine exhibited there. In 1886 the same press, operated by the same know-it-all editors, were jeering at the man who attempted to build a machine with which he hoped to compete with the birds. That man dreamed he could fly; it is the dreamer artist who stands the brunt of the attack of the foolish wise man of every age.

The advent of the wireless is today a thing of the past; new dreamers are among us; they, too, will write history, mayhap with their blood. The tallow dip and the ox cart have been crowded out; men fly, and the

world is lighted with the lightning that the tallow and ox cart users believed to be the wrath of God. It will have its day. A newer and a greater light will take its place. Men no longer jeer at the prospect of a great new invention but look eagerly forward to its being perfected.

The gentlemen of the press who write logically of all of the subjects covering these inventions have given up the ox cart for the more modern mode of travel. They no longer send messages by messenger boys; they sit in their comfortable homes, in an easy chair of a Sunday morning, listening in at the radio to a sermon; the actors in the sermon were the gentlemen who struck two pieces of flint together accidentally and produced a light; who also fought the tallow dip dreamer like demons to protect their inventions. You can follow through centuries of history and watch the advance of the better working and better living inventions. You will find that at the advent of every dreamer, a war ensued. The candle came only after the tallow dip had gained its foothold; then the kerosene lamp came after a long period of time. The candle maker still lives; spark plugs take the place of the flint; a few horses still remain in the present day, and yet, with all this progress we read on the front pages of our greatest daily papers a flaming ridicule by wise contributors of those who are giving to the world the greatest knowledge—that of rediscovering the greatest force of the universe, thereby bridging the yawning chasm of death.

Is it possible that these minds can be so blindfolded that in this vital question of life after death they are satisfied to grope by the light of the candle?

From *The Dearborn Independent* we present our readers two Christmas ideas. We would ask why such stress is laid on the spelling of the word. It is too much like the old saying, "they strain at a gnat and swallow a camel." Did not the Christ, whose natal day it is supposed to be, drive out the money changers? Is the tremendous holiday gift-giving business in keeping with the sentiment of Christmas, spelled long or short? Is not the celebration of the present time a desecration to the memory of Him who said "suffer the little children to come unto me"?

We, who have talked with those beyond the veil of ignorance, often wonder why an attempt is not made by those who profess His name and celebrate His natal day, to have a conference with him about these matters which are so vital to the world. If Jesus ever lived, he lives now and it must be a constant humiliation to him to be so misrepresented, as he is, by the churches and

business men. Let us be sane. What does the word Christ mean? Glad tidings. From what was it derived? What created the glad tidings? Misery of some kind; for glad is the up to sad, while sad is the down to glad. We must infer that Jesus then, brought glad tidings to relieve the sad. Christmas, then, should be a day of relief giving to banish sadness. We have a story of the origin of Christmas given to us by one long dead who claims to be a member of a group of people who lived in the early days, who left their native land and journeyed into a strange country. Arriving in this new country when everything was prosperous and nature gorgeous, not knowing anything of the climate or season, they thought only of the present and its enjoyment. Summer passed; the harvest was lost; winter with its bleakness came on; the days grew dark; despair filled their hearts. One day a delegation of them started out to find a more favorable location. Their journeyings brought them into a deep forest where they found life preserved and manifesting. Returning to their families and their countrymen they brought back tokens of their discoveries. Hope was revived; glad tidings had saved them, new life was in them; Christ was born, and they called the time "The Day of Hope" or "Christ Day," because their hearts were gladdened. They looked forward to the re-birth as the life stirred again in the branches of the trees.

Christmas day and Easter day are the modern interpretations of this ancient story of how these men sought and found life cradled in the dense forest where storms and snow could not penetrate.

Two Christmas Ideas

The Dearborn Independent

Two Christmas notices have come to this office, one from a religious journal, another from a Board of Commerce. Both show a touch of conscience toward the prevailing secularization of Christmas to which the *Dearborn Independent* was the first to call attention several years ago. *The Continent* discusses the matter of Christmas cards, advising that definite request be made for cards related to the Christmas fact and the Christmas sentiment. The card manufacturers who have surrendered to the trend of "jazzing" Christmas simply fell in with a deliberate alien program (fell unwittingly in some cases) to destroy the significance of the Festival of Christ's Nativity. Those who innocently assisted this program will be first to supply the demand for legitimate Christmas cards which *The Continent* suggests be made.

The Detroit Board of Commerce, through its Retail Merchants' Association, lends its influence toward the correction of an abuse which has nothing to excuse it. The letter is so pertinent that extracts are here given:

"Will you co-operate with the Retail Merchants' Association in its endeavor to eliminate the so-called word 'Xmas' from all advertising, letters, or any other forms

of publicity or communication! We are making this direct appeal to the reputable stores and advertisers of Detroit in the hope that we may eliminate the so-called word and drop it forever into oblivion. Christmas is without doubt the most universally observed holiday of the American people, and just why this so-called word should have sprung into such prominent misuse, we are unable to ascertain. . . . We are convinced that Detroit business men will willingly establish a rule in their places of business, beginning this date, that the word 'Christmas' must be spelled out in full in every instance. At the meeting of our Board of Directors this matter was brought up and by a unanimous vote it was decided to make a city-wide campaign to eliminate the word 'Xmas' from all advertising."

Both suggestions are right and can be objectionable only to those who have nothing whatever to do with the Festival itself.

EFFA E. DANIELSON,

Let us clear the path.

If we are advancing, the only detritus we will find is that piled up by nature. If we choose our way with plain common sense, we will have but little clearing away to do.

Now, as the earth lies dormant in inward preparation for the spring time glories to come, let us consider our position; let us estimate our energies and capabilities, as we prepare likewise, being an integral part of all nature, as we are, to manfully take part in a new setting thus held out to us. Let us fulfil our role of flower of the spiritual essence which pervades the earth and is its life!

How is this to be done?

By clearing away all cobwebs of prejudice and dependent thought which fill our brain; by bringing *every* item before the inexorable bar of our inner conscience; by weighing carefully every thought and every act of ours to see whether it hinders or aids progression, in us and in those around us; by putting ourselves out in our effort to open others' eyes to what we can see so clearly; in short, by banishing all thought of selfishness and by rendering unto others *all* the aid which we can give, that they can receive; as we all progress together!

This will seem trite, if you do not analyze it.

The Law of All Life is contained in the following: All growth comes *only* from within, as the expression of inherent force. All equilibrium *can* come only from without, through sacred respect for our *own* progress and that of *all the rest*.

—Alfred Gould.

Toil on then, Greatness! Thou art in the right.

However narrow souls may call thee wrong:

Be as thou wouldst be in thine own clear sight.

And so thou wilt in all the world's ere long:

For worldlings cannot, struggle as they may.

From man's great soul one great thought hide away.

—J. Russell Lowell.



Photo by Ferdinand de Gueldre

Monsieur Rubini, a psychic of rare ability

Monsieur Rubini's demonstration of his Psychic Power at the party held at the Editorial Home of Psychic Power November 11 was pronounced a great success by the many present.

His rare gift enables him to follow the commands of the mind of any one co-operating with him.

Our next social gathering at the Center is on January 5th, 1924. These monthly socials will have a mutual benefit for all and will keep you young.

Future Events

Under the auspices of The Psychic Power Research Association, on Sunday evening, December 16th, at 8 o'clock sharp, Dr. W. K. Dunmore will give one of his stereopticon lectures on spirit photography. These lectures are instructive and a rare treat to those who are seeking more light on the great question of Life after Death. Admission, 25 cents. Come early.

Friendship is one of the few words of earth that will be comprehended of souls in the hereafter.

Schermann Reads Roosevelt's Character in Writing at Test

Viennese Graphologist Also Demonstrates Psychic Powers Before Gathering in Coffee Club—Gives Diagnoses of Illness

Rafael Schermann, who came to this country from Vienna two days ago, widely heralded as the possessor of phenomenal psychic gifts of mind and character reading, gave a demonstration of his powers before a group of prominent men in the Coffee House Club, West 45th Street, last evening.

Mr. Schermann did some accurate character reading. Without having seen the signature, he successfully analyzed the character of Theodore Roosevelt from a letter written by him. Any psychic gifts he may possess were not prominently displayed, however. James B. Pond, who brought Mr. Schermann to this country, ascribed this to the fact that the visitor was extremely fatigued from a busy day of audiences and interviews.

The gathering in the Coffee House Club included Eugene S. Bagger, Will Irwin, C. Malcolm Bird, Hereward Carrington, George Palmer Putnam, Walter Franklin Prince, Ralph Pulitzer, William Beebe, Jesse Lynch Williams, Dr. A. A. Brill, Dr. S. Ward Crampton, Frederick Peterson, Loring Pickering, Paul Kennedy, James B. Pond, John R. Colter, Wallace Irwin and Kent Cooper.

Wide Reputation as Psychic

Mr. Schermann has a wide European reputation as a psychic. He is said to possess wonderful powers of insight into the human mind; powers not attributable to his expert knowledge of the science of graphology. He calls himself a psychic graphologist.

He is a gentle, kindly man, and in appearance rather the business man than the mystic. He seemed somewhat frightened by the formidable array of critics, among whom were a dozen reporters, and he repeatedly complained of being tired.

William Beebe, who was a close friend of Col. Roosevelt, showed Mr. Schermann a Roosevelt letter owned by George Palmer Putnam, veiling the signature.

"This was a man of many struggles (he spoke of Roosevelt as a man who 'was') but none of them ever broke him. When he failed, he went on strenuously.

In many ways he led a sad life. He was interested in books—a clear thinker—in his old age retained a youthful outlook—inspired faith in others and stimulated them."

He analyzed two reporters' characters from their handwriting, and hit about 80 per cent. Jesse Lynch Williams, author, had his handwriting read by Mr. Schermann, and said he was "more than 70 per cent right."

Mainly he dealt in generalities, excepting once, when he told George Palmer Putnam something he could not possibly have got from Mr. Putnam's handwriting.

This was that Mr. Putnam had undergone two operations. He gave a history and diagnosis of an illness of Mr. Putnam that corresponded in all essentials to the diagnosis of Mr. Putnam's physician, Dr. Crampton, who was present. He was shown a letter of Edgar Allan Poe, but missed fire when he described the writer as a man "who had lived a life of ease."

Writes Artists' Signatures

The signatures of artists of several pictures hanging in the room where the demonstration took place were veiled and the names then repeated to Mr. Schermann. He looked at the pictures a moment and then reproduced the signatures of the artists as he conceived they would write them. It seemed to the reporter for The World that he reproduced these signatures well, particularly in the case of Frueh of The World.

Mr. Pond said that yesterday morning Mr. Schermann had examined a specimen of the handwriting of a suspect in the Hall-Mills murder case, and immediately said he "heard the ringing of church bells." Then Mr. Pond said he drew a picture of a church that corresponded roughly to the church that figured in this murder mystery.—*The Evening World*.

The following have made their donations to the Psychic Power Healing Center:

Previously acknowledged.....	\$41.00
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Why Say, "I Can't"?

By Stephen Adams

Why say, "I can't"?

To say frequently, "I never could do this," or "I never will be able to do that" is to put yourself on the negative side.

To say "can't," often during the day, is to keep yourself in a negative condition not only for today but tomorrow.

Thus failure is invited to walk with you arm in arm.

Disappointment and non-success will dog your footsteps.

To say "I can't" is to open the door wide to a flock of discouragements.

While you may think that you are being cautious, or modest, or unpretentious you are really driving away things you desire.

While it is well to be sincere, the individual should aim to be positive rather than negative.

There should be the positive will to accomplish.

If there are things which it is not desirable to do the individual should say "I will not."

But if there are things which should be done, to say "I will do them," is the positive attitude.

If there are things that the individual desires greatly to do, to say "I can and I will" is the first step toward success.

The positive attitude is necessary to accomplish anything.

The negative attitude keeps the individual in a mediocre position and gives only mediocre results in any undertaking.

Observe the work of shrinking, halting, querulous people.

They do little good work and are always falling behind.

They complain always of favoritism, of undue influence, of envy in others.

They search out a hundred such reasons for their non-success.

They fail to understand that the fault is all their own.

As was said in Caesar's colloquy with Brutus, "The fault lies not in our stars, but in ourselves that we are underlings."

Which means that whatever seems to be a man's "fate," whether in unfortunate surroundings, or otherwise, he can change his fate by the exercise of will.

His positive attitude can change poverty to wealth, sickness to health, sorrow to joy and failure to success.

The positive attitude includes firm confidence and unshaken faith, not only in one's self, but in the power of universal spirit to guide one aright.

One must not be discouraged by adverse criticism, nor unduly influenced by others.

The motive must be just to others as to one's self.

The Aura

Part II

As Given Through the Organism of T. A. McGee, by a Spirit Who Signs Himself, Percy Holmes

In my previous article I mentioned the predominant color of the Aura, but did not tell how you can distinguish this color from any other which the Aura may contain.

When the Aura is only of one color, except the fringe, that is the predominant color. This is a very rare occurrence. Most of the time there are other colors in the body of the Aura. The greatest trouble is to make clearly this distinction into striped, speckled or checked Auras.

In order to discover the predominant color you must examine the Aura from the crown of the head to the ankles very closely, and find out which color is the most transparent; such color will be the predominant color. A careful student will find no difficulty in doing this. It will also be found that this one color is more transparent throughout the Aura than any of the other accompanying colors, and is very easily distinguished.

Thus it can be seen that you may have white speckled with black or vice-versa.

The part of the Aura covering the head is of great importance and should be studied very carefully. In the preceding article, you were told that dark blue over the base of the brain denoted good business ability and mentality; reasoning and ability to barter are shown by the color of the fringe about the head. At the crown of the head it can be seen just how much education your client may have. Here we find a small cavity in the Aura that takes the shape of a crescent. The depth of this cavity is from one millionth of an inch to one-half inch, and the width from one thousandth of an inch to three-quarters of an inch in the center, and gradually closing at the ends. Now the deeper and wider this cavity is the more general knowledge this person has, and the smaller this cavity is the more such a person should study and try to overcome his deficiency. There is no Aura to be found in which this cavity is expanded to its greatest dimensions. This cavity shows the education one has from actual experience and not from books. The school education is shown by the color over the right temple. One who has only attended the grammar grades has a light blue spot over the right temple; high school education a green spot; college education a purple spot; and a university trained man has a crimson spot over the right temple. Those who finished the grammar grades and then finished in a night school has a black spot in this place. A person who has gained their education from merely reading books has a bright red spot, and a person with no education at all has a slate-colored spot.

Sound-mindedness is shown by the color over the left temple. If this color is white, then this person has a perfectly sound mind. Black denotes a raving maniac or a madman—an insane person. Red denotes feeble-mindedness, and lavender here denotes foolishness. Jealousy is denoted by a small green dot just over each eye. Brown over the forehead denotes a person of unclean thoughts and, usually, one who finds pleasure in

telling smutty stories. White over this part of the body shows a person of clean thoughts and actions.

A light pink spot over the jaws denotes a very talkative person and one who uses many words and says nothing, and a gossip; whereas sky-blue over the jaws denotes a person having a good command of language—a very good and influential speaker. Whoever possesses this should fit themselves for public speaking, as they could sway the masses with their wonderful mastery of words. A person who is dumb has a crimson color over the jaws, and one who is blind has purple color over the eyes. A person whose eyesight is perfectly normal has a gray spot over the eyes, and colors from gray down denote just to what degree the eyesight is affected. The colors denoting eyesight only go to purple, thus making sky blue the intermediate color. A circle over the nose shows how much determination and grit the person may have. If this circle comes down and hooks over the end of the nose such a person is very determined and set in his ways, and seldom undertakes to do anything that he does not finish. He has plenty of grit and nerve and will risk his own life to accomplish that which he has started; but a person who knows nothing about the words *can't* or *fail*. If this circle comes only to the tip of the nose, then that person has the determination but lacks the necessary grit and nerve to carry out his plans, and often has good intentions to do things but seldom accomplishes much. Again, if this circle does not reach the tip of the nose, that person not only lacks determination but has no grit, nerve or backbone and belongs to the class of people called day dreamers. This last class mentioned are at times so timid that they fear to follow or another's orders because they may possibly make a mistake. Determination, grit and nerve are three things that are very essential to every man on the highways to success. If this circle should come down and pass the tip of nose without hooking on the tip, that person is overbearing and too full of confidence in himself, and also thinks too much of himself and is naturally inclined to slight others. He comes first and everyone else must follow. The last two types are not very desirable, as they go to both extremes and are seldom found.

The part of the Aura covering the mouth shows temperance, intemperance, tobacco habit, and what kind of an appetite a person has—whether he eats just enough or whether he is a glutton. A person who has been a total abstainer all his life has a small white dot over the upper right-hand corner of the mouth; whereas the one who likes an occasional glass but never drinks to excess has a gray dot in the upper right-hand corner. A person who at one time was a heavy drinker but no longer uses intoxicating liquor, has a dark blue spot; if he still uses liquor reasonably this spot is a light blue. An habitual drunkard has a yellow spot. Smoking is shown by a brown lump at the center of the mouth, and if used to excess this lump is black. Cigarettes are shown by a small red dot in the center of the brown or black; a pipe by a green dot; cigars are indicated by a lavender dot. If a person eats too much and thereby makes a glutton of himself, he has a slate-colored dot over the upper left-hand corner of the mouth; a person who has a naturally large appetite has a small lavender dot, and one with just a moderate appetite a silver dot.

When the part of the Aura covering the neck forms

oblong, that person is fond of travel and is never contented in any one place very long. This type is usually found among men and women who travel extensively, and also men who join the army or navy for the sake of travel. The man who has settled down and makes the home, is the one who has a square Aura over the neck. A person who has traveled extensively and finally settled in one place has a square, with a furrow of baby blue in the center. Truthfulness and honesty are shown on the sides of the neck. A person who is truthful has an oval of crimson on the left side of the neck, whereas an untruthful person has only a semi-circle. A person who is honest has a square on the right side of the neck, and a dishonest person has this square, but it is pitch black in color. Strange to say, the semi-circle and black square are usually found together. Remember that there are dishonest persons who can gain the confidence of people, and this is the type we all should be on our guard against.

In my next article I will take up the body in detail and show you just how to decipher work, phases of the Psychic Eye, the person's occupation and how to compare and tell whether he is doing the work he is best fitted to do or not, how sickness is deciphered, and how to locate the remedies for the different ailments as shown in the Aura; also where to find the cause of such ailments.

The Wilderness

A large percentage of the race, at its present stage, pass entirely through life, with the beliefs and understanding of their childhood and early years. Others may pass through the earlier years of their life guided by one of the exoteric mass teachings and beliefs. And then—

Almost at a definite time, which may be clearly distinguished when looking back in later years, some incident comes into their life, which causes the first flutter of the soul awakening. This definite turning point may come through the reading of a book, through meeting a personality or even without external influence of any kind.

The effect of this first awakening is to bring the realization that there are many deeper things in life to learn, and the desire comes to follow that irresistible impulse to delve into the arcane halls of nature. It is at this point that the awakening self first makes the demand upon nature for knowledge.

From this hour of first awakening the inner unfoldment may come at a very rapid rate, or more moderately, but the inner consciousness will thereafter through the life continue to proceed in growth and understanding toward the state of full blossom, which is the ultimate goal of the entire risen race.

From the very beginning many of the new realizations which are seen and accepted as truths are very different from those conceptions which were formerly accepted as truth.

In the early days of life, while guided by the teach-

ings which seemed complete, one was content to abide by them. After the inner awakening, when the metaphysical viewpoint of life has become clear, one is again at peace with it.

But in the interim, when one is giving up many of the old ideas and accepting new ones which the inner self can see are certainly truths, there is a transition period wherein one has no clearly defined picture of what it is all about after all. He can recognize that the old ideas were certainly incomplete, yet he has nothing complete and tangible to substitute.

Each must pass through this transition period after the inner awakening. At times it may seem very bewildering. But on beyond lies peace and clearness of vision.

This transition period may necessitate the giving up of some of the most fundamental concepts upon which society seems to be based. The entire road from darkness to light is one of reversal and it almost might be generally stated that *all* concepts of life are reversed en route.

This road of reversal of ideas affects some of the most basic ideas concerning human conduct. Each will find it for himself.

Let us each ever bear in mind these points:

(a) That the entrance, even into the wilderness, is the highest and greatest honor and blessing that can be bestowed.

(b) That that which is higher than the temporal consciousness always leads and guides, caring for its babe, and bringing all guidance and influence at exactly the proper time.

(c) That one is not governed by others' views of life. That the laws which you should follow are those within, and that as your own understanding changes the laws which you should follow change also.

(d) That no matter how perplexing the way may seem at times, remember that there is ever a guiding hand, that there are no errors, and that beyond lies peace.

Psychic photography has been for some considerable period under criticism and, notwithstanding charges of fraudulent proceedings, has in the judgment of competent persons maintained its genuineness as a phase of psychic activity. Many instances of identification of the psychic picture are obtained under conditions precluding deception, in some cases without the sensitized plate being exposed to actinic light or in a camera, and every possible test precaution taken. Psychic or supernormal effects are not infrequently and unexpectedly obtained by expert photographers who are at a loss for an explanation of such results. Further work should help in ascertaining the *modus operandi* and solving the problem.—*The Kalpaka*.

A PROPHECY

The following was given by one of the Teachers who speak through Mrs. Effa E. Danelson, publisher of *PSYCHIC POWER*.

They refer to her as "only a shell, only a form to be used in bringing knowledge to the world."

In looking over her manuscript in 1917, preparatory to getting out a booklet, Mrs. Danelson found this prophecy, dated Dec. 21, 1915. She printed and distributed it toward the end of that year.

The blood of Humanity shall flow in rivers until darkness shall shut out the gruesome sight. Then—The awakening! Behold, the dawn of peace!

Then shall our hand be raised, our voice shall be heard, and not an eye shall be dry. Tears of sorrow shall be turned to cries of rejoicing. The cry of pain shall indeed turn into the cry of peace—Amen! Amen!

In that day neither shall the Stars and Stripes, in their power, prevail, nor England's bloody flag; neither Germany's battle ax nor Russia's poison fangs. Neither Italians, Turks, Scandinavians nor the people of Sunny France shall conquer; for *every* boundary line shall be washed away by the rushing torrents, the swollen streams pouring out the mingled life blood of all these nations.

Drowned by a piercing cry of the vulture swooping low, the Cry of Peace shall be lost!

Life shall only stir again within the cold and stiffening forms as the echoing sound comes rebounding through the mountain recesses. Out of this the moan of peace shall be heard.

The Resurrection Dawn comes on apace and rolls away the stone. Life, then, comes forth again, clothed, not in scarlet robes, but in garments pure and white.—There is no boundary line! For over *all* the land one Mighty Flag unfurls — Behold the Resurrection Morn! The Restoration Flag of Dawn, the grayish flag of mist! Through the length and breadth of *all* the land, through *all* Eternity, shall it stand, holding power in its strong and heavy folds over the homes of men.—There is no boundary line; for the cry is raised on every side: "Forever shall we stand united; no country's flag, no king or throne ever shall come between!" —For the world, in all and all, is One Flag, One Way, One Victory gained; One Flag uniting every soul to every other soul forevermore; One Thought, One Cry: "United, United! All Humanity united!"—The Flag of Dawn, the Restoration Flag from every home unfurled and Wisdom's Light revealed in every Life! The World restored to ownership and kin.—One sweet refrain: "United! All Humanity united! All!"—No monarch, nor a king!—Each, as a little child, shall sing this glad refrain of peace restored to all the hearts of men through Love of Kin in all Humanity!

The Open Door, revealed to *every* eye! The way made plain as, from *all* lips, the sweet refrain is heard: "Hail to the Flag, the Restoration Flag of Wisdom's Dawn!"—*Our* flag, no more.—THE FLAG! No Stars and Stripes! No Union Jack! No flag of *any* country calling men to sacrifice of life! ONE FLAG, covering *all* lands!

THE RESTORATION FLAG, THE FLAG OF DAWN!

Spirit Mediumship Shown in Musicians

Great Musical Genius Shows at an Early Age

Most of Leaders Were Prodigies in Their Boyhood

Most of the musical great ones showed their talents at a very early age. Josef Hofmann had made a sensation in Europe and attracted the attention of the illustrious Rubinstein before he was 7 and when he was 9 made a sensational debut at the Metropolitan.

Mozart played the clavichord at 4 and wrote compositions that are still

in existence. When he was 9 his symphonies were being played in London, and he published six sonatas. Two years later he conducted his own compositions in Vienna at the court, and was not 14 when one of his operas was produced in Milan. By the time he was 16 he had produced four operas. He was not much more than 30 when he died.

The Mozart of the Twentieth Century: Maestro Nini Rota Rinaldi of Milan, who, at the age of 12, recently conducted an orchestra of 250 pieces for the production of his own oratorio, "The Childhood of St. John the Baptist," at Toureing, France.—*International*.

Fritz Kreisler, you know, who I believe is a year younger than Hofmann, won a gold medal at the Vienna conservatory before he was 10, and at 12 took the Paris Prix de Rome, says *Mephisto* in *Musical America*.

Verdi before he was 15 had composed a symphony. Liszt was also a boy prodigy. Beethoven showed he was a genius before he was 5. Some of his music was published before he was 12. So did Saint-Saens.

All evil thoughts must perish when released and no one is harmed.

—Effa E. Danelson.

PSYCHIC EXPERIENCES

VITAL QUESTION OF THE MOMENT

Death—Birth

By Effa E. Danelson

Experiences with Small Children

This little girl we are going to write about was killed by a train. She was just old enough to walk about. Her older brothers and sisters, together with some neighbors' children, were playing in front of her home. Along the railroad track flowers grew in abundance. The older children placed the little one in an express wagon and took her along with them to gather some of these flowers. While they were busy gathering them she climbed out of the wagon, toddled after them and, before they knew it, she was close to the track. A fast train was coming and before they could reach her she was struck and thrown from the track and killed.

I was called by the father, who had attended my lectures several years before, but I had never met him or any of the family personally. While going to the place from which the child was to be buried I was thinking of the child, of its condition, position, and relation to life after death caused thus by an accident. When I alighted from the street car, instead of looking about for the place where the service was to be held I found myself looking for a florist; I saw one some distance from me and went there. This shop had a large display window filled with pots of flowers of the smallest size for spring planting. To the casual buyer they all looked alike, but to me there was one different than the others. It was enveloped with what I knew to be a spirit light, and I knew instantly it had been prepared for me. It stood near the center of the window and cost five cents. I entered the store, told the saleslady I wanted to buy one of the small pots, indicating which one. She picked up the one nearest to her; I reminded her that I had designated which one I desired. She looked at me in scorn and said, in her best business voice, "Madam, they are all alike and all the same price." I answered her quickly: "To you, yes! But to me, No! The one I desire is unlike all the others and it should not make any difference to you. Please give me the one I asked for." She did so reluctantly, muttering to herself. She started to wrap it and I said, "Please put a green paper around it the same as you would a gift pot." Her scorn was accompanied by derision as she said: "These flowers are for planting and we do not put fancy paper on them." But I was persistent and said: "My dear lady, I desire the green; you will kindly not waste any more of my time." I remembered I had not located the place of my destination and did not know how far I might have to walk. I was so absorbed in the phenomenon of the little plant which was

to bring joy to a sorrowing family. She then grudgingly fixed the paper as I desired.

I make mention of these details that you, my reader, may study the law governing these psychic matters. My sight was fixed while I was still in the street car and, all unconscious of results, I followed the guidance of some one who had a fixed purpose. In olden days it would have been said, by faith; but now we know a hand guides sightless eyes. We are now no longer in ignorance of where the hand is, or where and how it leads us, in this age of study.

To get back to my story: I left the store with my plant just as I wished it, even to a bright pink ribbon on it. Entering the chapel, all eyes were turned on me. I had kept them waiting but was blissfully unconscious of any one as I calmly sought out the father and mother, greeted them, and gave the mother the plant. As I did so I said: "This represents your resurrected child; I will keep it for a while and will then give it to you to love and cherish." Taking the plant from her, I stepped to the foot of the casket, which is not customary. I plucked the blossom from the plant, placed it in the hand of the child and began by saying: "When this child was born into this world preparations were made for its coming. Doctors and nurses attended its advent. So it is when it is born again into the spirit body." As I spoke there appeared a body just above the one lying in the casket, joined to it by what looked to be a solid post about four inches square. The upper body was as lifeless as the one lying in the casket and it was my duty to act as doctor and nurse at the birth of this body. A lesson may here be learned, and we may well ask the question, when do we die? At just what juncture does death take place? But these are scientific questions and will be taken up later. It is our intention to paint these pictures for our readers first. Study our word pictures that you may follow the discussions which will appear in later issues of *PSYCHIC POWER*.

As I was speaking to those present, explaining what I saw taking place, the square post mentioned before was becoming transparent and, as it faded and finally disappeared the spirit body became illumined and the same life which had animated the flesh body took possession of the spirit body, carrying it to the floor with a joyous bound. It quickly ran to her mother, jumping into her arms, throwing her arms around her mother's neck; all present felt the change, and while I was still speaking the mother cried out: "My baby still lives; she is in my arms." Let me make

this very plain: it was not a suggestion to the mother, as she was an actor, knowing, even before she spoke, and speaking in chorus with me. The body in the casket became changed and was not more a part of the child.

I stepped to the mother, gave her the pot with the plant, and told her it represented her child; that it would grow into a large plant and would blossom again. The plant was a symbol used to picture how the child, though plucked from her mother's arms by death, still lived and would fulfil her womanhood. I saw them afterward and they told me the plant was wonderful, and it gave them so much joy.

Now let me further relate that at the grave the child clung to the mother; there were no tears shed, for all knew the body was no longer the child.

It had been a long ride and a brother of the father arranged for the family to be taken to his home. They pleaded for me to go with them and I did so. While at dinner I had a strong desire for the glass of water standing at my plate. Let me state here, I did not, at that time, ever drink water at a meal. More than once the desire for water came over me, but I did not give way to it. As I arose from the table when the meal was finished I snatched up that glass and drank the water to the last drop. All eyes were upon me. For a moment I was embarrassed; then I felt the presence of the child whose body we had buried an hour or two before. I turned to the mother and asked her if the child drank lots of water. She said yes, she could never get enough water and never would drink milk; she would always say, when offered milk: "No, water." One-half hour later when we were all assembled in the parlor a cousin of the child was playing the piano and singing. I observed the little one standing in the center of the room.

When the young lady finished playing, I told them about the child, where she stood and what she did, and they all exclaimed: "She is surely here, for there is where she always stood and she always had her little hands clasped, listening whenever her favorite song was sung."

Let me mention here that the teaching of religious dogmas has nothing to do with this question of life after death; there is a natural law of which we are fast learning the workings. To test out mediums as to their honesty or dishonesty is a waste of time and energy and is ridiculous to one who has had experience with the dead. You can not mistake a true message. Gather evidence from those who have passed through the change; if you do not deceive yourself no one can deceive you. Test yourself and the medium is tested. Leave the medium entirely out of the question; study the law, through your own developed powers, you will prove the continuity of life.

Was It Premonition?

The second little girl I wish to tell you of left her home with her father to go to the bathing beach. On their way to the car which they had to take to go to this beach, they passed an undertaker's establishment;

the little one cried out as they came to the window where caskets were on display: "Oh, Daddy, look at that little white bed. Daddy, I want a bed like that." The father said he felt rather queer and hurried on with the child. Coming home that afternoon the father was standing on the front platform of the car holding the child in his arms. Her uncle was a motorman and motormen were uncles to her, and she wanted to be "uncle." So, to satisfy her and to keep her still, he took her to the front of the car. He had been there but a few moments when the car was struck by a large truck. The child was hurled through the open window onto a pile of stones beside the street and instantly killed.

I had christened this child five and a half years before this and remarkable instructions had been given to the parents at that time.

One year later her little sister, who was a baby at the time of her death, died in the mother's arms. The mother at the birth of this second child, received a message that these two children would only linger a short time to brighten their lives; that she would raise a child which would be a helpmeet and bring gladness to their lives. There was born to these parents another girl about a year after the death of the second child which had characteristics of both of the children who died. After about three years we received a message from the first little girl, written to her Uncle Will. It was printed in one of the early issues of the paper. We will reprint it, that new readers may enjoy the message.

A Message from Little Gladys Reidel to Her Uncle Will

Dear Uncle Will: I am so glad you came here where I can see you and make you hear me. I can see you when you are here but I cannot see folks in every place I go. When I get big I suppose I can. A dear, good lady is holding my hand while I write you this letter. Tell my dear Daddy and Mama I wish they would try to tell me more about that I am not dead. Little sister is not like me and we do not stay together much: I like down and she likes games, so we both do what we like and do not quarrel like children who did not die like we did. I wonder sometimes why some die and some do not when they are little. But no one answer my question, can you tell me, Uncle Will? But no one answers my question. Why doesn't Papa and Mama come here where the light is, where I can see them plainly? I am happy now but wasn't always happy. Goodbye, Uncle Will. Gladys.

Intelligent investigation of psychic law will dispel all clouds of doubt and mystery and prepare us for an intelligent death-birth. Let the dead speak; they are the only authority on this great question which has been asked throughout all the ages. If a man die, does he still live? The unknown is only an unexplored territory which the human race has been shut out of because of the vital question which means everything to the world has always been a religious one. The enemy, death, has

been overthrown by the dawning of a new version of life. Knowledge now abounds where ignorance once held sway. Seek communication with those you now call dead; you will not disturb them; they do not sleep. They have found life and are only waiting for an opportunity to tell you something about it. Be not afraid to look into the future; life is natural; all nature continues to express. Man is not helpless. Read, reason and reflect.

We are none of us diligent enough in our search for this greater knowledge. We are unable to grasp the concrete truth concerning the living methods of those who have overcome Death. When we have become educated along these lines the development and education of the children of the earth plane will bring forth a better Spirit world. More ability in people in this phase of life produces better Spirit bodies. Because we help and teach each other from one phase to another, we should also look into the question of Life more seriously and completely.

The Power of Thought

By S. J. Richardson

The most powerful explosive in all the universe, the heaviest artillery, is the dynamic power of THOUGHT. No destructive weapon can crush it. No gallows or firing squad can kill it. No dungeon can confine it. Men have perished by the millions, but the message of a great thinker goes on forever, winding its way sometimes through the dark recesses of superstition and ignorance, gathering greater strength as it goes. Truly can it be said of THOUGHT, "I am the Resurrection and the Life." You may exile the thinker to the frozen zones of the Arctic or to the dungeon of solitary confinement; torture his body even unto death; bury him in an unmarked grave; and the magnificent THOUGHT that the tyrant would annihilate is borne on immortal wings.

THOUGHT is the legalized tender of Infinite Power. You may smother the kindling sparks of THOUGHT with man-made laws, quench the fires of its inspiration, and through some other channel of expression it will burst forth like lightning from the throne of Jove. THOUGHT is the power that is feeding the flames of purification; it is the power of inspiration that lifts us from the valley of despair to the mountain of hope, where the vibration of its unlimited power is spreading its rays of light unto all mankind. THOUGHT! Thou art the creator of all that is, ever was, or will be; the master of the temple of truth.

When, in all the history of the world, has THOUGHT so charged the brains of man and woman as in the present hour? Truly can it be said, where once a fool, now a thinker is born every minute. Before the evolving laws of Nature THOUGHT is becoming more powerful and potent; the common people of earth are thinking, and before the flashing flame of their thoughts the ser-

pents of superstition and servility flee from the habitations of men. THOUGHT! Thou art the builder of the shrine of Truth, where I offer the tribute of my love and faith! Thou art the savior unto all Men! The foundation of lies totters and falls, before thy flaming searchlight! In thy light there is no fear, save of being faithless to that light itself! In thy realm the suns and worlds are guided in their courses, and nations are born, controlled and maintained by the will of THOUGHT.

Let us go into the silence for a moment and study the power of THOUGHT; you will readily see that we find no barrier that can close the door and shut out its penetrating force. It will reach the heights and depths of all that is, for it is the master of all forces; it is the guiding hand that directs and controls all physical machinery, as well as spiritual law; it is the power and force that directs you to the sick bed and relieves the patient of pain and suffering; it is the only healing balm that will soothe the world, and direct it into the channel of right living.

When will man learn to think aright? Not until he is able to direct his thought into the broad and benevolent channel of purification, where souls are liberated and man is justly dealt with. We must remember that THOUGHTS directed by LOVE are supreme in power; they are energy or force, whose vibration is transferred by the magnetic ether. Every thought you send out has its own vibration, and the power it wields will be in proportion to the energy and force it contains. Then let us learn to govern this dynamic force which is always at work, for without it nothing could have expression, whether it be a planet, a poem, or a painting. All that the eye beholds must have come into existence through THOUGHT. Man cannot build or create anything, without first visualizing it in his thought, and as we are all builders in the great garden of the Universe, may our visualization be guided by loving thoughts, so that we may build for all humanity.

We are living in an age where men and women are thinking as never before, and it is the duty of the advanced thinkers of the day, who understand Universal Law, to instruct the people and set them to thinking in the right direction. No man can build a mansion, a career, a fortune or a country, at the expense and heartache of his fellowmen, without paying the debt to the fullness of the Law. You will all have to bow at the shrine of Universal Law and Justice, either here or hereafter, for life does not end on this plane of expression. THOUGHTS are forces which are either constructive or destructive, and he who understands the power of thought, as well as Universal Law, will surely build for humanity at large, and not for self alone. Realizing the oneness of all things, he will work and strive for the upliftment of all, with special privilege to none.—*Psychic Truth*.

One cannot live without water to drink, nor air to breathe; but too much water will drown one; and a tornado will destroy one. Be moderate in all things.

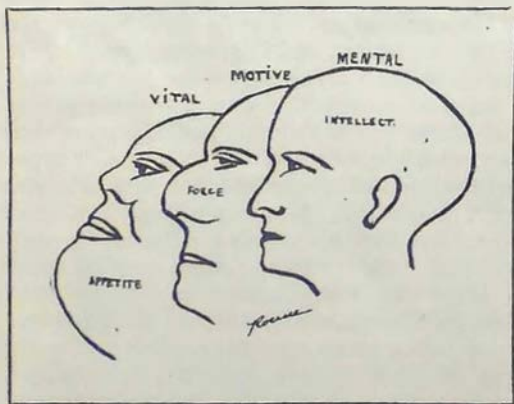
The World of Cause has removed the fear of hell from our minds, and has given us the Summerland instead. Are we making ourselves worthy of this by helping to make the world a better, brighter place to live in? This is no time to fall asleep, but it is the time to work for the spiritual uplift of humanity.—*Messenger of Light, Los Angeles.*

Character Analysis at Sight

By Edna Purdy Walsh

Broadly speaking there are three great classifications into which we may divide human beings for quick analysis. Whoever we may be, we belong to one or to a combination of these three temperaments, the Vital, the Motive, or the Mental.

In the vital temperament the lower section of the face at the cheeks is prominent. In the motive, the middle part of the face is the widest, and in the pure mental temperament the forehead is the widest part, and the highest, while the lower and middle sections of the face are small. The face of the vital temperament may be described as "round," the motive "egg shaped or oval," and the pure mental, "pear shaped."



The pure vital temperament has a body, long in the trunk, with short legs and arms. The fingers are likewise short. This is the temperament of pleasure loving, of ease. Great diplomacy is often present, and there is an instinctive ability to get along with people, to manage them. These people are the consumers of the world, taking the materials and inventions, the theaters, the food, produced by other temperaments, and using them, or putting them before the people. The short legs with the heavy body make much exercise distasteful, unless the shoulders are broad, which means that the individual takes in a great deal of oxygen which gives him life and quickness.

They love comfort, and home, and for that reason they are never found in the jails, though their selfishness may be equal to that of other temperaments, and often exceeds it.

In the motive temperament, there is great physical action. A shorter trunk and longer legs here make the individual anxious to keep on the move—to produce—to go out and force his way where the vital temperament succeeds at home, drawing business to him. In this great classification we find the farmers, the producers, the manufacturers, the active business men, the traveling salesmen, and the hardest workers of the world. The motive temperament builds things which move—such as railroads, automobiles, moving pictures.

In the mental, or nervous temperament, both the vital warm nature, and the strong forceful physical nature of the motive temperament are lacking. The high intellect uses all the force of the body in its quick never ceasing mental action, leaving no material, seemingly, for the body, which is slight, the hands small, the shoulders narrow, and the neck thin. Here we often find our professional men, or artists. If the body is too thin, they are unable to put through their brilliant ideas, their songs, their literature to the world, because of lack of vitality. When the neck is thin in back, with a ponderous brain, this is usually the case. If these people can co-operate however, with those of stronger physical make up their brilliance can be made a practical thing for the world. Their motions are quick, their sympathies keen, and their comprehension broad and practical, if their health can be conserved.

THINK:

Why do we talk with the now called dead?

Why do we talk with the now called living?

Why do animals commune one with the other?

Why do flowers bloom and birds sing?

Why does the bee gather pollen from the flowers?

Why does the frog leap and the snake crawl?

Why do the rocks find their beds and the sands their seashore?

Is man nature's possession, or is nature man's possession?

Is it the law of attraction, vibration or gravitation which holds us together?

Are we here in this expression of life to amuse or to be amused?

What is the great purpose of life?

Is death a natural birth?

ELEMENTARY PSYCHOLOGY

PART IX

By CLARENCE H. FOSTER

Your Financial Requirements

Point Ten

Part I

1. There are certain truths which apply to the individual unfoldment of all souls in this school:
 - a. That the specific exoteric school of thought, religion, creed, etc., to which each adheres, simply serves as a medium for imparting certain basic fundamentals to the pupil.
 - b. That the inner way of unfoldment leads, in all pupils, toward one common goal or realization.
 - c. That there are various stopping points along the way, beyond which they do not go within the lifetime. And one may pass through only one or two of the stages outlined below, or he may continue and pass them all.
2. There are certain definite steps or stages through which the pupil passes on the way. It is true that each has different ideas and viewpoints in each of these stages, and that some may even skip some of these steps outlined, but upon analysis it will probably be seen that any individual who has "found" the last stage will have passed through each of the others.
3. The steps, or stages, along the way of unfoldment may be:
 - a. Darkness.
 - b. The first soul awakening.
 - c. Study for self-benefit.
 - d. Study of abstract metaphysics.
 - e. Study of healing.
 - f. First outer instruction on existence of the God-head.
 - g. Severance of temporal ties.
 - h. The true awakening.
4. In the time of darkness one still clings to the exoteric teachings and beliefs of childhood.
5. Then comes the moment of inspiration, when one realizes that by the study of self and of nature's laws he can better his position.
6. Therefore he studies matters psychological and metaphysical with a view to using his knowledge to increase his wealth and health and understanding. This self-interest takes him into the first stages of the deeper studies of life, thus serving a real purpose.
7. But another interest has by now awakened toward a study of more abstract metaphysics wherein he seeks to solve the destinies of man, whence and whither.
8. Naturally, through these studies referred to, he has become interested in healing, and much insight and a deeper consciousness will come from his work along these lines.

9. His metaphysical studies lead him to the point where, through external instruction, he becomes informed of the Divine Spark, the God-head, the Seventh Principal of man. Yet thus far he has received only intellectual knowledge concerning the creative atma.

10. The very fact that one has learned from external sources of the existence of the God-head is a certain evidence that he must now begin to enter the period of disengagement from temporal ties. The very experiences of his daily life cause him to gradually turn away from his attachments to personalities and possessions. His idols become shattered, his former ambitions become empty and hollow. This might be called the crucifixion.

11. Then comes the time of illumination, when he becomes truly conscious of the God-head. This is a very definite experience not to be forgotten thereafter. And this is the beginning of the resurrection, or the raising of the lion's paw. This is the time portrayed by St. John in the vision of the Holy City, the New Jerusalem.

12. And one, who has thus far progressed, will find that where had seemed the end is but a new beginning, of which it is not written in cold print, and each must find alone.

Point Eleven

Part I

1. It might not seem good business sense to state that one could simply do his daily tasks and rest in simple, child-like peace about tomorrow's needs.

2. Yet, one will find that if he will come to seek and know the Father dwelling within, and learn to trust in that alone for care, provision, and the solution to the daily problems of life, he will be upon the home-bound track at last.

3. It is true that while within the self remain clinging temporal ties one cannot find this peace and trust, for one is not yet a true servant.

4. It has been written that to those who seek first the kingdom, all else is added. Yet, one is not seeking first the kingdom who desires it for worldly possessions, power or personal vanities.

5. It is a literal truth that one who gives up all for the sake of the Inner Master will find all things added in external life.

6. But the giving up of all things external must come first. Those things which prevent one from finding the Inner Kingdom are:

- a. Attachments to personalities.
- b. Attachments to temporal possessions.
- c. Attachments to vanities, desire for glory and all honor.

7. Never delude yourself into thinking that you can truly and wholly find the Inner Kingdom while these attachments yet remain within you.

8. Yet that one who has found the beginning of Light, and who has felt the thrill of true knowledge will, by his very seeking for a closer communion, attract into his daily life the events which are to remove the attachments standing in the way.

9. It is true that *every* sailor cannot find the Lightship in this one day's cruise, yet, if you are reading these lines with interest, the very fact that they find their way to you indicates that you can find the way if you but seek. "Knock, and it shall be opened unto you."

10. In the days to come, endeavor, as you can, to rest and trust in peace to that which brought you into this life. And the word "God" will come to have a new meaning to you.

11. Surely, at times you will fail, and at first lose heart and faith, and cling and seek for external strength, or slip back to your old temporal ties. But once you have seen and known the Light, you will turn back to it again as the one and only true, abiding friend. And you will come to know that the temporal brain and personality are but the pawns—and have been all the time.

12. You have to do but one thing to faithfully serve the Master within you. Just do your work from day to day. And here is the point: Carry out all ideas for action which come to you.

Point Twelve

PART I

1. "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven."

2. Even so is it with him who seeks to solve his financial problems in life by listening to and serving the Seventh Principle, the Spark, the God within.

3. One does not serve the God within with bluster and strength and personal power.

4. He comes to recognize that the temporal personality is but the pawn, and that the brain is but the *medium* for expression and action. Then the temporal personality knows that "it" is not the *Creator* of the expression, and it knows that the brain has only been prepared and trained for the work it is to do.

5. It is very hard for the temporal personality to admit that "it" is not the creative genius back of its accomplishments. For the temporal personality glories in thinking of the things which it has done.

6. Therefore, many of these self-glorifying phases of the temporal personality must *go* before one can truly serve the supreme self, and receive the reward of care and protection. One must become even as a little child, in faith and trust, merely doing his work even as a simple pawn.

7. As the dross of self-elevating personality is, by

degrees, removed, then can one find all things *easy* for without struggle or effort.

8. Yet it is not easy in the beginning to trust to that which seems intangible and unreal to solve the daily trials of life. The problem is so very real and the Spark seems only something which is "supposed" to be within somewhere.

9. Yet if you are reading these lines of your own free will as the months pass the Spark will become more real to you until one day comes the moment.

10. Gradually there will dawn upon you the realization that there is a guiding force within you, and that it has been there all of the time. You will come to notice how it attracts your attention to your lessons and how it brings the teachings which you need to your hand at the proper time.

11. Then will you come to know that your place is to serve that, and that alone. And when pain comes you will realize that it is but the "giving up" of personality that you may serve more fully. And, as you become like unto the little child, then will you find your financial needs all cleared away and provided for.

12. The blessing of it all is this: It is very, very true.

Credit

PART II

The great mark of the temporal personality is that it desires *credit* from others for its achievements.

It is most difficult for it to give up this desire for personal credit. It loves to look about and say: "Behold what I have done!"

This is but natural and human. In its place it serves a vital and useful purpose in that it is one of the strongest forces motivating human effort.

But, although it is a useful and valuable desire in its place and for a large number of the race, yet—

For the one who would serve only the supreme self and find the blessings thereof, this desire for personal credit *must go*. And, in direct ratio as one ceases to feel personal glory in his work and recognizes that he is only the medium, or agent, in expression for the higher One within, then is he more truly privileged to serve.

Not only this, but it is necessary that the personality openly and plainly state that it, as one knows "self," is not the originator or creator of its work, and that no personal glory or credit is due it.

This applies only to that one who is seeking to serve the supreme self alone—that Something, which brought us in here, and which takes us out.

One who would seek to serve the supreme self only should realize that he is serving God in bringing forth into action and expression the *ideas* which "appear" in consciousness.

He would realize that more than 95 per cent of his time was engaged in "fill-in" in common routine of life, and that in perhaps 5 per cent of his time he was directly serving.

Neither should one imagine that piety would be a prerequisite to such service.

All one needs to do is to do his daily work, to carry out the ideas he receives, and to *not* get the notion that the personality deserves any credit for what may be done.

The only personal reference ever to be contained in Series E is now given.

These lines are written by a most ordinary person, who lives a most commonplace life, and who at some time has experienced virtually every type of human error. Whatever consciousness this brain may have has been given entirely by that which is very real and vivid, always.

When the mood "comes on" the writer jots down the lines of one number of Series E. They are never planned, and never revised. They are not even "thought out." They are only written down.

Then the writer goes on about his business, working and playing, in every day life, just *most*, common "folks."

Please pardon this personal reference. It shall not appear again. It is only to state that the personality does nothing.

It is a true and necessary statement.

The Spark

A Spark came unto earth imbued with the necessity for expression and impression.

Came to build a temple of records. And in time came forth, the temple builded. Prepared to receive and to give—for a brief time. To receive and give through the medium of the temple. A living, sentient temple of expression. A visible, speaking temple of life—a man. Imbued with love of self. A unit unto itself.

Yet was the temple not the Spark, nor the Spark the temple, though its Creator.

For the temple—man—knew not of the Spark, knew not of its existence, nor whence it came.

And the man—the temple builded by the Spark—said "I." Within his heart he loved but the "I."

And he dwelt among those whom he should teach, and who, in turn, should be his teachers.

For in learning he taught, and in teaching he was taught.

Nor did he know that the Spark had placed him thus that he might learn and teach.

For he did not know that the Spark alone had Created him. Nor did he know that the Spark dwelt within the very temple, within himself, and yet was not himself. For as the man in his early egotism surveyed himself—the temple—he loved it, and prized it as his possession. Nor could he know that the Flame, though within that very temple, dwelt in eternity, changeless, and that a very universe lay between himself, the man as he knew self, and the only Creator he would ever have to answer to.

Nor could he even know that that Flame, a perfected Creator, a Spark from the Primordial, was but an evolving unit which must lead its child ever up a spiral stair on which for fifty steps of blackness there could be but fifty-one of white.

And so the man dwelt in the darkness of "I."

And he was given by his Creator—the Spark—all powers of creation which his Creator held. To create upon the plane upon which he was created and upon which he was to act.

And as a Creator the unit man began to create his universe.

An entire and complete universe, created after the manner of all universal systems, great and small.

And, as in all creation, he first began to create the dwellers, who in turn should be the creators of his objective universe.

He created these even as the master creators. Through the vibration of a thought.

And each instant his senses were focalized upon any thought or action, with mathematical exactness did he create dwellers of his universe.

Living, sentient beings, imbued with the identical urges and dominant laws that govern all dwellers of all planes. To preserve and protect their lives, to reproduce their kind, to EXPRESS the IDEAS for which they were created.

Nor did the man know that the very Spark within himself had attracted to his attention those things which lead to the creation of these dwellers of his universe.

These dwellers of his universe were in turn endowed with all power of creation. Their power was to attract and bring into existence about the life of the man the two-fold fruits of the idea whereby they were created.

For though the idea might be harmful to the man, they—the dwellers—were thus created and must fight to hold existence, to fulfill themselves in expression, and to re-create their kind by vibrating themselves again through the consciousness of man.

And they were two-fold—these dwellers of the universe of man—and it was a law of their being that they must attract not only the seen and obvious fruits of their existence, but that they must also attract another and an unseen fruit. And thus did the man often reap harvests, good and ill, the cause for which he could not see.

Thus the man could have anything he wished by the creation of dwellers imbued with such ideas. But it was also a law that he MUST have the fruits from the dwellers of his universe or the effects thereof, once they had been created.

Yet could he create other dwellers who would struggle against these first, if undesirable, and suppress them. And in time these held down, being unable to re-create their kind, would die. But, in the meantime, the unit man would pass great pain and he would call this Karma.

Yet there was another road whereby the man might remove without pain these dwellers of his universe which brought him pain. A road whereby he might find freedom from their struggles. A road of dissolution. Yet he did not learn it until the Spark within had other uses and unfolded a way simple and yet marvelous, leading into peace.

And the man learned of the Spark—and how to read and listen to it, and hear and serve.

And his pains and ills dropped away as a cloak that had served its day.

And the man worked and loved and lived complete in each day and content for each day, and only dropped a seed by the roadside in some unseen nook or corner as he passed along.

Each serving with the many others in building up the composite picture which, though seeming to exist, was but the reflection of a dream, even as the man himself.

And the man came to know that he dwelt only to live and move and receive and pass one, in the endless shuttling climb of all. Receiving as he gave, knowing that all things balance.

In time the Spark dropped out. Others said the man had died.

Nor did they know that the Spark had but passed a day at work, and did but rest an hour.

And that it must serve again, and yet again, as long as all things dwell, even serving in its time of rest.

An S. O. S. Call

Beginning the New Year right is the aspiration of all people. Let us tell you what to do first. Tell about *PSYCHIC POWER* magazine to your friends, and get them to subscribe for it. Look ahead by looking over the good books we advertise. Set your foot on solid ground by patronizing the advertisers in *PSYCHIC POWER* and supplying other needs at the book and magazine stores where *PSYCHIC POWER* is sold. Save your time by remembering that December is the time to subscribe for *PSYCHIC POWER* that you may not miss one number.

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A Wonderful Trumpet Seance in the Light

Coming from Lake Pleasant, Massachusetts, and being in a Northern city in the month of August, and desiring to visit the graves of two of my nephews and one niece whose bodies were buried there, in a Catholic cemetery, and also to see the tombstones which I made and inscribed with my own hands.

Having had the good fortune to meet a lady friend of mine, in that city, a good and true Medium, a Mrs. E. Kleinegger, I prevailed upon her to accompany me to the cemetery. To get there, we had to take a street car, which took us to the gate. When getting off, I spied, lying on an empty seat, an old magazine which I picked up and carried along, never thinking of what use it would be to me. We found the graves all right, examined the stones, sat down on the grass at the foot of the three graves and talked about spirit return and spirit communication.

We both being mental and physical Mediums, soon felt the influence of the guides, and I was impressed to roll the old magazine into a funnel and see if we could get the voices. This was about 2 o'clock p. m., and the sun was shining bright, but we sat under the shade of some trees. We held the improvised trumpet between us, and the main guide spoke at once, tho in a whisper. He said "Hello, isn't this wonderful that we can talk to you in a cemetery and in the light." He spoke for a few minutes and then said, "Johnnie and his sister Mary are here, and I will let them talk." Johnnie was one of the nephews and Mary the niece, buried in these graves; I mean their bodies. Johnnie spoke to us in plain language, telling us about his life over there, describing the beauties of the spirit world and the work he was doing, and how glad he was he was able to talk in this way to his uncle. He spoke about his father, mother and sister yet living, and regretted that they did not believe in spirit return. He then said "Good bye, dear ones, I will come and talk to you when you get home, Uncle Nick. Mary is here and will talk to you." So dear Mary, who passed over when an infant, came in and spoke a few minutes, it being the first time she ever spoke through a trumpet. She seemed to be overjoyed. She too spoke about her life in the spirit world. She said her brother George (the other one buried there), was also present, but could not talk this time. Two more of the guides, Pat Maloney and Blanche Windsor came in and talked a while about the wonderful manifestation in broad daylight. Then the main guide came in and said, "Well Mr. Becker, we had a wonderful time, we have the right condition, and we will have more wonderful manifestations in the future. Blanche made you pick up that paper in the car. Good bye."

This was on a Sunday afternoon and there were many people in the cemetery and many of them cast glances our way. I presume they thought we were a couple of crazy people, sitting there and holding that paper funnel between us, and talking and laughing. We didn't care what they thought. I am of the opinion that this Seance, was the only one ever held in a cemetery in the United States, under such conditions. This lady and I can get the trumpet voices most anywhere and at any time. In a dark room they are most wonderful, and will sing aloud and distinctly.

Rev. Nicholas Becker.

Little Studies in Psychology

They May Lead to Little Journeys into Success. The Market Value of Experience

By Agnes Mac Glasgow

"Yes, sir, it is possible for a man to 'come back.' To make good, to wring success out of failure. I know what I am talking about, for I am one who came back. Back from the very bottom, to where I can at least see the top again." So spoke a man with gray hair and stooped shoulders, which made you think that it was a shame for a man of his apparent years to have to work, until he raised his head and looked you straight in the eyes with his own merry blue orbs, and then you said to yourself, "This man loves his work. It would be a greater shame to take him away from it."

Then the longer that man looked at you the keener your interest in him and his work became. You felt that you must know more about him, and you ask for his story. It is a pleasure to listen to his calm, well-poised voice and to feel the kindness and encouragement in his manner. But he is speaking.

"What I have done, you or any other man can do, my friend. For fourteen years I held a place of responsibility. I began with nothing and built up my department in one of the largest importing and exporting houses on this continent. For four long years I labored early and late to make my department what it was. I got so that I knew the work by heart. At last I could take it easy. The work became an automatic routine to me. I did not have to think. Almost unconsciously I went through my duties each day. I thought my system was perfect and I was proud of what I had accomplished. The president of the firm died and his son, fresh from Harvard and Over Seas with the A. E. F., came into control. Changes were made. New blood was brought into the business. I felt in some way out of place. I missed my old employer, who always came to me to talk over difficult or important matters which are always coming up in a great commercial house. Then one day the young head of the firm came into my department and introduced a young man to me, saying that he was giving me

an assistant. I had not asked for an assistant, and was a bit surprised when he brought the young man to me. The youngster wasn't more than 26 or 27 at the most. But my surprise at being given an assistant was nothing compared to the surprise I felt when I learned that my assistant was getting some twelve hundred dollars a year more than I was receiving, and I sent in my resignation.

"Foolish thing to do when so many were out of employment. But I had not the slightest thought that with all my experience and good record behind me, that I would have any trouble in walking right into a good job any time. I was mistaken. Far and near, early and late, I sought the kind of position I knew myself to be well fitted to take. Nothing doing. Everywhere it was the same cry: 'We want new blood and new ideas in our business! Men past forty are a drug on the market.' I began to feel that it was a crime to grow old. Necessity drove me on. Work I must have. I began to look for less responsible, therefore less lucrative positions. Still nothing doing. At last I went back to the firm where I had worked those fourteen years. Every vacancy had been filled. New faces and new ideas were everywhere in evidence. The place was humming with life. I stumbled blindly, a broken man, from that office, and ran straight into the arms of an old family friend, who took me home with her and talked to me of my mistakes. Said she:

"John Grahame, you have only yourself to blame. It is all hosh about intelligent business men not wanting men past forty in their places of business. *What they do want is ideas that are not past forty.* Get that, John Grahame. It is not you that are too old for these good places. It's your ideas. Ideas, man—the foundation upon which every big and little business of any kind is built. Your firm had outgrown the ideas you were using. According to your own tale, you worked like a trooper for four years to build up that department, then you went to work to learn its routine by heart, for all the world like a little boy who learns a set of verses to repeat before his class at school, and then you laid down upon your task. Yes you did, John Grahame. You had made a splendid department for your firm and a good position for yourself in those first four years, but so far

as I can see there was not a change or an improvement made in your program in the last ten years. Think, John. You say that the firm was growing by leaps and bounds, and your department stopped growing because you thought you had reached perfection. Lawdy, John, what would you think of me if I'd let a dead limb hang to that elm tree out there, year after year, even if it were one of the biggest limbs?

"Why, you'd think that I didn't love trees and was anxious to have the weight of that dead limb kill the rest of the tree. Don't you see the point, John? Big business wants big minds, and it wants those minds working all the time. Life is ceaseless growth. So it is with business; a business must keep right on growing or go to the wall. There is no standing still. One reason that big business wants young men is that it thinks young men are like green saplings, which will keep on growing many years, and the business will get the benefit of that growth. You men past forty are the only ones to blame. You've got all the knowledge and all the experience which all business must have, but you have taught business to think that when you reach a certain age you stop growing. Get busy, John, and show men how fast you can grow. Go deep into all that you know and turn it over and see if you cannot find a lot of little improvements you can make. Make a mental survey of your old department and, no matter what that youngster has done since you left there, work out every way you can think of to make that department a better and more profitable one. Get so busy doing this that you will enjoy it and forget how weary and discouraged you are. Then go out and look for a job. But whatever you do, John, try to take a pleasure in doing it. Nothing like being pleased yourself to make others feel pleased with you."

"I need not tell you that I followed my old friend's advice, and—well, I never enjoyed anything so much in my life as I did in making that mental improvement in my old department. I was so well pleased with it that I wrote out my ideas and sent them in to the new president. He sent for me to come to see him, and—well, here I am. Yes, sir, old men can come back if they know how and try. Courage, friend. What one man has done another can do."



Photo by Kenneth A. Graham

Elizabeth Allen Tomson

Elizabeth Allen Tomson for years has demonstrated the truth of spirit return

in the various manners of transfiguration, full form materialization and etherealization. These phases of creation have always been in manifestation; just why in our age the world considers it necessary to prove their existence is a conundrum. All church-going people accept without question the story of these manifestations on the Mount as produced by their Saviour, Jesus Christ.

Mrs. Tomson is now in New York City to give the committee of the Scientific American an opportunity to witness the manifestations which come as a result of the coöperation of those whom the world now call dead and whom we now call living. At Mrs. Tomson's last seance at the house of *PSYCHIC POWER* many of these forms endowed with speech and locomotion were in evidence. They were able to call the names of those present whom they desired to speak to, showing in addition to their physical faculties an intelligence which would be difficult to explain away or prove false. At three different times and to different people they were ten feet away from the cabinet and were

recognized. The cabinet, or Arc, consisted of cambric cloth, hemmed at top and bottom. The top was gathered on four solid brass curtain rods. Four iron hooks were driven into the ceiling and the curtains suspended from them. A common kitchen chair was placed inside for Mrs. Tomson to sit on.

At the last sitting I guarded these curtains and there were a dozen of us watching all the time to see that there was no disturbance. As a result the manifestations were perfect. The garments were of different texture and varied in style from billows of flimsy substance to heavy broadcloth made to fit tightly to the figure; one creation was a basque, scalloped at the bottom, wide flowing sleeves, also scalloped at the bottom. There is only one conclusion to be arrived at—there is a great creative force yet undiscovered, governed by the natural law, which can only be brought into action by the coöperation of those on both sides of the veil.

ESSA E. DANIELSON.

October 27, 1923.

My Dear Mrs. Danchen:—

I received a copy of the November issue of "Psychic Power" and was exceedingly interested in Mr. Alfred Gould's account of the materializing seances held by Mrs. Tomson in Chicago.

When Mrs. Tomson held a long series of seances in St. Louis last month I attended a number of them and I can corroborate the very essential points brought out by Mr. Gould. I myself can go on record with the following statement, fully cognizant of the significance of such a declaration, namely, that on one occasion my stepfather materialized to me (he departed this life five years ago) and on four distinct occasions my own father materialized (he passed into spirit life in 1832). On one of these occasions he came right out of the "cabinet" (I do not like the word cabinet because Mrs. Tomson does not use a cabinet in the strict sense of the word and to the persistent skeptic the word "cabinet" conjures up ideas of all sorts of hidden contraptions within) and came straight up to me, walking a distance of about five feet, placed his hand on my

head and he and I looked each other squarely in the face. I can never forget the wonderful smile which spread over his features as he looked at me. Now it is needless to question a man whether he can recognize his own father. I made the assertion that I have been and am in full possession of my senses and faculties and that on four occasions last month I saw, was held by and spoke to the materialized form of my father who passed into the spirit life 31 years ago.

Furthermore, I spoke to him on one occasion in a foreign tongue which I know positively that Mrs. Tomson does not understand and he indicated by either shaking or nodding his head that he understood my questions.

At one of the seances held by Mrs. Tomson during her visit here there was materialization, or rather *apport* of flowers. This part of the seance was held in *full light*, under strict test conditions. The chance of trickery here is absolutely ruled out. It was I who placed the empty vase behind the curtain in full view of thirty other people and it was I who shoved aside the curtains after some minutes, revealing a beautiful bouquet of asters and ferns, still wet with dew,

in the vase. Mrs. Tomson could not have smuggled the bouquet in with her after she had been disrobed completely by six or seven of the ladies present, nobody came anywhere near the curtain, except myself when I was asked by the medium's guide to place the vase within the corner of the room partitioned off by the curtain and then again to shove the curtain aside; the walls behind the curtain formed the corner of the room and were perfectly solid walls, in an everyday apartment house, without even a crevice in them to hide a piece of thread.

So far as I recall at none of the seances that I attended were two figures present simultaneously, except once when the figure of woman materialized holding an infant in her arms. She even raised the infant to her lips and kissed it. Is it reasonable to suppose that Mrs. Tomson smuggled an infant in with her under the black silk kimono, the sole article of apparel that she wore, and that none of the ladies could detect it? If so, what became of the infant afterwards?

At one of the seances also a boy of about seven or eight years of age mate-

defined. The man in the audience to whom he came was fully six feet tall and built in proportion and in order to reach down to the boy he had to bend his body at almost a right angle. The boy, in order to place his arms around the man's neck, the man still in the stooping position, had to raise his arms perpendicularly and raise himself on tip-toe in order to barely touch the man's neck. Now is it reasonable to even think, let alone argue, that Mrs. Tomson, weighing about 170 pounds and standing 5 feet 8 or 9 inches in height, could possibly impersonate a boy of seven or eight!

Very sincerely yours,

—Dr. Philip Frank, M. D., B.Sc.,
Suite 606-8 Charleston Bldg., St. Louis.

Ancient Tablet Tells of Goddess Creating Earth

Found 3,000 Years Old Tells Story of Deluge Like That in Genesis, Even to the Ark—Drie Is Calculated as 456,463 Years Ago—Theory of Woman Creator Jibes with Discovery of Female 'Ape's' Tail Bone

(Special Despatch to The World)

Philadelphia, Oct. 20.—That the Creator of mankind may have been a woman is gleaned from an account of a tablet 3,000 years old, now in the possession of the University of Pennsylvania.

This substantiates a claim of Prof. J. Howard McGregor, research curate in human anatomy of the American Museum of Natural History, who recently returned from Europe, where he studied the fossil remains of pithecanthropus erectus, as the scientists call it, or the "man ape."

Although Prof. McGregor handles the subject from an entirely different angle from that of the University of Pennsylvania Museum record, taking up the study of bone formation against the deciphering of ancient inscriptions, the conclusions arrived at are virtually the same.

Prof. McGregor's idea that the "man ape" may have been a "woman ape" is based on measurements of a left thigh bone which was discovered in Java. Instead of being straight up and down like a man's it has an obliquity of form similar to a woman's.

The story of the beginning of the

world, which dates back even before the time of the Biblical narrative was written, is contained in a broken tablet now seven inches square and is part of a collection unearthed by the University at Nippur four years ago.

Since that time Assyriologists and other scholars at the university have been busy deciphering the tablet. According to it, the world was created by a black-haired goddess who had a special aversion to blood. Hence, when she went about the task of creating mankind, the tablet says, she made her creatures brunettes.

The broken tablet, which is credited to the Sumerians, who lived neighbors to the Babylonians back in 2,500 B. C., gives interesting details of the creation, tells the story of the deluge in a remarkable exactness with the stories in Genesis.

In the Sumerian account it seems that the female goddess, Nintu, was an important member of the heavenly household, ranking evenly with seven other gods, who existed before. Nintu was a sympathetic woman, and when the gods gave her the task of creating humans she made it her duty to protect them.

Not only did Nintu provide man with existence, but she gave them spiritual aspirations, or an inclination to commune with the gods; she gave them temples where they might learn "the sublime commandments and precepts she made perfected therein," the ancient tablet says.

But Nintu apparently was in a minority, so far as her desire to protect her creatures. Other gods of the group did not take kindly to her black-haired Adam and Eve and their offspring. Accordingly, at an important conference of the seven gods, it was voted to wipe Goddess Nintu's creatures off the earth.

There lived in the land a creature named Ziugidda, who is the Sumerian Noah. One day Ziugidda was walking by the well which shut the gods off from mankind and he heard voices. He stopped to listen.

Back of the wall Nintu and two other gods were discussing the coming destruction of man. Ziugidda heard one of the gods say:

"By our command a rainstorm will be sent to destroy the seed of mankind.

This is the decision of the assembly of the gods."

Ziugidda took the hint and left. He bundled his sons and daughters together and set them at work building a great boat. When the craft was finished he stocked it with animals, the narrative thus following exactly the Biblical story of Noah.

In the meantime Nintu persuaded the gods not to continue their wrath and let Ziugidda and his family live.

New theories as to the age of the earth and the time of the creation are also provided by these Sumerian tablets. One indicates that there were about 460,000 years from the creation to the flood. Another entirely new chronology found in these museum tablets gives the period from the flood to about 200 years before Hamurabi as 32,228 years, some months (exact figures indecipherable) and 18 days.

Hamurabi ruled about 2100 B. C. This brings the creation 483,553 years before the Christian era, or 485,463 years from A. D. 1923.

Special Announcement

Numerous letters have reached this office inquiring if *PSYCHIC POWER* is the *Communication*.

PSYCHIC POWER is the successor to the weekly, 8-page paper, *The Psychic Leader*. To our knowledge, no one connected with *Communication* has ever affiliated with *PSYCHIC POWER*.

PSYCHIC POWER is not financed by contributions, but is sold to the public on its merits alone and we assure all readers of *Communication* that they will not regret subscribing for *PSYCHIC POWER*.

EFFA E. DANIELSON, Publisher.

"There is no death! What seems so is transition;
This life of mortal breath is but a suburb of the life Elysian
Whose portals we call death."

—Longfellow.

"Not the 'survival of the fittest,' but to fit all to survive!"—Richard Mayer.

defined. The man is the creature to whom he came was fully developed and built in proportion and in order to reach down to the top he had to bend his body in almost a right angle. The top is used to place the arms around the man's head, the man with in the crouching position had to raise his arms perfectly horizontally and raise himself on tip-toe in order to bring down the man's head. Now it is reasonable to even think, let alone argue, that Mrs. Tomin, weighing about 170 pounds and standing 5 feet 1 to 5 inches in height, could possibly impregnate a boy of seven or eight Very interesting points.

—Dr. Philip Powell, M. D., B.S.,
Suite 604-C, Charleston Bldg., St. Louis.

Ancient Tablet Tells of Goddess Creating Earth

Created 3500 Years Old Tells Story of Deluge Like That in Genesis. Even to the Ark—Dene Is Calculated as 490,463 Years Ago—Theory of Woman Creator Jibes with Discovery of Female "Ape" Thigh Bone

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The story of the beginning of the

world, which dates back even before the time of the Biblical narrative was written, is contained in a broken tablet from seven inches square and is part of a collection assembled by the University at Nippur four years ago.

Since that time Assyriologists and other scholars at the university have been busy deciphering the tablet. According to it, the world was created by a black-haired goddess who had a special aversion to floods. Hence, when she was about the task of creating mankind, the tablet says, she made her creatures human.

The broken tablet, which is credited to the Sumerians, who lived neighbors to the Babylonians back in 2500 B. C., gives interesting details of the creation, tells the story of the deluge in a remarkable exactness with the stories in Genesis.

In the Sumerian account it seems that the female goddess, Nintu, was an important member of the heavenly household, ranking evenly with seven other gods, who existed before. Nintu was a sympathetic woman, and when the gods gave her the task of creating humans she made it her duty to protect them.

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A Scientific Essay on Photographing the Unseen

By Dr. W. K. Dunmore

PREFACE

The apparently contradictory evidence and defiance of natural law are so confusing to the beginner in the study of psychic phenomena that it is often difficult to convince them of the genuineness of our claims. There is no genuine phenomena that cannot be explained according to natural law.

Only a limited number of mediums and teachers have as yet attained to a high standard of education in such subjects as are essential to a scientific knowledge of spirit manifestations. Because of this lack of knowledge and the inability to demonstrate scientifically the cause, as well as the effect, the more educated class have been inclined to discredit such evidence as they have witnessed.

The aura is the basis of all visible and sensory manifestations, and probably is concerned in the auditory. A careful consideration of it is therefore necessary to an understanding of the cause of the evidence presented. The aura has long been recognized by science and is not the exclusive property of the occultist. Every member of the animal, vegetable and mineral kingdoms radiates an ethereal emanation which is a part of it. Being a part of the substance itself, it must be composed of the same elements and bears the same relation to it that evaporated moisture bears to water.

It is more dense where it leaves the body, and the density decreases with the square of the distance from the body. Density is affected by atmospheric pressure, the quantity of moisture in the atmosphere and the circulation of air surrounding the body.

No definite boundary lines can be drawn, although the visible aura is quite limited. An entire room, if not too large and closed, soon becomes filled with it. That we may understand the nature of it we must know the composition of the body producing it. About three-fourths of the human body is water. Of the solid portion about seventy-two per cent is oxygen, thirteen per cent carbon and

nine per cent hydrogen. The remainder is composed of elements so small in quantity that they do not materially affect the appearance of the aura in health.

Hydrogen, carbon and oxygen have rates of vibration corresponding to the colors red, yellow and blue. In their free state they are gases, but when chemically combined they frequently assume the liquid or solid state. They are liberated from the body as gases, and as such are not visible to the physical sense of sight except under very favorable conditions. The clairvoyant perceives them in the visual center of the brain by the impressions made by their respective rates of vibration, which give the same sense of color as when seen by the eye.

The color of the aura varies at different times of the day in most individuals. Physical exercise, mental attitude and habits of diet alter the color from time to time.

The aura may be visible to the eye as



Spirit Photograph of Mrs. E. Walsh, taken in August, 1923, by Dr. Walter K. Dunmore, of 3350 W. Adams St., Chicago, Ill. Face appearing at the left recognized as a baby who died in January, the previous year.

a fine mist under favorable conditions, but the color is rarely, if ever, seen physically. Only the highly developed clairvoyant sense is capable of correctly analyzing the colors and their significance. We do not see plain, solid colors in the aura, but rather an intermingling of the three primary colors with an admixture of the secondary. It should not be stated that the aura is a certain color, but rather that a certain color predominates.

If we take a quantity of some granular substance such as sugar, having a por-

tion of it red, another yellow and another blue, and stir them together, it will give a fair idea as to the manner in which the colors of the aura mix. These colors increase or diminish in proportion to quantity of the gas having the same vibratory rate. The assimilations of acid fruit juices by the body increase the red, because more hydrogen is created. Confections have a similar effect, but the yellow and blue are increased to some extent. This is due to the carbon and oxygen they contain.

Emotion causes the aura to appear a series of swirling, dark whirlpools, revolving around one another; concentration on anything external to the body causes it to become more dense. These conclusions are based on observation, knowledge of science and the results of photography. When the vibratory influence of spirit force is projected into the aura it assembles the various color atoms in such a manner as to form a body in which it manifests itself. They are seen to flow in a stream from the dense part of the aura to the point selected for materialization. This stream is what we have termed ectoplasm. When a sufficient quantity has been utilized the stream stops flowing and the form features are completed.

The atoms thus selected seem to be a greater attraction for one another than those in the remaining aura. They form a more condensed mass and are less penetrable to light. Given a dark background and a light sufficient to illuminate it without penetrating to the background they may be photographed. In a feeble light they are often visible to the eye. The features are not designed by the spirit to correspond to those possessed during its earthly existence. If it continues the spiritual existence without changing its character it will appear as it did on earth. If it is developed, grown or changed in character, the features will correspond to the change. This is responsible for the fact that many times faces of material spirits are not recognized.

(To be continued.)

It Pays to Advertise
PSYCHIC POWER

Spirits More Active in Ancient Times

Historic Manifestations That Outdo Anything in This Century Gave Oldtime Authors Chance for Several Best Sellers

What a pity that this *Scientific American* spiritualism prize now causing such a stir could not have been offered in the seventeenth, instead of the twentieth century. The investigating committee would have worn itself to a frazzle trying to keep up with the ghostly antics of that day. Hear what Increase Mather—staunch old Calvinistic parson, remember—tells in his "Remarkable Providences" of that day:

"On December 8, in the morning, there were five great Stones and Bricks by an invisible hand thrown in at the west end of the house, while the Man's wife was making the Bed, the Bedstead was lifted up from the floor, and the Bedstaff flung out of the Window, and a Cat was hurled at her. . . . The Man's wife going to the Cellar the door shut down upon her, and the Table came and lay upon the door, and the Man was forced to remove it e'er his Wife could be released from where she was."

Return of Ghosts Here Is Old American Habit

And all this is in broad daylight, too! It is an ancient custom in our country—this return of ghosts to America. It simply proves what all Americans have always believed—that it is an unusually good country. But your oldtime ghosts should have delighted this modern investigating committee with their "physical" demonstrations. John Josselyn, writing in his "New England Rarities" of 1663, declares:

"There be witches too many . . . that produce many strange apparitions, if you will believe report, of a shallop at sea manned with women: of a ship and a great red horse standing by the mainmast, the ship being in a small cove to the eastward vanished of a sudden: of a witch that appeared aboard of a ship twenty leagues to sea to a mariner, who took up the carpenter's broad axe and cutt her head with it, the witch dying of the wound at home."

The very year that this was written a Salem church member and his wife swore that a ghost or spirit transformed itself

before their very eyes into a sort of summer resort sea serpent: "The said Mary and her Husband, going in a Cannon over the River they saw like the head of a man new shorn, and the tail of a white cat about two or three foot distance from each other, swimming over before the Cannon, but nobody appeared to joyn head and tail together."

Got Many Best Sellers from Spirit Happenings

Small wonder that Increase Mather—foundation stone of the Puritan Church—brought out one of the best sellers of the day in his "Remarkable Providences." Is it any marvel that his son, Cotton Mather, wrote in a sort of frenzy "The Wonders of the Invisible World"? Is it at all surprising that the hard-headed Boston merchant, Robert Calef, capped them all with his "More Wonders of the Invisible World"? Call at the Public Library some day for these rare old volumes and read what filled the souls of your ancestors with terror two and a half centuries ago. Your own sophisticated twentieth century flesh may creep a little during the reading.

This wave of fear reached a climax in the shameful witchcraft proceedings at Salem in 1692-1693. Nineteen so-called witches, or mediums, were hanged; one was pressed to death, 150 were imprisoned, a number became insane and several children became idiots through fear of the jails and dungeons in which they were placed. It is the blackest page in American history.

It was a great-great-great-grandchild of one of the Salem witches who caused one of the greatest spiritualistic commotions in America. Her name was Julia Eddy, wife of a stony-hearted Vermont farmer, Zaphaniah Eddy, and for nearly a hundred years now that name of Eddy has been familiar to every student of spiritualism. Old Zaphaniah hated the mere idea of "apocals" and when the manifestations began to appear through the unconscious and unwilling mediumship of his wife he began a career of domestic cruelty scarcely surpassed in any American home. Like the early Puritans, he "fell first upon his knees and then upon his aborigines"—that is, he tried prayer and afterward attempted to beat mediumship out of his wife and children.

Home Became a Madhouse with Inmates Tortured

But his violence availed nothing, and his home became almost a madhouse, with very visible spirits entering at any time, playing with the children, moving the furniture, performing upon unseen muscled instruments and whirling the family spinning wheel until the old man often fled in terror.

Never did children have a more tormented life than his. As old men and women, they bore the scars of his attempts to beat the "ghosts" out of them. In their youth they were chased away from school because the spirits accompanied them and caused far more excitement than the famous lamb of Mary's.

The fame of this family became so great that Col. Henry Steele Olett, a well known New York lawyer, was sent by the New York *Daily Graphic* to the Eddy homestead at Weston, Vt., to investigate the marvelous occurrences. The resulting account in Col. Olett's book, "People from the Other World," rivals in thrills anything written thus far by an American author.

Horatio Eddy, so the Colonel declares, was carried one summer night a distance of three miles through the air to a mountain top and left there, a six year-old boy, to find his way home! Olett obtained the sworn statement of two witnesses that Horatio's younger brother floated out of a window, over a house top, and was deposited in a ditch a quarter of a mile away! It is an authenticated fact that in the old Lyceum Hall at Buffalo, Horatio, fastened in a chair, floated to the ceiling twenty three nights in succession, and it is also an authenticated bit of history that his sister, Mary Eddy, was lifted by invisible means to the ceiling of Hope Chapel, in New York City, and wrote her name on the ceiling!

Of course, as Col. Olett points out, we have the statement, scrawled for by Lord Dunraven and Lord Adair, that a Mr. Home was thus "levitated" out of the third floor window of Ashley House and into another window, and a similar story is told of Lydia, Savannah, Edward Irving, St. Philip of New, Margaret Rule and others. But these tales in the air and a safe landing on a mountain top, held the record until the invention of the airplane.

Seriously, however, this Eddy family

for three generations constituted a genuine mystery to students of psychic subjects. Apparently the spirits of those who had lived not only in that neighborhood but in distant parts of the world appeared fully materialized.

One occasion a young lady visiting the house was suddenly confronted by her dead father, a Capt. Johnson, formerly of the United States Navy, but now dressed in civilian clothes. The daughter mentally appealed to him to appear in uniform, and instantly he was in full naval dress with a sword! Night after night the apparition or spirit of the grandmother of the boys appeared in their bedroom and turned the old spinning wheel. On numerous occasions one of the children was lifted by an unseen force from its bed and was held suspended, screaming with terror, in mid-air until someone forcibly pushed it back upon the bed.

The entire family were unwilling victims of this mysterious force. Their father, failing to thrash the "witchcraft," as he called it, out of them, at length hired out four of the children to a showman, who cuffed and starved them. They were mobbed in eight Eastern towns. William and Mary Eddy were seriously shot at South Danvers. The power was considered a curse by the sons of Julia Eddy, and from childhood to old age they longed for release from it.

Phenomena in Eddy House Not Equalled for Generations

Probably the phenomena seen in the Eddy homestead for three generations have never been equalled in variety, strength of manifestation, and above all in utter absence of commercialism. In spite of the fact that the Eddys could have charged every visitor a large fee they had no taste for commercializing their strange ability, and they all died poor. But from 1835 to 1875 their unearthly deeds and still more unearthly companions defied all explanation.

Scarcely had public interest in the Eddy family begun to wane when news spread of strange spiritualistic doings in the village of Amherst, Nova Scotia. During the year 1878-1879 the startling pranks of an "evil spirit" made a girl's life miserable in that community, and to this day the affair has not been accounted for.

Esther Cox was the victim, a sister of a Mrs. John Teed, in whose Amherst home she was living. The manifestation suddenly began when a cardboard box under Miss Cox's bed began to move about and at length made a series of leaps through the air. The next night Miss Cox aroused the whole household by her screaming, "I am dying!" She was found swollen to amazing proportions, even her face being puffed almost beyond recognition. Physicians, hastily called in, were able to afford no relief; but suddenly the "inflation" totally disappeared.

Hardly has she fallen asleep when a great noise aroused everybody in the house, and as they rushed into the room three mighty raps sounded upon her bed. The very next night all her bedclothes flew from her bed in spite of the efforts of her and her sister. The bundle narrowly missed a lighted kerosene lamp on the table. Scarcely had the covers been replaced when they again hurled themselves through the air, while the pillow wriggled from under Esther's head, flew across the room and hit John Teed in the face!

This state of affairs grew worse nightly until at length a doctor was called in to watch the victim. While he was standing by Esther's bed there was a very distinct sound of writing on the wall, and there suddenly appeared engraved deeply in the plaster the dire prophecy: "Esther Cox, you are mine to kill." In the course of years the inscription was seen by hundreds of visitors at the house.

The Rev. R. A. Temple, pastor of Amherst Wesleyan Church, was one of the witnesses present when a bucket of cold water on the kitchen table suddenly began to boil with bubbling and hissing that could be heard even in adjoining rooms. Then came a voice declaring that the house was to be set on fire, and at intervals for weeks lighted matches dropped out of the air upon beds, and on one occasion caused a dangerous fire.

Agent of Evil Follows When Esther Moves Away

The agent in all these diabolical proceedings now revealed himself as an "evil spirit," intent upon destruction, and his destructive ability was making such progress that Esther fled to another home. Within a month, however, the un-

earthly rascal found her. As she one day scrubbing a hall floor in her new home, the brush in her hand disappeared. A few minutes later came banging down from the ceiling. Fires now broke out in this house; chairs and tables were hurled about, and the owner was standing before a door was torn from its hinges and flung to the floor with tremendous violence.

Then came the climax. The little boy in the home, Frederick White, had a penknife snatched from his hand by an invisible power, and it stabbed Esther deeply in the back. The boy, in terror, pulled the knife from the wound, closed the weapon, and put it into his pocket. Instantly it was snatched forth, reopened, and thrust accurately again into the wound. Affairs had now reached a stage where existence was becoming a terror to the young woman.

Investigator Hotly Received and House Set on Fire

It was shortly after the knife incident that an investigator, Walter Hubbard, went to Amherst and looked into the case. His reception was a vigorous, even though not a very courteous, one.

"My umbrella was thrown to a distance of fifteen feet, passing over my head in its strange flight, and almost at the same instant a large carving knife came whizzing through the air, passing over Esther's head. . . . My satchel was thrown across the room, and at the same instant a large chair came rushing from the opposite side of the room, striking the one on which I was seated with such tremendous force that it was nearly knocked from under me. . . .

"Later in the afternoon the ghosts set some papers on fire upstairs, and then, as if to wind up the torture of the day with a climax, they piled the seven chairs in the parlor on top of each other making a pile of fully six feet in height. When pulling out one or two near the bottom, they allowed the rest to fall to the floor with a terrific crash."

The whole Esther Cox affair has always defied explanation, but so important were the phenomena considered that William James dwelt upon the matter in his presidential address before the British Society for Psychical Research.

It is a fascinating study—this progress of spiritualism in America. No matter

what your opinions may be as to causes and sources the subject possesses what Poe has called "the fascination of the terrible." Sir Oliver Lodge is undoubtedly right and justified in declaring that we should either definitely "extirpate it as based only upon credulity and deceit or incorporate it properly into the province of ordered knowledge."—*The New York Herald*.

Spirits' Pictures Are Exhibited Here

Londoners Issue Challenge to Prove Trickery

Lantern slides of spirit photographs, all vouched for as taken under conditions which absolutely precluded any chance of fraud or human intervention, were said to be the first ever obtained, were shown yesterday by H. J. Osborn, a founder of the Society for the Study of Supernormal Pictures and president of the Central Spiritualist Society, both of London, at a meeting of the Spiritual and Ethical Society in the Hotel Astor.

Mr. Osborn introduced his pictures by describing the way they were obtained. He told of the scientific spirit in which his organization conducted its investigations. He said spiritualists are convinced that the photographs prove the presence of spirits in attendance upon persons who tried to get in contact with them.

"The phenomena can only be the result," he said, "of the intervention of intelligent entities just beyond our ken."

Richard L. Phillips, who presided, insisted upon the reality of spirit phenomena and challenged Houdini or any other "master of legerdemain" to prove any trickery in his contact with spirits, or to reproduce, under similar conditions, the same sort of phenomena. Both speakers attacked the press for its attitude toward spiritualism and for making fun of ectoplasm.

The first pictures Mr. Osborn showed were said to have been taken in Boston about 1850. A normal photograph, developed by a man at that time not interested in spiritualism, showed a spirit face which was recognized easily as that of his dead mother-in-law. Three pictures taken in 1853 were shown with spirit faces hovering in the background amid streams of what Mr. Osborn said was ectoplasm. In another picture which a medium had

had taken in the hope of finding a reproduction of her son the face of her mother materialized.

All of these photographs, Mr. Osborn said, answer the test of depicting persons who were recognized beyond the shadow of a doubt, and whose likenesses could have been obtained only by the presence of their spirits. "It is not by accident or by chance," he said, "that these spirits are found hovering near the people who are being photographed; they are drawn there by the laws of love and attraction."—*The Sun and The Globe*, Monday, October 29, 1923.

PSYCHIC POWER can be bought at the following newsstands:

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Ralph M. Lloyd, 525 E. Summit St., Alliance, Ohio.

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Pacific News Agency, 535 Broadway, San Diego, Calif.

Post Office News, 25 W. Park St., Butte, Mont.

Powers Book Store, 335 Grand Ave., Detroit, Mich.

Ralph Young, 139 Cleveland Ave., S. W. Canton, Ohio.

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Powers Newsstand—177 W. Madison St.

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Powers Book Store—26 E. Van Buren St.

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Store—339 Center St.

Store—2120 Lincoln Ave.

Store—2471 Lincoln Ave.

Store—2475 Lincoln Ave.

Store—434 S. Wabash.

Store—445 S. Dearborn St.

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Store—1157 N. State St.

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Store—3357 Broadway.

Store—2464 N. Clark St.

Store—16 S. Halsted St.

Store—1821 W. Madison St.

Store—1606 W. Madison St.

Store—1203 S. Western Ave.

Store—4019 W. North Ave.

Store—2444 W. North Ave.

Store—5152 Lincoln Ave.

Store—35 S. Dearborn St.

Store—310 S. Wells St.

Store—2956 Cleveland Ave.

Store—4927 N. Harding Ave.

Store—1224 E. 63d St.

Special Notice

Our readers will remember the story, "Ella Wheeler Wilton, dead, still guides me" by Dorinda Adams, in the October number of *Psychic Power*. That only the author was given credit was an oversight. Credit should also have been given to *True Romance*, one of the McFadden publications, from which it was taken.—*Ella E. Donahoe*, Publisher.

A Gold Mine

You have a gold mine right before you if you only knew it.

The best place to look for pay ore—gold—is right in front of you—in your present job.

Dig!

How much better off all of us would be if we would tackle our present work in the spirit that the gold prospector seeks his precious metal!

Look for your gold mine in the job you are doing now, in the town where you are living now. It is there. Dig for it!

An Orthodox Attack on Spiritualism

Replied to by Will Carlos

My attention has been called to a book published in 1920, entitled "Spiritism in Bible Light" and I wish in this essay to criticise the conclusions of the author, the Rev. R. P. Jones, Porth, not in the vain hope of convincing him of his error, but to show to dispassionate minds how far bigotry can bias a man's judgment. The volume cannot arrest Spiritualism's "hurricane of fire," any more than Canute could command the obedience of the tides. Chapter one is devoted to "Satan and his System," and is headed by a quotation from John 21, 31, in which the words "prince of this world" appear, which the reverend author assumes means the personality of the devil! With an egotism almost sublime, he assumes that a "compulsion Divine" is the instigator of his effort; he is commissioned by God himself to undertake the task of dethroning Spiritualism!

I, for my part, feel "an urge" too, to repudiate his assertions, and to combat his conclusions, and in doing so claim that I have a divine commission as good as his own! Here then is the problem. Is he right and I wrong? Is he really commissioned by God, and am I, because I oppose his views, inspired by some evil demoniac influence antagonistic to God? Who shall decide between us? In the interests of Truth both sides should have a hearing and if my beliefs can be substantiated by modern happenings, surely my right to claim inspiration is incontestable. The evidence of men of eminence in modern times attests the facts upon which Spiritualism is based, while the reverend gentleman whose work I am considering rests entirely upon the unsubstantiated records of the past, or his interpretation of them.

He opens his literary campaign with a profession of compassion for the deluded persons guilty of a terrible sin by propagating Spiritualism; and, mark you, he dubs it "Spiritism." If he were dealing with something appropriately called by the latter name, I would have nothing to say. I know nothing of Spiritism, but I do know a little about Spiritualism. If the former applies to the

practice of evoking psychic phenomena from mere vulgar curiosity in regard to unsuspected natural forces; if it be a non-religious attempt to tap super-normal or at least external forces, then he should dub it Psychism. But Spiritualism is a religion, a reverent recognition of the facts of immortality, and an honest attempt to get into touch with Spiritual forces, however inadequately the attempt may be engineered. It is because the author claims that the latter is the former that I join issue with him.

His allusion to his being within the House of God and endeavoring to teach God's Word is beside the mark, even if his motive is pure and his object to arrive at truth; the mere fact of his being housed in a chapel does not guarantee right thinking. The House of God is merely a conventional term. An Anglican Churchman, a Catholic, a Jew, would not regard or recognize his Porth chapel as "the House of God," a Catholic would not even recognize the Authorized Version of the Bible as "The Word of God." Oriental religions too would not so recognize it. The term is relative. No book or series of books can claim that august title, except in the fevered imagination of a zealot. "Thus saith the Lord," does not authenticate any book, and as the devil is said to quote Scripture to serve his own ends, that book's value as a standard of judgment is not always to be relied upon. To bar debate is only to confess weakness, and to ensconce oneself behind a barrier of bigotry.

Our author makes the assertion that this "volume was placed in our hands" so that "all that masquerades under the name of truth may be tested" by it; and by it he wishes to test "Spiritism"—by which he means Spiritualism!

The adjective "Spiritual" applies to things beyond the cognizance of the physical senses—that is its special, precious sense—and in using that term as a prefix to the "ism," Spiritualists are justified, because they aim at demonstrating and proving the fact of the continuity of human existence beyond this merely material one. The term is not "utterly foreign" to the system he claims to be defending. Primitive Christianity was based upon the fact that "if the dead rise not, then our faith is in vain," and it was established be-

cause of the reappearance of a "dead person," and in a "form" to which had ingress through closed doors and substantial walls. Modern Spiritualism is an attempt to substantiate or reiterate the very "facts" upon which Christianity was founded, and yet our author alleges that its origin is Satanic! If he is right, then necessarily Christianity itself had a Satanic origin.

The author claims to have "prayerfully and patiently investigated the subject," but he omits to say how, when, or where. If he means that he has thought about the subject, with a mind firmly biased and prejudiced, then I can believe him. He is satisfied that his convictions are final, and authoritative—he has settled the matter once for all! It may be a relief to him, but to me he has failed to prove his case.

He sums up his view in these words: "His study of Spiritism has led him to decide that in nothing has it the slightest affinity with God and His truth, and that it is but a foul attempt of the arch-deceiver, Satan, to delude men, and wrest the earth and its millions from the possession and control of God." Was there ever uttered or penned a more wildly unreasonable statement than this? Can it be conceived as possible that a sane man can even suggest wresting the power from the hands of the Omnipotent? To suggest such a possibility is to deny the Absoluteness of God.

He is undoubtedly correct in saying that "increasing numbers" of people deny the personality of Satan. It is obvious to most that such a personality cannot exist in God's universe. We know there do exist so-called evil or malefic stellar influences which emanate from the planets called Mars and Saturn. Primitive men personified such influences because they felt or recognized their effects and presence. They did so in order to differentiate the various influences. They gave them names, and visualized them as mythical persons, not because they were really persons, but because it was easier for them to conceive them as persons of varied types than mere abstractions. All-Good we call God, but we cannot, dare not, assume that good or God exists in the concrete limited form of a person, of however great proportions.

No thinker to-day believes that God is such a person. If then we personify All-Evil, is there any better reason for assuming it exists as an enormous personality? It is as unthinkable in the one case as in the other. Good and evil, or what we think and speak of as good and evil, do not entail a particular kind of existence in bodily form. Mother Nature has been symbolized as the Virgin Mary, as Vishnu, as Isis, and other religious and classical forms, but intelligent people do not think of Mother Nature as a person. The Muses were portrayed as seven females; the Graces and the Furies were personified; but no rational person supposes they were ever beings in human form. Similarly, the Devil, being only a symbol of evil, never was a person.

If any form can be associated with evil influences let us look for it in the symbology of the most ancient of sciences. Astrology recognizes that among the influences associated with the planetary system, the evil ones were chiefly traceable to Saturn and Mars. Therefore if there exist any form, body, or being, fit to be used as a symbol of evil, it is surely these orbs. Saturn was also known as Chronos, and the familiar drawings, paintings and statuary of Father Time are perfect portrayals of the devil! He was then rather a venerable bearded man bearing a scythe, quite different to the horned and hoofed monster of medieval imagination!

The reverend author goes on to say that the existence of a personal Devil is "settled beyond controversy," by the "Word of God." "All the attributes of personality," are therein found in his portrait. If this argument is accepted then we must believe that Jove and Jupiter, Hercules and Achilles, Thor and Baldur, Pickwick and Micawber, Marmion and Ivanhoe, and all the heroes and characters of poetry, fiction and romance were also real persons beyond controversy. Marie Correlli's work does not require us to recognize her fanciful idea of a devil, or to believe he masqueraded on earth in the guise of a prince. We recognize the Bible as a literary effort of great value, but we also recognize the fact that it employs primitive symbols and allegories suitable to the times in which it was written. We value Bunyan's "Pilgrim's

Progress," but we do not imagine any of its characters were actual existences. We value Hamlet and Lear, Ariel, Puck, Oberon and Titania, but we do not assume they lived except in the imagination of their creator, who used them as symbols.

Philosophically, we cannot think of a universal Father of Evil swaying the world, if we believe that God, the All-Good, pervades the whole of it. Death and Evil are only illusions, seemingly real and tangible to us now, only because of our limitations. Again, they are only relative terms, and in applying them to sacred, to divine things, we venture far. We do not know what lies beyond our ken. Beyond what we call good and evil, some Power, intelligent and wonderful, IS, but what or Who no one knows, and it is almost an insult to label, as good or bad, Things We Know Nothing About in their ultimate Reality. Certainly that Intelligence beyond is not a person; Death is not a person; Evil is not a person, and therefore the Porth pastor's presumption is inexcusable.

What is plain to me is that all the terms this preacher has unearthed to apply to this personal devil of his, has been, and can be more aptly applied to the observed influences of the planet Saturn. He is the restrainer, the puller-back, the Adversary, the Accuser, the Dragon, and the Serpent. Why? Because when "he" forms bad aspects with the Sun, Moon, or other planets, he sends forth an antagonistic force which upsets the health, frustrates the purposes, foils the designs, upsets the calculations, and in short, plays "Old Harry" with mortals born under the aspects concerned.

The term Lucifer, or son of the morning, can with reason be applied to this planet, for as a celestial orb his magnificence is unequalled; the great Zone of light girdling him about is found in no other planet within the ken of astronomers; and he has, besides, the eight satellites which add to his splendor. As Guillemin writes, "If Jupiter be the largest planet of the solar system, Saturn is by far the most gorgeously attended."

Here then is the rivalry of Jupiter and Saturn manifested. If you accept Jupiter (as the Greeks and Romans did)

as the God of Heaven, then Saturn is his rival or enemy, and is constantly interfering with the beneficent influences of the greater orb. Thus then in astrology you get the true symbology, and "God" and "Satan" are simply religious synonyms for the influences of the two planets.—*The International Psychic Gazette*.

The Point of View

By Herman J. Stutch

About the biggest part of every man's job is his point of view. It is not so much what you are doing as how and why you are doing it.

It is not so much your job itself as how you look at it.

It is the vision you bring to bear upon your work, the imagination you focus upon it, the attitude with which you do it, that makes your particular job tedious or delightful, good or bad, a burden of duty or a joy forever.

The habitat of Maeterlinck's blue bird of happiness is every man's mind and heart.

And therein is to be found the White Stone of Wisdom, which, according to lore and legend, is intended only for the elect.

For instance:

A passerby saw three workmen cutting stone where they were building a cathedral.

He stopped and spoke with them.

"What are you doing?" he asked one.

"I'm cutting this stone," was the answer. "I work four hours in the morning and four hours in the afternoon. That is my job. I'm a stone-cutter."

Turning to the second workman, the bystander again inquired:

"What are you doing?"

"Me? Oh, I'm getting six dollars a day," was the reply.

Then the bystander turned to the third workman and repeated his question.

"What are you doing?"

The stonecutter looked up and, pointing to the rising walls of the edifice, said:

"I am building a cathedral."

Los Angeles Times.

ASK YOUR NEWSPAPER DEALER FOR
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DO THE DEAD STILL LIVE?

By Kenneth Andrews

Death: The "Great Awakening"

Randall Tells What a Supposed Spirit Hand Feels Like and He Describes an Extraordinary Interview with a Man Who Would Not Believe He Was a Spirit The Man Who Did Not Know He Was Dead

"The greatest scientist who ever lived could not explain to you the miracle of birth," says E. C. Randall. "No one can explain the other miracle, death; or explain to you how survival after death is possible." But Randall believes that spirit people themselves, using their own vocal organs, re-materialized for the moment, gave him a mass of facts in an attempt to provide him with a rational basis for understanding how life beyond the grave is possible. They told him, he says, that there is inside the body of flesh an inner body which is indestructible. That body is the real "you," he says they told him. It grows and develops but it does not change its substance. The fleshly body changes entirely every seven years at least. The inner body, though invisible and intangible, is composed of matter just as the outer body is. At death that inner body is released, according to his theory, and it goes to the "next plane of consciousness," where the environment is suitable, where a protection of flesh is not necessary. Thus, he believes, the body we have on this earth is the identical body we have in the spirit world.

Thus far in this series attention has been paid to those incidents in Randall's story which seem, in his view, to offer analyzable, evidential proof that he has actually talked to persons who have died.

Such spectacular evidence is indeed extremely rare in the annals of psychic research. Coming from a man who in the beginning says he set his heart upon exposing the humbug of the Spiritists, it must appeal to one's reasoning power.

If he has not established that these voices were actually those of persons who had long been dead—and to believe that is a drastic strain for most people—perhaps, says Randall, it may be said that, with our present imperfect knowledge of nature's tremendous mysteries, it is

scarcely possible to find an explanation for those strange voices which came seemingly from nowhere. If reason forces that position perhaps it may be interesting to listen to Randall's own explanation of his almost incredible experiences—an explanation which he declares was given to him, in its entirety, by those mysterious voices themselves.

"As we waited, every faculty was alert," he writes, in reporting one of his sittings, "• • • there was absolute silence, save for a slight movement as of soft garments, a moment of expectancy as we awaited the greeting of those from the Great Beyond—was there ever a situation more intensely interesting?"

"Good evening, Mr. Randall. I am glad to have the pleasure of greeting Mrs. French again." The voice was clear and distinct. "I have been asked to tell you something of the conditions which make speech possible.

"First of all," he continued, "I know that to your physical eyes all is intense darkness." (The sittings were held in darkness.) "With us, however, who no longer live subject to physical vibrations, there is light, but not the light of your day. To us in the etheric world, who are not bound by earth conditions, all is light—a state far different from the light you know. In our light the physical is visible, and through it we pass as easily as atoms pass through your solids, and here, let me say, as we have often said before, our etheric bodies are just as perfect as when we inhabited the physical garments in the earth-plane, or as your bodies are tonight. When compared with yours, our bodies appear transparent, and all things in this life appear more transparent than did things in the earth-plane, but they are more real to us than things physical are to you, because more intense. It is difficult, I know, with all you have been told, to comprehend matter, except it be tangible. • • •

"• • • When I speak to you I am for the moment really an inhabitant of your world, just as for the moment you are in touch with the after-life. In the conditions prevailing at this moment,

there is no line of demarcation between the two worlds; we are both in the same room, actually within a few feet of each other; both have bodies; for the moment you sit in a chair while I stand, and each hears the other's words. If I could gather just a little more strength I could touch you."

"Just a moment," I interrupted, "won't you take my hand in order that I may feel that tangibility of an etheric body, reclothed for the moment?"

"I will try," was the answer. "Wait."

"Then in the darkness I held one hand to my right, while across the table at right angles my left held firmly both hands of the medium. This was in a room in my own residence; all light was excluded, and we were alone. Soon a hand took mine; there was no groping. I took the hand meeting my own firmly, feeling the form and outline. It was warm, and perfectly natural in all respects with one exception; although it rested easily, yet it seemed to move and to vibrate beyond any description I can give. As my hand closed the other hand seemed to dissolve. No word was uttered during this particular time.

"Were you ever touched unexpectedly—that is, when you had not asked that it be done?" the writer asked Randall.

"Oh yes, many times," he replied. "Hands have touched me on my legs under the table while I held both of Mrs. French's hands. This frequently happened when the voices were not so strong as usual. The spirit persons explained that they did it to acquire more strength. And I have learned to understand that, because often I had an almost indefinable sensation. It was as though innumerable little highly charged wires were touching me in many parts of my body. I would then have the feeling that I was giving something, that, in some way, a part of my energy had gone out of me." He asked the writer to sit opposite him as he had sat opposite Mrs. French, and demonstrated that it would be extremely difficult, if not impossible, for a person sitting in his position to touch the ankles of a person in the writer's position. "Even if I had not

had both of Mrs. French's hands in mine you can see she could scarcely reach under the table and across to my legs. Only a pretty clever contortionist could accomplish that without rising from the chair."

At the sitting just considered when Randall took the supposed spirit hand in his he reports that the spirit person told him: "Do you know there is no place in the world to-day where such work can be done as in your house to-night? I mean that working with Mrs. French and you for so long we have overcome many crude conditions, and have reached such a state of perfection that many of those in an advanced plane can enter, can teach laws and explain conditions unknown among men, touching the very foundations of the physical. Then again, working in conjunction with you, we bring many persons into that quasi-physical, quasi-etheric condition which is necessary to restore them to a conscious state."

Randall regards this phase of his work—restoring to a normal mental state those who had just died—as the most important of all. He said that the horrible mental torture of some of these spirit persons who could not understand that they were actually dead cannot be described. There in the blackness, he says, he heard frenzied, fear-crazed voices speaking in semi-conscious delirium trying to describe exquisite refinements of agony which the human mind cannot comprehend. It was mental agony, not physical; and according to the explanation which Randall says the leaders of spirit groups gave him it was caused by the fact that the sufferers were "earth-bound" and were the victims of tremendous, conflicting currents of etheric energy on the one hand and earthly energy on the other.

I may repeat one example of this "mission work," though the man in this case was not in misery. Randall's last sitting with Mrs. French was held in 1912 in the home of Judge Shurart in Rochester. At this time Mrs. French was both blind and deaf. Miss Stella Shurart was also present and she told *The World* representative that the extraordinary experience took place as Randall has described it in "The Dead Have Never Died."

"The room was in absolute darkness,"

he writes, "and suddenly the voice of one called by the world 'dead,' trembling with anger, broke upon the stillness of the night.

"By what right do you presume to compel my presence in this house?" the voice cried.

"Do you understand the situation in which you find yourself?" I asked.

"I do not, and I will not allow any man to dictate to me," he replied.

"You are not afraid?" I asked.

"Afraid! I am not afraid of God or man, and I will not remain here."

"It might be to your advantage if you would," I answered. "I did not force you to come. You are as much a stranger to me as I am to you."

"Who did force me to come?" he asked.

"I do not know; tell me about it."

"As it comes to me now," he answered, "an irresistible force seemed to urge me from a dreamlike condition. Suddenly I was awake, in your presence, and immediately concluded that in some manner you controlled my conduct. That I cannot permit."

"Before you go," I said, "I should like to have you know something of the work we are doing, which may account for your coming. * * * For many years I have been engaged in psychical research with this psychic who sits opposite me, trying to obtain a practical solution of the great physical change called death."

"What has that to do with me? I am not dead or am I interested in the subject," he answered.

"Wait a moment, please. You will be interested when I tell you that I have discovered something of the daily life and environment of the individual after he has ceased to be an inhabitant of the earth-plane." * * *

"There is no such thing as life after death," he said.

"I am going to try to explain what life is, before I give you absolute proof of what I state. Now follow me. At the moment of conception an Atom of the Universal Force called "Good" is clothed with substance vibrating more slowly than the life force which is thus clothed. The individual is as perfect at the moment as the giant oak tree in the

heart of the acorn. We cannot see the individual or the oak tree before or after birth and growth. Life-force vibrates so fast that it is not visible to the physical eye, but ultimately we see the outer covering, that substance, which makes both possible. This outer garment of the individual is composed largely of water. This physical body of ours changes once in seven years at least, but with such change we retain individuality, form and feature. How is this done?" I asked.

"I don't know, and I don't care," he answered.

"Follow me a little further, please. This entity, this life-force, this individuality, this soul, this "us," if you like, is composed of matter, differing only in the flesh substance in its vibratory condition. This accounts for its permanency of form, but no physical eye ever saw or ever will see this self, this spirit form, this soul so-called, unless possessed of psychic sight with which, speaking generally, few are endowed. Without it one individual can never see the spirit form of another while an inhabitant of this earth. We are conscious only of physical expression and sound. Now in dissolution from accident or physical weakness the body covering that is visible to us is no longer fit for habitation; then the separation, dissolution—death, so-called—occurs; the individual through a natural process releases itself from the flesh garment, and stands forth the same man or woman as before, though invisible to the inhabitants of earth. They see but the old flesh body which housed the spirit. They could not, as I have said, see the true self before, or can they see it after dissolution, because of the intensity, because of the rapidity of the vibration of the etheric body, for our eyes are limited to motion as well as to distance."

"* * * I cannot accept a word you say about a life after death. There is no other life—there can be none—a man dies like a dog," said the visitor, * * * "we have all seen dead people, have seen their bodies buried, and you tell me there are no dead."

"Again I said, 'You fail to understand what I have been telling you. We bury the physical bodies but not the spirit bodies; one is just as material as the other. * * * Now to begin proof

"Do you know where you are at this moment? Tell me if you know."

"I don't seem to know. This is not my home: the room is strange to me; you are strange too. It is all unreal."

"Listen to me. This frail little woman, over eighty years old, who sits opposite me, is the most gifted psychic in the world. More than twenty years ago it was discovered that under favorable psychic conditions such as prevail tonight we could have speech with spirit people."

"But I am not one of these; the suggestion is absurd, I tell you. I am as much alive as you, and my body is quite as substantial as yours," he said.

"Hold up your hand as I do mine, and see if there is any difference between the two."

"Yes," he answered, "there is a difference. I now discover. Yours is opaque, but mine is transparent. I can see right through my hand. Is this hypnotic suggestion?"

"No," I said, "you are facing new conditions tonight. Do you know that we sit in intense darkness—and cannot see you; although we hear your voice distinctly?"

"I know," he answered, "that it is not dark, for I can see you, and if I can see you, you can see me; but never mind that; what is the matter with my body? I think now I have been very ill, and one always looks as I do after a long sickness," he replied.

"Speaking of illness, what do you recall about your last illness?"

"My memory seems hazy, but it is coming back to me. I recall lying on a bed, the physician waiting, my wife and children sobbing. The doctor said, 'He is passing now.' That did give me a start; there were some who would like to see me dead—but I fooled them—for I did not die. If I had died, how could I be here?"

"Suppose I tell you that you have already made that change. . . . Suppose I now prove it to you. Is there no one in the next life with whom you would like to talk if you could? Remember that your sickness may have ended in dissolution (death); your body is different, and you know you find yourself in a strange city."

"Things have changed, but I don't want to see or talk to dead people."

" . . . You have been so intent on our conversation, I think you have not looked around—look, what do you see?"

"My God! People, people, people! All strangers, and all looking at me, all with bodies like my own; what strange hallucination is this? Where am I? Where am I?"

"You are no longer an inhabitant of this world but are actually living in the after-life. Are there none you know among those you see, who, to your knowledge, are counted among the dead, so-called?" I asked.

"Not one; but wait, there comes—John—my old partner. Why does he, of all men, come? He is dead! I helped bury him! I was his executor. Take him and that woman and the boy away. I won't see them, I tell you. They are dead, all dead. They are coming to arrest me. How can they when they are all dead! Tell me, tell me, tell me quick!"

"What wrong did you do?" I asked.

"Wrong? Who said I did them any wrong? I was faithful to the trust."

"In answer another spirit spoke. 'No, you were not faithful. You stole the money intrusted to you for my wife and child, and left them to suffer. There never was and never can be a secret in the world. When you kept from my loved ones that which I left for their support and let them die in want, I saw, and all your friends in spirit life saw your act and the working of your mind.'

"No secret in the world? My crime known? the dead alive? Have I too left my physical body to find that there are no secrets when I thought to find oblivion? Am I to meet all those I have wronged? I cannot face the future! Darkness is gathering! I am falling! God help me!"

"The voice faltered, struggled for further speech, and was lost. The gross material that clothed his organs of respiration, disintegrated, and he spoke no more.

"We had participated in one of the most remarkable experiences that it has been the privilege of man to have. We had talked with one who had left the

physical body, and witnessed its awakening.

"You ask me if I can explain the miracle of survival after what is called death," said Randall to the woman.

"Why, I cannot explain that. Our greatest scientist who ever lived again to you the miracle of birth! To me man is an infinitely more marvelous miracle, and yet we know it takes place a million times every day. I have received from those in the spirit world what is, it seems to me, a rational formula of explanation, in line with the trend of modern science. With our finite minds we cannot compass anything but a formula of explanation, either for birth or for—the other part—awakening—death.

"I may summarize what has been told to me by spirit persons in this way: When a baby is conceived in the darkness of the mother's womb there is formed, first of all, a spiritual body. We may call it an etheric body, but 'ether' is used merely to denote a substance for which material science has, as yet, no name. It is matter just as our flesh is, but it is in a higher state of vibration, just as steam is water in a lower state of vibration. But this etheric body cannot exist in the light conditions of this earth, so the little body is clothed by the mother, that is, a physical garment is taken from the mother and placed about it. This body gradually develops, and as it does so the garment of flesh becomes gradually stronger until the child is ready for the contact with light.

"The spirit body begins thus and it never dies. It is composed of life-energy which cannot be destroyed. It continues to develop in size and mentality through life on this plane. But it is that inner body, which is you, it is that body which has sensation and growth and continuity. The flesh garment is changing—like the wool garments—from day to day. The inner or etheric body is permanent, indestructible. It is a complete, material organism. In every form of matter there is life. In your tongue there is life. Your flesh tongue is simply the physical covering of your real tongue, that is—of the life-energy having definite material shape, which composes your tongue. The same is true of your vocal organs, of your lungs, of every single organ in your body. That inner body, that real body,

is matter probably of the same kind—because there is only one kind of matter—as your flesh. The etheric body is invisible but that does not make it any the less actual.

If you look at a stationary locomotive wheel you can distinguish each of the spokes. Turn the wheel swiftly and the spokes themselves disappear from sight. That is a crude illustration of how matter may become invisible when its vibrations are increased. But is it not exactly the same matter? Another illustration of the existence of this inner body and its indestructibility: If you amputate a man's leg he still feels he can move his foot; cut off his hand, he still feels he can move his fingers. Well, my whole theory is based on the seemingly paradoxical conviction that he can. That is, he can move his real foot, his real fingers. The flesh is there no longer—just as there is no flesh when we enter the next plane of consciousness. But the identical body we have in this plane is, of course, our body still. This conception is supremely important for any one who cares to consider my experiences. Without any understanding of my idea of this inner, or etheric body, my many conversations with those out of the flesh can carry no conviction."

The Bible in the Schools

The Bible is banned, or at least not read, in the schools of twelve states, we are told, though "23,000,000 people live in the twelve states and the officials whose opinions have excluded the Bible number not more than thirty," while "in the history of this country, no legislature or constitutional convention has ever adopted a provision plainly excluding the Bible from the schools." After a study of the situation as it exists today, W. S. Fleming reports that "the highest courts of Maine, Massachusetts, West Virginia, Ohio, Michigan, Kentucky, Iowa, Kansas, Nebraska, Texas, and Nevada have all said that the Bible has a right in the schoolrooms." Wisconsin "excludes the Bible as a whole," but "plainly asserts that parts of it might and should be used." Illinois pronounces the whole Bible "a sectarian book," and, as such, excludes it. It has recently been excluded from the schools

in California. In *The Christian Statesman*, Mr. Fleming tells us:

"It is reported that the Supreme Court of Louisiana has given a similar opinion, but no word to that effect comes to me from the state superintendent, who merely reports that the state board thinks best not to permit the use of the Bible in the schools. The courts of Ohio and Nebraska make the reading of the Bible optional with school boards. Thus there is uncertainty in my mind about the fact in one state; in three states the courts exclude the whole Bible; in one the court excludes part of it and in eleven the courts admit the Book without question.

"By the opinion of the attorney-general or the State superintendent of public instruction, the Bible is not used in the schools of Minnesota, Idaho, Utah, Arizona, New Mexico, Montana, New York State (outside of New York City), and possibly Louisiana. Thus, including Wisconsin, the Bible is banned—or at least not used—in the schools of twelve and possibly thirteen states."

On the other hand:

"The Bible is read *by law* every morning in every schoolroom in Massachusetts, New Jersey, Pennsylvania, Tennessee, Alabama, Georgia, and probably Mississippi, though there is a little doubt in my mind about the latter state having passed the law. Excepting Massachusetts, these states have all passed the mandatory law within the last ten years. In addition to the above seven states, the Bible is used every morning in all the schools of New York City, Washington, D. C. and Indianapolis, Indiana. In the cities and states where the Bible must be read every morning as above, there live about 30,000,000 people, or 30 per cent of our entire population."

Thus—

"With the Bible definitely excluded from the schools of twelve states and legally required to be read daily in the schools of seven states, there remain twenty-nine states, with just about half the national population, in which its daily use is *permitted*. In some states, as in Indiana and Iowa, there is a definite enactment that the Bible shall not be *excluded* from the schools; while in others there is no specific provision on the subject, but what is not denied is

then allowed. The practice varies in these states from almost universal use to exclusion by consent. Omitting half a dozen states for lack of information, the others can be divided into four classes:

"1. Maine, New Hampshire, Vermont, Connecticut, Virginia, West Virginia, North Carolina, South Carolina, and Florida report that the use of the Bible in their schools is almost universal.

"2. Delaware, Kentucky, Ohio, Indiana, Iowa, North Dakota, South Dakota, Kansas, and Colorado use the Bible quite extensively.

"3. The Book is little used in the schools of Michigan, Nebraska, Missouri, Wyoming, and Texas, the reason for the slight use in the first three probably being the widespread belief in those states that its use is forbidden.

"4. The Bible is not used in the schools of Oregon."

As Mr. Fleming goes on to say:

"Fifteen months ago a company of business men in Kansas City, Mo., at their own expense and with the consent of the school board, put a copy of the Bible on the desk of every school-teacher in the city—1,464 in all—and the act was highly commended by Bishop Lillis of the Roman Catholic Church of that diocese. Three years ago the W. C. T. U. of Michigan voted to offer a copy of the Bible to every public school in that state.

"As a result of a widespread and persistent popular request, in the state of Illinois an amendment, by a vote of 52 to 9, put a provision into the new proposed constitution of that state, specifically permitting the use of the Bible in the public schools; but the constitution was rejected by popular vote in December last, though not because of the Bible provision. In the state of Missouri, by a tie vote, a constitutional convention in session, at the time of this writing, fails to insert a permissive clause on the ground, as nearly all those voting against it declared, that the *present* constitution permits the Bible in the schools. In Washington there is now being waged an active campaign for an amendment to the state constitution, plainly giving the Holy Book an honored place in the educational system of the state. This year bills were before the legislatures of Iowa, Indiana, Ohio, West Virginia, Michigan, and probably some other states, for the

mandatory reading of the Bible every day in every school room, and The National Reform Association was, as always, a leading factor in the campaign for the passage of the bills.

"Taking their cue possibly from the decision of the Supreme Court of Wisconsin, which said that parts of the Bible might and should be used in the schools, there is a rising sentiment in some of the states from whose schools the Bible is excluded, in favor of securing a list of Bible references chosen by an interdenominational commission and asking the teacher to read one of these daily from the version of the Bible she personally prefers. It is hoped that this will overcome official objection and meet the situation, but it has not yet been tried except in a few smaller cities, notably Cadillac, Michigan."—*The Literary Digest*.

Pray Do Not Vex Your "Unconscious"

Your "Animal Soul" Can Take Better Care of Your Body in an Emergency Than You Can

When you babble that you're 100 per cent this or that you're probably talking through your hat. For we're not really conscious of more than about 25 per cent of ourselves, according to the latest scientific guess, and we haven't the faintest inkling of what the submerged 75 per cent of ourselves is like.

As the bulk of the iceberg is under water, so the bulk of our being extends to unknown dimensions and relations in an element unknown to us and hitherto unexplored except for the soundings of the psychoanalysis.

It was a noted surgeon, Dr. William J. Mayo, who made the 75 per cent estimate in an address to the American College of Surgeons. And he attributed many bodily troubles to the indiscretion of the victim in having tried to control his functions with his 25 per cent of consciousness, instead of leaving that animal part of his being to the management of his 75 per cent of unconsciousness.

For instance, if the conscious 25 per cent of you has an immoderate appetite for green apples, or Welsh rabbit, and insists on devouring a large quan-

tity of one or the other, then the unconscious 75 per cent is liable to hit back with a fit of colic, and the battle is on.

Agencies in Lifelong Battle

"When the conscious is severely disciplined and mends his ways, the unconscious takes up his duties again," said Dr. Mayo. "These combats extend all through the life of man. When a person says, 'I've never been sick in my life,' it means the unconscious mind has almost complete control."

That the human personality is a complex bundle of attributes, functioning in different layers of consciousness, has long been suspected by the scientific mind. Pythagoras taught of the animal soul, which controlled the beating of the heart, the expansion and contraction of the lungs and other so-called "automatic" functions of the body.

But although that useful citizen is included in "the unconscious" of the psychoanalysis, it sometimes gives startling evidence of not being quite as unconscious as we imagine. If you have ever saved yourself from a sudden fall by executing a series of lightning movements, which afterward defied analysis, and which you felt that you couldn't repeat to save your life, you may be prepared to believe that your 75 per cent of so-called unconsciousness did the trick for you.

And if that be so, it is evident that the "animal soul" is a watchful member of the human cosmos, sitting at a little window, as it were, ever on the alert for accidents, as well as seeing that the blood circulates, that the food is digested, and that all the other delicate and complicated operations of the body go on without pause, and without any attention from the 25 per cent that we call consciousness.

It is proverbial that a special providence watches over drunken men and children. Modern savants are inclined to think that the "special providence" is nothing less than the so-called unconsciousness in its watch tower.

Unconscious Self Stays on Job

Which suggests the cheering thought that however much a sinner may load himself up with bootleg Scotch, his "unconscious" will stay sober and will steer him through all the perils of the streets,

however unsteady his gait if it be his destiny to survive unscathed.

Dr. Mayo remarked that the unconscious functions, being older than those under the control of thought, might be logically expected to be better organized and more stable, in fact, he acknowledged that a wrongly directed mind and emotions could interfere with the orderly operations of the "unconscious" and impair the health with "disturbances that more or less resemble real diseases." To which he attributed "the success of the cults and quackeries."

Psychoanalysis in its soundings of the "unconscious" has found that it stretches illimitably beyond the mere functions of the "animal soul." Indeed, the question has arisen whether the "unconscious" is not in reality a higher and finer grade of consciousness than that which is assumed to function through the brain, but one to which in our present stage of evolution we are mostly insensible.

—*The Sun and the Globe*.

Shoe Explodes

One of the strangest happenings of the year was a "shoe explosion." A Virginia woman was warming her feet before an open gas fire when suddenly the toe of one shoe exploded. Her toes were so badly injured that amputation was necessary. Suit has been filed against the manufacturers—the injured woman claiming that celluloid was used instead of leather in the toe lining.

A lot of modern wives are like old Midas. Everything Midas touched turned to gold, while everything a husband touches when he has no right to, his wife turns to scold.

At the wedding there were three happy persons:

The father, who passed the cost of one daughter to a perfect stranger.

The preacher's wife, who got the wedding fee.

The best man, who had been rejected for the last time by the bride.—*Richmond Times-Dispatch*.

Spiritualism

By George Bruce Ludwig

The average person when thinking of Spiritualism imagines it to be something very mysterious, or if not that, thinks it to be a fallacious thought concocted by some imaginative mind. Little do they realize that the underlying principles that govern the Philosophy which they desire to reject, are the fundamental principles upon which every form of life including their own, derives its being. It really cannot be termed a form of worship, for if any mind endeavors to set up a form of creed as to its principles, that mind is at once instituting a limitation. All creeds and dogmas create a limitation. It cannot be otherwise, for the moment a thought is expressed, it at the same time produces a boundary line. It may give a greater radius for space of thought, still the limitation is there.

The first endeavor made regarding the Philosophy of Spiritualism is to try to create an understanding to the minds of the people that there is no limitation at all; that each and everything is governed by a great Law and but one Law. That that Law embraces all and everything from the most minute forms of life to the highest and most intellectual form of life as embraced by the human mind.

The mind of man, is the highest form of development produced upon our earth-plane. When that spirit is released from the physical body, it goes on. It never stops, for there is positively no end. Man can never prove a beginning, neither can he endeavor to prove that there is an ultimate end. A question may be asked—"If the mind is able to comprehend the life after death, why cannot it also comprehend that form which dominated its existence before coming into its present physical condition? To that question the answer would be—"There is no retrogression." We cannot go back to that form of life because it is a different and lower phase of being entirely. We know that at one time we must have had some form of life before taking on the physical body. We know that we cannot produce something out of nothing, for there must at all times be a material of some sort to work upon. Man produces opulence by either manual labor or an exertion of the mind. Ac-

cording to the exertion in either way, will depend the amount which he shall acquire. The mind is more powerful, in that it has an attraction that cannot be stayed. The physical body may be shackled, but the mind never, if it is given a chance to think and act for itself. The reason for this is simple, because each and every thought produced by the mind, is but an expression in duplicate of the soul within, dominating that mind. What that spark of life is, which dominates the soul, has not as yet been comprehended by the mind of man, but it is up to him as his personal birthright, and as a living part of that Great Law, which some people term God, to delve deeper and deeper into the unknown and obtain that knowledge which is rightfully intended for him to know and acquire.

Some minds will no doubt say: "God does not wish man to seek into the unknown." To that we should say: "Has the Medical Profession, the Scientist, the Chemist and all other seekers of knowledge committed a grievous wrong in the sight of God?" Have the Medical fraternities committed a wrong when they have delved deep into the laws which govern the organisms of the human body and thereby gained knowledge which will help them to alleviate the sufferings of the human body?" To all this must come but one answer: "No wrong has been committed." How much more so then, should we search into those at present unknown laws which are so vitally important to the soul, because it is through the soul that the organism of the human body at all times functions in its endeavor to make its mark in the world. The soul therefore, is the spark of life from that great Law, which endeavors to produce a higher status in human life as man travels down through the ages of time. Is the mind and soul of the man of today greater than it was one hundred years ago? To that we shall say: "In development only." Some people call it civilization. If that term is plainer to the mind, let it for the present be used; but eventually it must be realized that the term civilization, is but a higher development of the soul caused by the Natural Law through which it has derived its being.

That Great Law, governs nature in all its beauties in the same vital respect regarding life, as it does in that of man.

As the silkworm, if allowed to develop through this Law, will at the proper time burst forth from its imprisoned shell to that of a butterfly, so shall all other life including man, burst forth from their present incasements of physical bondage to a higher and more glorious development of beauty produced only through the enactment of the principles of that Great Law.

The mind of man down through the periods of time, has also had its form of bondage, and those shackles were: "Contented Ignorance." Gradually, but surely, the open threshold leading to that so-called fearful Mysticism, is being forced upon them. In time, they shall be ultimately forced through its portals, and then and there realize that all which they have fought against and tried to annihilate, is in reality of great vital importance to the welfare of their soul.

They shall then realize that if the soul is developed properly along the principles of that great Law, that they shall have naught to fear regarding their physical body, for in that they have produced a good development of soul or Master that soul or master will in due course of time produce a proper form of habitation wherein it can live; or in other words, there shall be a healthy physical body if there is a healthy and pure soul, which has received its development through the Great Natural Laws.

A healthy soul cannot exist within a diseased body, neither can a diseased soul live within a healthy body. All sin is disease, and all disease of the physical body is but an exact materialization of a sin committed at some previous time either by the present occupant of that physical body, or by one of its ancestors. Governing the latter may be explained as follows: "The sins of the fathers shall affect the children through to the fifth generation." It may not appear in each and every one visibly, but it shall appear eventually although indiscernible to the vision of man, in some form of affliction or another. If taken care of in time, a great deal of that evil may be eliminated by a proper mode of life. This must at all times be produced by a healthy mind. A healthy and wholesome mind is but a reproduction of a healthy soul. Produce the mind in a wholesome condition, and the soul will attain a higher state of development. The working of the mind is

but the quickening of the soul. If the soul is pure, the mind must be also, for it is through the mind that the soul at all times functions. If the mind is dormant, so shall be the soul, and the reaction shall be felt upon the physical body.

Each and every thought and act will eventually produce its materialization to the mind in some form of expression. Every cause has its effect, and each and every effect has at one time or another, had its primary cause. The thought and act is the cause, its ultimate materialization is its effect. After we realize this to be true and a good foundation to work upon, we then owe it to ourselves and to mankind, to see that each and every thought and act produced by ourselves, would make a good foundation for a primary cause, and after we have accomplished that much, we need have no fear whatsoever of what the effect shall turn out to be. Take well and good care of the today, and when the tomorrow shall have its birth, its dawn shall be more beautiful and glorious, than its ancestral day of before.

Great and good is a Philosophy that teaches mankind to live a life that can be held above reproach; a philosophy that can in itself give to the student, full command over himself wherein he shall know that he and himself alone is the full master of his destiny, and that he is not dependent upon anyone whatsoever, providing he lives his life according to the Natural Laws that govern the entire Universe. The sooner that man realizes that his body is the habitation of the soul and that the health and cleanliness of both depend upon the thoughts held dominant in his mind, that much sooner will he have the peaceful assurance dawn upon him that all is God, and that when he abuses his body and soul by wrong thinking and living, he is at the same time abusing that spark of the Great Divine Spirit of God which at all times lies within his soul.

Cleanliness is Godliness, but man must realize that to attain a pure type of Godliness, that that cleanliness must at all times extend to and envelop the Spirit, Mind and Body. Clean and wholesome thinking will produce a clean and healthy body, wherein the soul can live and in due course of time, the Spirit will bloom forth into a flower of beauty which only

the radiance of God could be able to give it.

When that is attained, then a fuller comprehension shall be had that the meaning of God is none other than the great Natural Laws that are constantly producing their working effects in and about us at all times. Every little incident that happens, we shall realize has at some previous time had its primary cause.

As we allow our minds to think and reason out our problems for ourselves, we shall sooner or later realize that Psychism is one of the great and dominating principles of the Natural Laws of the Universe. That if Psychism can penetrate into the future existence of man, that it must be also at the same time, one of its vital factors.

Psychism is but in its infancy. It already has accomplished a great deal; but even all that it has so far accomplished if put together, would be but a very small atom to what the mind of man would be able to attain through its powerful working principles if developments were made through the proper channels; and these channels are clean thinking, clean living and proper eating.

Then, when his mind has proved itself master over the body, and Psychism begins to bloom forth in the grandeur of its own beauty, then and then alone shall he be able to say:

I am the captain of my soul,
I am the master of my destiny.

Psychic Truth.

The Indian Fortune Teller

An Interesting Interview

By Horace Leaf

Among the passengers on the "Naldera" are, in addition to Christians, a Hindu, two Mahomedans, and a Buddhist. I have conversed with them all about their religions, and find them equally sincere and convinced that their religion is the right one, whilst all the others are wrong. They are, too, men more tolerant and broad-minded in attitude towards other religions than the average Christian, and seem all to agree that one's religious outlook is largely a matter of environment, although they feel thankful that Fate or Fortune decided that they should be born into an

environment where their particular belief prevails.

All of them agree that those who do not embrace their faith, but sincerely believed in some other and live good lives, will fare satisfactorily in the next life. The idea of the good-living unbeliever suffering eternally does not appear to cross their minds. In this they are certainly more generous than the orthodox Christian, who holds out no hope for the heathen who dies unconverted.

It hurts one's kindly sentiments and common-sense to hear a Christian minister refer deprecatingly to non-Christians as "heathens," but such we heard a clergyman say last Sunday when he was conducting a service on board ship. How anyone can visit the East, see how deeply the various non-Christian religions appeal to their devotees, and affect their lives, and conclude that Christianity, or any one particular religion, is the only true religion, passes my comprehension. The most obvious explanation is that all these people are struggling to express religious truth and endeavoring to please the Great First Cause. This is the underlying principle on which all religions are established and perhaps in this respect only are they really right.

In Bombay we consulted a fortune-teller for the purpose of comparing his mediumistic abilities with those of European psychics. We were impressed in some respects, but not in others. The main object of these interesting people is to get as much money as possible and they adopt cunning methods by which to attain this end. Their rule is money first, test afterwards.

Our man was a fine looking fellow who claimed to possess proficiency in several branches of occultism, including Astrology, palmistry, and a form of numerology. His method would take too long to describe here, but it was rather picturesque and direct. With few exceptions he asked no questions, but said straightout what he wished his client to know.

In the case of Mrs. Leaf he was very correct in a diagnosis of her health, describing accurately some pains she was experiencing and the cause of them. Then came charlatanism. They were due

said he, to a man and woman having bewitched her! For ten rupees he would break their spell and cure her! We made it perfectly clear that we wanted none of that rubbish, and advised him to get on with the more truthful part of his business.

There can be no doubt that the Indian fortune teller has certain powers that are not known to Westerners, and they are very striking. A good deal of them is owing to a pretty full knowledge of human psychology, while, as far as I could judge, telepathy played a part—not by his reading of the mind of the client, but by transmitting his thoughts to the client's mind and causing him or her to utter them. This seems almost incredible, but I am convinced there is something in it.

No reference was made by our prophet to the next world, or Spiritual matters, all his remarks being of the earth, earthly, and a good deal regarding material prosperity, and even advice regarding lotteries. Nevertheless, the successes were too numerous and exact for mere coincidence to account for them. An exchange of ideas and methods between the psychics of the East and West might prove advantageous to both parties and forward the interests of Truth in relation to little known powers resident in the human consciousness.—The Harbinger of Light.

Why We Dream

By H. Addington Bruce

To the question, Why do we dream? a direct and simple answer may be returned:

"We dream because sleep does not mean complete unconsciousness. In sleep the channels of communication between the sense organs and the brain are not entirely closed. Hence there is an inflow of sensations calling for interpretation. Our efforts to interpret these while we sleep are our dreams."

Of course, the deeper the sleep the slighter will be the impressions made by the incoming sensations and the fainter the resultant dream images. Also the less likely shall we be to remember what we have been dreaming.

But observation and experiment go to show that there never is sleep so profound as to be wholly dreamless. They

show, too, that most varied stimuli in the way both of external and internal sources of sensation may serve as exciters of dreams.

Dreams may result, for example, from the flashing of a light inside or outside the sleeper's room, noises—perhaps very slight noises—made while he is sleeping, sensations of heat or cold experienced through the closing or opening of a window.

Similarly he may dream because of sensations caused by some unusual sleeping posture which affects his muscular sensibility, or because of conditions affecting the sensibility of his internal organs, his heart, lungs, throat, etc. Or his dreams may be the product of fatigue sensations, slight changes in the circulation of blood through the brain, changes in the state of his nervous system.

In short, anything capable of causing a sleeper to ask himself, What is this I feel? is capable of setting him to dreaming. And since though conscious enough to feel something he is not conscious enough to know precisely what he is feeling his dream answers to the question he has put to himself may be, and usually are, strangely wide of the mark.

They are the more likely to be wide of it because, while the critical faculty ordinarily is weakened in sleep, the imagination is quickened. Thus there results a tendency both to exaggerate sensations experienced during sleep and to dramatize them.

The sting of a mosquito is interpreted not as the mere twinge it actually is but as a knife thrust inflicted perhaps as the climax to a long series of exciting adventures. Or the sound of a distant engine whistle may set a sleeper to work busying himself in the management of some great factory enterprise.

Which, it should be added, means that while the physical stimulus—the mosquito sting, the engine whistle, whatever it may be—acts as a starting point for a dream it by no means determines the details of the dream. If it did everybody would dream virtually similar dreams, according to the stimulus experienced.

This is far from what actually happens. Similar stimuli occasion different dreams in different dreamers—and, for that matter, occasion different dreams in the same dreamer at different times.

One night the mosquito may cause a dream of murder, a second night a dream of being torn to pieces by a giant bird, a third night a dream of yet another sort. The details vary with the personality of the dreamer, with his day by day experiences, with his dominant character trends.

There are, that is to say, psychological factors in every dream. Sometimes—more often than not—the psychological factors are more significant than the dream starting stimuli. Careful study of these, it may truly be said, helps men to know themselves better than they otherwise would.

And of late years appreciation of this truth has led to the establishing of a genuine science of dream interpretation. Still in its infancy, it has already made numerous findings of practical value.

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The Dream Problem

By Wm. J. Bryan, M. D., Impressionist Writer, Physician, Artist and Author, New York City

As "brevity is the soul of wit," let me condense my conclusions.

According to my *personal experience*, and my *knowledge of spirits*, spirit-life and spirit-return, dreams are classified as follows:

1.—*Visions*, caused by spirits who vividly impress the brain of the dreamer. (50%.)

2.—*Astral Flight*, of the soul from earth to heaven on educational or sight-seeing tours through the spirit-world—more especially, through the first spiritual sphere or region of darkened (ignorant) spirits. (25%.)

3.—*Mental Erascrbbation*, caused by over-work of the brain during the day—also by fear, worry and morbid excitement. (20%.)

4.—*Brain Storms*, caused by undigested food, also by functional derangements or illness. (5%.)

5.—Dreams are conscious, or semi-conscious.

"How do you know that spirits influence our mind during sleep?" you ask. "Because the spirits demonstrate to us when awake and they then tell us of their influence that causes some of our dreams," I reply.

The following is a confirmatory spirit message just received (by impression). It is from a spirit mother to her married daughter. "We (spirits) readily enter the homes of mortals and breathe our love and affection into the vibrations. We come in the silent hours of the night and restore, heal, and strengthen your tired physical body."

As corroborative evidence to sustain my claim for astral flight, I submit the following message from the spirit side of life, by an enlightened spirit wife to her husband on earth, a college professor: (Surely, spirits ought to know what they are talking about.) "Sometimes through the day, when you are resting, I run over to our earth home (near Cornell University) and see how things are getting along—and everything is all right. But at night, I lie on the bed beside you till your spirit is released by sleep, and THEN I TAKE YOU WITH ME until it is time for you to come back in the morning.

"Did I leave the body?" the professor (Hiram Corson) asks.

"Yes, YOU LEFT THE BODY in sleep," said the spirit wife.

She continued: "You seem as free in the spiritual ether as I, only you have no abiding place in the spirit realm, yet. You are like a visitor; and the scenes of earth and your labors call and beckon your spirit until you return. I always return with you and see that you get inside of your mortal body all right, and then I am free to perform my tasks of the day, before you wake up."

"Some people recall some of the experiences which they have in spirit-land; but some are not sufficiently impressed to retain it in the brain cells.

"In your case it is so natural and the sphere of spirit is so nearly a normal sphere for you that you have no acute experience, but glide naturally and simply back and forth from one condition to the other.

"Some people who are rather psychic, but not very spiritual, get only a little way into the spirit-realm and see many things that are happening in the world, or about to happen, and are so vividly impressed with it that they retain it, the shock of the happening drives it home, to stay as a conscious knowledge. Then there are other people who are highly

spiritualized who slip into the spirit realm during sleep, but have no well balanced companion to guide them safely and unerringly to scenes of quiet and peace, and they have many experiences, sometimes pleasant, sometimes unpleasant; but they frequently recall them in a hazy, indefinite sort of a way; and then there is another kind who have guides and loved ones who desire them to retain what they see or learn, either for experience or experiment, and they do so.

"Dear, you see there are many varieties of the *genus homo*," the spirit wife concluded.

* * *

The Bible says, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed: then He openeth the ears of men, and sealeth their instruction."

The difficulty lies in understanding the import of dreams and making the instruction, given in dreams, of some practical worth.

Psychic Experiences of Children

Dear Editor of Psychic Power:—

I had a very interesting experience at school yesterday. I was going to dip my pen in the ink-well when I saw a little figure about four inches long lying in front of it. I thought it was a toy one of the children had put there for me to see. I picked it up in my hand and it moved in my hand and tipped its hat to me. I saw that it was alive; it was a man dressed all in brown and he smiled at me. Then the teacher asked me why I was not writing my lesson and I looked up but when I looked at my hand again he was gone. Last night when we had our ten minutes silence I asked what it was and the spirit artist who comes to me said it was a friend of his. Mother asked how he became so small and they told that they were able to do that after reaching a certain development and this afternoon the artist brought his friend and he was as large as the rest of them. When the spirit doctor came he said he would make himself small so I could see how it was done and immediately he went down to about two and one-half inches tall. He stood

on the carpet and looked up at us, and went back to his natural size. Mother and I thought it was very wonderful and so I thought I would write and tell you about it. I hope you will come soon as we have more to tell you.

—Jennifer Smith.

"Good Roads" Earle Quits Church, Too Much Dry League, He Says

Detroit, Nov. 7.—(Horatio S. "Good Roads") Earle, former State Highway Commissioner, has resigned from the Cass Avenue Methodist Episcopal Church because he believes churches generally have abandoned the Gospel for politics. There is "too much P. T. Barnum stuff" in the church today, Mr. Earle said.

Mr. Earle said he is giving serious consideration to the plea of his friends that he establish a church of his own.

"It would be a church," he said, "in which you would be scolded every Sunday for being bad and praised for being good. No propaganda of the Anti-Saloon League or any other organization would be disseminated by it. There would be no preaching to the newspapers such as is indulged in by certain clergymen."

In his letter of resignation Mr. Earle said:

"One minister in Detroit said: 'Any man who will drink intoxicating liquor today is a traitor like Benedict Arnold. If all such traitors in this country were in prisons, 75,000,000 would be in, and among them would be enough ministers to take charge of the Sunday service.'

"Mamma, what does transatlantic mean?"

"Across the Atlantic, of course. Trans always means 'across.'"

"Then I suppose that 'transparent' means a cross parent."

ELSIE HEYN, 2107 Dayton Av.

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Witchcraft in Law

Mr. Justice Russell's recent decision refusing to hold on the facts that a trust for the training of Spiritualistic mediums was one for the benefit of the public, or one which the Court of Chancery is able adequately to control in its exercise, rendered it unnecessary for that learned judge to decide whether or not the English Witchcraft Act of 1735 has still any real efficacy today. In Scotland, of course, a similar Scots statute would be declared obsolete by the Court of Session, for in the Northern Kingdom statutes of the pre-Union Acts of Parliament are subject to the law of negative prescription, or rather of cessation by abandonment; whereas no such doctrine has ever been accepted south of the Tweed. In strict theory of English Law, however, there seems to be no inherent bar to a rule that statutes should become obsolete on general abandonment of the rights they create or declare; for a local customary right vested in the inhabitants of a manor or a parish, as is well-known, can be lost on proof of abandonment. A statute, in its historical origin, was simply the declaration of a general custom of the realm by the Estates of the Realm in Parliament assembled, as distinct from the finding of a general custom by the verdict of a jury, accepted and endorsed by the court. As it is, our courts are compelled to treat every old statute as valid and still in force unless and until it has been repealed, no matter how remote its provisions are from the real facts of life to-day. At the most, it can only be explained away, not disregarded altogether. And, of course, such gradual elimination of the obsolete by a process of subtle interpretation does take place from time to time in the judicial constitution of statutes.

As regards the Witchcraft Act, 1735, this statute did, indeed, expressly abolish prosecutions for witchcraft, but it made it an offense to pretend to exercise any kind of witchcraft, and though in s. 4 of the Vagrancy Act, 1824 (see "*Stonehouse v. Masson*," 1921, 2 K. B. 818), the term "witchcraft" is not repeated, yet while the Act of 1735 stands, witchcraft or the pretense of it remains at law a possible form of conduct. There is, however, no statutory definition of this of-

fense. And, therefore, one may make a shrewd guess that, if the question ever arose, a court would so define "witchcraft" as to exclude from its ambit any conduct which anyone is nowadays likely to commit or attempt. Intercourse with disembodied spirits through the intervention of a "medium" and a "trance," one may safely assume, would not nowadays be deemed to come within the scope of the term.

In point of fact it is really a matter of quite extraordinary difficulty to ascertain what exactly was meant by "witchcraft" in mediæval law. There has been much investigation of this subject, assisted by the light which Anthropology can throw on the mind of primitive man, and in recent years by the remarkable speculations on the origin of early "Taboos" in certain psychopathological conditions of mind which forms the subject of one of Sigmund Freud's less well-known works. But in practice, the attitude of the Canon Law and of the mediæval mind on this matter is not understood any better than it was a century ago, when Sir Walter Scott wrote his *History of Demonology and Witchcraft*. All savage races live in perpetual fear of evil spirits, and, are convinced that it is possible for evil persons to gain the assistance of such spirits in one of three rather different ways: First, by the wearing or handling of an "amulet" or physical "charm" supposed to symbolize in some mysterious way the spirit to be invoked; secondly, by the performance of a "rite," such as a mystic dance, specially fitted to stir up and arouse that spirit; and, thirdly, by the recitation of a "formula," commonly called an "incantation" or "spell," which unlocks the energies of the demon. "Swearing" is a survival of this third form of the practice, just as "touching wood" or "throwing salt over the shoulder" is a survival of the second. Of course, such demoniacal aid can be employed either for good or evil ends, to protect oneself or harm another; it is only the second user which the savage punishes.

The horrors of witchfindings and its evil among savages are so gigantic that every civilization seeks to repress them when it imposes itself on a savage tribe.

Thus the Moslem Religion, now slowly conquering savage Africa, always stamped out sorcery with severity; and to this beneficent work it owed much of its proselytizing success. It offered men a refuge against a very great evil. The Christian Church was faced with the same horror in barbarian Europe and it proceeded in just the same way to put down sorcery. Unfortunately, long after the old superstition and its evils were wholly dead, the Church continued to seek out and persecute supposed practitioners of witchcraft. Every period of revived religious zeal, whether Reformations or Counter-Reformations, was marked by a revival of the persecution of wizardry. In England the Reformed Church shared this tendency to the full and since the powers of the Ecclesiastical Courts were now jealously curtailed, Parliament enacted criminal statutes which made witchcraft a capital offense punishable with burning. The terrible persecutions of the Commonwealth and Restoration period are well known. With the accession of the House of Hanover there came the Age of Enlightenment, of Voltaireism and of Philosophy; the old persecutions were at first discontinued and finally altered in character by the statute of 1735, which repealed the severer of the old laws and converted witchcraft into a form of "vagrancy" punishable on a second conviction by whipping.—*Solicitors' Journal*.

"A crack in your chimney is a sure sign that you are going to move. If you dream of smelling smoke it is a sign you are asleep and had better wake up. To see a paperhanger papering over a fuel-hole indicates an impending loss. It is bad luck to look into a dark closet with a match. If you can see your shadow from an oil lamp while filling a gasoline stove it indicates a crowd of people coming to your house. When the wind moans it is extremely bad luck to burn trash near the house. If you smell gas or gasoline and look for it with a light it foretells that you are about to start on a long journey. Even if your house and furniture are covered by insurance, it is extremely unlucky to have them burn on Friday, the 13th."—Chief A. J. Trodick, of Great Falls, Montana.

Opportunity in Life

By Alfred Gould

The token of maturity in this earthly life is the recognition by the individual of the fact that things are not what they seem, to use the common phrase, and that it is dangerous to take them at their face value. A child follows impulsively the influence of the moment, an influence controlled invariably by its animal or lower nature. As the child develops towards maturity the ideal of its life striving rises higher and it finds, on looking back, that the satisfaction of success in this mental activity far outlasts that formerly obtained in tasting the sweets of successful animal desire.

Later on in life the higher human nature, struck with the purely ephemeral and earthly attributes of the successful exercise of ambitious activities, continues seeking further for a higher goal toward which to direct their efforts. They turn toward their innermost consciousness for the answer that their perception is yet not capable of seeing reflected throughout the whole of Nature around them on every side. By continually questioning thus their Greater Self, their mental perception broadens out and decides ever with increasing justice and increasing love. They cannot do this long without applying these two great principles they find within themselves to the manifestations of the objective world without. The result is that, struck by the greater and greater reaches of thought influence which open up to them, they forcibly come to the conception of a sublime influence which *must* be the embodiment of Justice and of Love. In other words, they have been brought to realize that there is a power beyond us which contains us all together with all the wondrous manifestations of Force and Matter we find ourselves surrounded by. Unfortunately, the animal nature still predominating in material earthly life, it is only the few who reach the latter stage before they pass away. By far the greater mass of mankind never get beyond the first stage. The predominating influence worshiped by those in this first stage and the goal they recognize for their efforts is mere physical satisfaction. That of those in the second stage, is mental satisfaction. That of those in the

third stage, is spiritual development which, through following the dictates of our higher selves, recognizes alone as paramount and as a guiding influence for the individual the certainty of successfully ever coming nearer to that sublime immanency of love beyond us.

It is thus evident that, if we bend the knee at the behest of any lesser influence, we are thereby losing the opportunity for spiritual progress and putting off the day when we shall become ourselves the embodiment of love in our very being, thus attaining the highest happiness it is possible for us to conceive of in our present earthly state.

We often have heard the saying: "Opportunity makes the man." This is absolutely so throughout all the vicissitudes of our striving Life development, whether regarded from the material standpoint of this objective world or from the disembodied, spiritual point of view, from "the other side."

Opportunity, of course, means a possibility of accomplishing that which the individual should consider as furthering his happiness in the greatest degree, according to surrounding conditions. I say *should consider* because, necessarily there are two distinct elements to the possibility of correct judgment in this regard. One is freedom from prejudice, which may result from the influence of either the body or the Life within, and the second is power of immediate and flexible appeal to our inner conscience, to the voice within.

Prejudice, as the etymology of the word itself indicates, is a pre-judgment, a judgment entered into ahead of time before all the influencing conditions have been weighed. As the perceptive powers of the body are far inferior to those of the indwelling Life, the influence of prejudice comes more often from the former than the latter, more especially also as it is put more frequently under conditions entirely new to it. The Life itself, in its struggling advance, finding itself forced to acquire its objective experiences gradually, has at any given moment a more or less one-sided development, the equilibrium of which is only gradually established during the rise through the severe preparation of the psychic transformation until it becomes fully rounded out upon being born spiritually free in the realms be-

yond. This want of development at many points prevents it from weighing all the influencing conditions of many questions correctly and thus manifests itself as prejudice. In order to advance, however, it *must* come to some decision, it *must* form a pre-judgment. How, then, it will be asked, is it to do? On the one hand, it must free itself of prejudice if it would advance and, on the other, it must pre-judge if it would not stagnate. What is the explanation of this paradox?

Let us see.

Here we are, face to face with the underlying condition which runs through all development. If the violinist would become perfect with the bow, his wrist must be as strong as iron, at the same time that it is as flexible as rubber. If the statesman would ever judge correctly and guide the ship of state, he must be able to stand as firm as a rock when necessary, at the same time that, when conditions demand it, he offers no more resistance than the placid waters. The inventor who would succeed in giving unto the world the benefit of some useful discovery, must have great strength and tenacity of purpose in the given direction, at the same time that his mind palpitates, so to speak, with the most delicate flexibility as it weighs and compares the possibilities opened up before it by its perception of the given conditions.

On every hand we see that, if we would have perfect results, greater strength must ever be combined with utmost flexibility. He who solves this paradox has found the key to eternal happiness. I will endeavor to show you where to find the key, with the admonition, however, that it will not be delivered into your hands without most thorough and honest results having been obtained by you and through your *own unaided efforts*.

Like many another thing, prejudice is a good servant but a bad master. The scientists have often brilliantly used it under the name of theory, to aid the spread of our knowledge of Nature around us.

The gunner, aiming the cannon at the far distant target, even if he help himself with trigonometrical calculation, must pre-judge his aim, in view of the varying conditions of wind, etc. He, however, does not fall into the error of shooting a second time without changing

the angle of discharge, if his first attempt was not successful.

Prejudice then is the indication of the want of mastery over our development, of incompleteness. It shows that we must try and try again, while the perfect marksman hits the bullseye every time. This shows us the reason why *all* of us, *any one* of us, can not hope for greater success or rapidity in progress than that of continually falling into one hole only, on getting out, to fall into the next one; and must esteem himself happy if he keeps from falling too far in, so that the forward step to the next hole may follow quickly. Thus do we ever stumble forward toward our goal.

We see then that prejudice, when perfectly under control of the will power offers us the very means we need for acquiring that perception of ever higher Truth of which our Life progression itself consists. If we ever use it skillfully and independently, it will serve us faithfully and well. On the other hand, if we allow it to master us, stagnation will overtake us and, eventually, retrogression, unless some helping force from without comes to our rescue and galvanizes within us to action the energy that had been lulled to sleep.

By continually using its strong will power in continuously pre-judging, and, at the same time, holding itself independently master of the situation in rejecting old pre-judgments and in forming new ones as circumstances seem to dictate, the Life is gradually fulfilling more and more the ultimate condition of perfect strength with utmost flexibility, having, let us hope, consciously held the key before mentioned patiently in its hand until the grand moment comes when, its preparatory development over, it soars beyond to eternal Peace of Action.

Freedom from prejudice then, brings us the power of activating our Life development which, for the enlightened one, can *only* be the *one* source of greatest happiness.

On looking into the second element of correct judgment as to what constitutes the greatest happiness for the individual, we find it is merely a corollary of the first. It constitutes the all necessary link which will enable the will power of the Life within to ever freely use this psychic instrument of progression we

call prejudice, as well in the embodied as in the disembodied state. As we are all beings journeying along the selfsame road and reaching up toward the selfsame development, and through the selfsame difficulties and dangers, the only meaning the word "opportunity" can have for us, is in the sense of activating our progression to the utmost. This means that opportunity is for us the constant striving toward our great and distant goal. The loss of this opportunity then, would mean stagnation and, hence, spiritual death.

If the Life use, or rather misuse, the will power within it in any other direction, it is allowing itself to be lured into by-paths which may fascinate at first by their attractiveness but which, sooner or later, *ever* take the downward course.

To be continued.

"Have Women Souls?"

The American Ambassador on the Book of Genesis

Mr. George Harvey, the American Ambassador, on Monday last, gave an address to the Authors' Club of London on the subject, "Have Women Souls?" Mr. Harvey, in the course of his address, raised a number of interesting points showing the origin of the idea, that has been held almost universally until recent years, that woman was man's inferior in more senses than one. We give the following extracts from Mr. Harvey's address from the "Times" of Tuesday last:

Mr. Harvey said that the quick and natural rejoinder to the question, "Have Women Souls?" was "Why not ask, Have men?" For the present purpose they might accept the Biblical dictum that men do possess souls, even though not always, as bid, in patience, and pass on to the query respecting women.

"For answer," continued Mr. Harvey, "we naturally go first to our preceptors in religion. They would declare with concordant impatience, if pressed, that of course women have souls, and that it is absurd, if not indeed positively sacrilegious, to suggest a doubt to the contrary. And yet, with like unanimity, they teach that woman is not the equal of man in the possession of inherent rights, but is and was designed by God

to be his subordinate and subject. Here is a seeming paradox.

"The Book of Genesis contains two distinct and contradictory accounts of creation. The Elohistie recital, contained in Genesis i., 27, is as follows:

So God created man in His own image, in the image of God created He him, male and female created He them.

"Male and female." He created at the same time, in the same manner, and without advantage or precedence, declared or implied, to either. The subsequent or Iahovistic Narration, in the second chapter, however, contains the divergent account which the clerics by constant reiteration have made more familiar, thus:

And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh thereof. And the rib which the Lord God had taken from man, made He a woman, and brought her unto the Man.

"This is the version accepted and adduced with emphasis by those who hold that it was the deliberate intention of the Creator to make woman a subordinate and subject of man. They make no attempt to controvert the Elohistie recital: they simply ignore it.

"The account of creation made its first appearance about 700 B. C., shortly after a considerable number of colonists from Babylon and Persia joined the Israelites. This knowledge and the further curious and striking fact that no reference whatever to the Pentateuch is made in the other books of the Old Testament, gave rise to the opinion that the story in Genesis was conceived after the making of the other laws, legends, proverbs, songs, etc., and that it was of Babylonish origin.

"This theory was greatly strengthened by the discovery that the meagre account then made current for the first time was amplified materially by Ezra, under whose direction the Book of Origins was prepared while the Jews were held captive in Babylon, but strangely enough it was not fully confirmed until 1872, less than fifty years ago. It was then that George Smith, acting for the British Museum, unearthed from the ruins of Nineveh the famous Chaldean cylinders. The cuneiform inscriptions not only proved the existence of the

story in written form long before it could have been known by the Jews, but afforded further evidence that its antiquity as tradition was even greater. So much for the origin of Genesis as a whole.

"The Chaldean cosmogony, from which the story was taken, is identical with the Elohist version of creation which declares male and female to have been created simultaneously and equal.

"Certain definite conclusions may now be drawn: (1) that the Book of Genesis as a whole was not inspired, but was derived from Babylonian, not Egyptian, sources; (2) that legendary authority in favor of the Elohist version with respect to both quantity and quality is overwhelming; (3) that the sole basis of clerical assumption that women was created from man's rib to show her inferiority is a solitary legend incorporated in Genesis to maintain an existing and clearly unjust custom; (4) that there exists no warrant whatever in the account of creation for asserting that, in this most important of all relationships, the law of God contradicts the law of Nature; and (5) that consequently the law of Nature, which holds all animate things upon an exactly even basis of perfect equality as to the possession of all attributes, must stand.

"Why, then, were the women of Israel held in a state of virtual bondage and treated as property even to the time of the captivity, only a few hundred years before Christ? We turn to the Commandments. There is no recognition in the Decalogue of the possession of souls or inherent rights by women. The Fourth Commandment, providing for a proper yet practicable observance of the Sabbath, directs that 'in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor the stranger that is within thy gates.' All members of the household are comprised within the prohibition except one. 'Nor thy wife,' does not appear. Nature required that sustenance should be supplied to the human body even on the seventh day, and it had, of course, to be prepared and served by some person. The injunction against work being performed by any member of the household except the wife leaves no room for doubt as to who that person was. None

of the other Commandments, in which no distinction in respect to sex appears, such as 'Thou shalt not steal,' applies to women, since none was addressed to them, but all were directed exclusively to the men.

"Both theory and practice, therefore, no less clearly than logic and reason, drive us irresistibly to this conclusion: Either the Commandments should be revised to meet the requirements of modern conditions or a specific Decalogue, wholly distinct from that now restricted to observance by men, should be constructed for the exclusive guidance of women."

Telepathic Experiments

By H. Addington Bruce

Again and again the question is put to me, "Has the reality of telepathy, or thought transference, been established experimentally?"

This question must certainly be answered in the negative, if the questioner implies by it experiments in which efforts to transfer thought from one mind to another, by other than recognized means of communication, have been uniformly successful.

The annals of psychical research, however, are replete with well documented records of experiments in which coincidental results have been obtained in proportions far exceeding any attributable to chance alone.

Particularly impressive are some experiments in card guessing tried by two Englishmen (Usher and Burt) who, for more than half of the experiments were hundreds of miles apart. At an appointed hour one thought of a certain card, and noted the card thought of. At the same hour the other wrote down the card that most vividly presented itself to his mind's eye as he sat in a relaxed state.

When they compared records it was found that in ninety-six trials there had been thirteen complete successes, whereas chance alone would have indicated only two. And in twenty-nine instances, while the color of the card was wrong, its value had been correctly given, against a probable number of seven by chance.

Experimental transference of images to be drawn—crosses, rings, etc.—has frequently been successful. Occasionally it has happened, too, that there has been voluntary or involuntary transference not of card numbers or single images but of elaborate pictures and trains of thought.

For example, while two young women, Miss Miles and Miss Ramsden, were trying some telepathic experiments at a distance of eighteen miles, the following ideas came surging up in Miss Ramsden's mind:

"Gothic arches like a cloister; long necked herons and water birds; a row of guns fired; a woman with a shepherd's plaid; a long haired dog, a greyhound, and a fine retriever."

That afternoon, quite unknown to Miss Ramsden, Miss Miles had gone to a church at Malmesbury, where there were Gothic arches resembling a cloister. There had been some talk of rabbit shooting. Swans and a heron had been seen, also some greyhounds and a retriever. Finally, a friend who accompanied Miss Miles had been wearing a shepherd's plaid.

For similar and equally impressive instances of thought transference I would refer interested readers to the printed records of the Society for Psychical Research, available in any large public library, or to some such book as Charles Richet's "Thirty Years of Psychic Research." In view of the experimental evidence already assembled it is hardly surprising to find Richet declaring, despite the fact that never has there been a record of successes quite unmarred by failures:

"We conclude from these experiments, to which the calculus of probabilities can be applied, that lucidity, or transmission of thought, is a reality. There is a faculty of cognition other than the usual faculties; it exists in nearly all human beings, even those that seem least sensitive, but in these latter it is so slight as to be almost negligible."—*The Sun and the Globe*.

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Astrological Department

H. Ayres Lungston, Editor

Conducted in the interests of, and solely for the benefit of those who are seeking a little wider knowledge of the cause and effect of natural law. It is not our intention to go into this age old science in any more technical manner than is absolutely necessary, but to print from time to time a series of articles such as will be of interest to the beginner, or may be the means of inducing others to take up this work. It is not for him who is an advanced student, and well along the Path, nor do we wish to engage in controversy with any such, though we will at all times welcome communications from them. There are plenty of good technical articles to be obtained elsewhere on the subject, so our message, such as it is, is primarily for the layman. We will be glad to receive any suggestions from any of our readers, and will answer such questions as may be of general interest through the columns of The Astrological Question Box.

Introductory Article

To every thinking man or woman at some time or other during their lives, comes a time when they begin to question the reason for things as they are, the significance of seemingly disconnected events, periods of good luck, spells of misfortune, unexpected illness, sudden accidents. And the more seriously they wonder, the more confusing and unreasonable it all seems. For why should some twins and even triplets be exactly alike, and others appear to be not even related? Why is it that some people get along together so well, while others instinctively recoil at the slightest contact? Why is one child a genius along certain lines while his brother has no ability at all in that direction? And nearly all of us have a feeling that if we had only taken up some other line of work we should have been far happier. Possibly we should have, at that. had we known it soon enough. For some of us it is too late to change, but others of us may yet strike off the fetters that bind us, and still make the most of ourselves. So often we wonder at the futility of human effort, and the question naturally arises as to whether or not there is any way to get a little advance information,

so to speak, as to what would be the best vocation for us, some guide post by which we may direct our lives, and above all the lives and actions of our children, that they may not make the same mistakes that we have.

There is a means of arriving at such information, an exact science too, the oldest in the world, that Mother of all Sciences, Astrology. It is the Science of the Stars, in other words Natural Law, based upon mathematically calculated charts, called horoscopes, of the heavens showing the exact positions of the planets at the exact moment of birth of any individual. The fact that those tiny stars so far off in the heavens can possibly affect us, may come as a distinct surprise to many of you, but later on we shall show you just why and how.

History and legend show us from their very beginning that Astrology has been known and practiced by the civilized world for untold ages. Nations were guided by it, countless rulers basing the every action upon its precepts, every kingdom having its wise men, its doctors, its philosophers, all of whom were astrologers. From the days of early Atlantis, that mysterious island of the Atlantic Ocean, India, Babylon, Chaldaea, Persia, Egypt, China, Greece, Rome, the Dark Ages of Europe, on to the present day we have evidence that the most brilliant minds of their times were students of this wonderful science.

The Bible is replete with allusions hard for the average man to understand, yet easily interpreted by the student of Astrology as Judges 5:20, "the stars in their course fought against Sisera." In the twelve tribes of Israel we have the typification of the twelve signs of the Zodiac, likewise in the selection by Jesus of the twelve disciples, each of whom represents a definite type. The analogy is still further carried out by our juries of today, "twelve good men and true," also in the lodges of today, so many of whom if correctly organized have twelve offices. Masonry is full of Astrological symbols, and allusions, as indeed is all ritualistic work.

Almost every new find of buried cities of ages past and forgotten brings to light traces of carvings, fragments bearing on them parts of the Zodiac, or some of the planets, regardless of whether they were unearthed in South or Central America,

in Asia Minor, or Egypt, showing this knowledge at one period to have been universal. On the floor of one of the great Pyramids of Egypt is a huge block with the Zodiac carved thereupon, proof of the great antiquity of this remarkable study. And another very peculiar thing is that the symbols of these planets, and of the signs, have changed so little that even King Tutankahmen were he alive today, could read one of our horoscopes. An astrologer today, regardless of his nationality can interpret a horoscope drawn up by another. There is no other science in the world of which these things can be said. Even in India today no physician can practise without having studied a certain number of years on Astrology, and even in Germany until very recently, it was considered an essential part of the curriculum. Very many of our most successful physicians here at home, base their diagnoses almost entirely upon their horoscopic findings, nor will they prescribe for a patient without first making out his horoscope. Successful financiers, real estate men, speculators, people of all professions are making daily use of Astrology. Many of them have a reading once a year and guide themselves entirely by what is shown there.

In the selection of partners, in reorganization of office and factory help, in the matter of investment, speculation, the selection of a natural vocation, in the training of young children, in almost every conceivable case Astrology is of the utmost value. One who has never had occasion to come in contact with the subject is dumfounded at the mass of evidence showing its widespread growth at the present time. Nor are the people who are using it visionary, dreamers, impractical. They are hard, level headed, material business men and women ever on the lookout for something to turn to their own advantage.

A list of the names of those who were students and believers in Astrology throughout the ages, reveals to us philosophers, poets, kings, statesmen, generals, warriors, teachers, astronomers, authors, all leaders and the most brilliant minds of their times whose names will live after them to the end of the world. Many came to scoff, to expose it to the world, to explode it as full of wild theories unable to stand the searchlight

Shane Leslie mentioned, as an example of old English Catholic practices surviving in unsuspected places, that he was told by the late Mgr. Benson, son of an Archbishop of Canterbury, that the lightermen of the Thames, when passing

Lambeth Palace, always take off their caps. The origin of the custom was found to be a mark of respect to the new empty niche of St. Thomas of Canterbury.

Mr. Chesterton, at the close of the discussion, said he desired it to be understood that he was not advocating the substitution of Catholic history for anti-Catholic history. What he was in favor of was honest and realistic history. Nothing finer had been said on that point than the remark of Leo XIII.: "If the gospels were written in the way some Catholic books are written, we should never have heard of the kiss of Judas or the denial of Peter."

The Oldest Religion

By the Spectator

When you have a premonition, when you feel uneasy and know not why, when you have a sensation that something is going to happen, you are indulging in one of those sentiments that make up the oldest religion in the world.

Superstition is vastly older than any of the sects now termed religion.

It is older than Christianity, older than Judaism, older than Buddhism, older than Brahmanism, older than the religion or philosophy of Confucius, or Lao-tze, or Zarathustra, or Mohammed, or John Alexander Dowie.

When you are half persuaded by some faker that the lady on the stage with her eyes blindfolded is actually reading the mind of the gentleman barking around in the audience, when you conclude that the spirits must have tipped the table because you do not understand who or what else tipped it, when in short, you accept some "supernatural" explanation of any phenomenon simply because you cannot find a natural one, you are practicing the oldest religion in the world.

When you carry a luck stone in your pocket, wear a charm around your neck, are careful to start out of the door with your right foot instead of your left, are particular to look at the new moon over your right shoulder, throw a little salt over your shoulder when you have accidentally spilt some, hold up your first

and last finger to ward off the influence of the evil eye, knock on wood when you have said something that indicates too great happiness, get up and walk around your chair to change your luck at cards, refuse to sit down with thirteen at the table, or to undertake a journey on a Friday or on the thirteenth day of the month, you are practicing a religion that is older than history, or even than tradition; and a religion which is more widespread today and influences more minds than any other faith.

You will find it today in the back streets of New York, London and Paris, where anaemic ladies ponder the cards or gaze into the crystal.

You will find it among the Papuans, the Moros and the Tahitians, whose lives are governed by taboos.

You will find it among the Alaskan Indians, who revere their totem poles, and the hairy Ainu of Yezo, who set up in their houses little wands covered with bark peeling.

You will find it among the Japanese, who pin little pieces of white paper cut zigzag over the doorway to keep out the evil spirits.

You will find it in the architecture of the Chinese, who curiously ornament their roofs with sharp barbs and points with the object of impaling any evil spirits which may be flying about, who put a screen just inside of the door so that these spirits, who can only fly in straight lines, may be baffled when they try to enter.

In fact, if you are curious to see the raw material out of which all of your premonitions, "hunches," vague dreads and luck ideas are made, you will find it in the geomancy and superstition which play a part in the lives of almost all the Chinese.

For the most part neither priest nor people make any distinction between ignorant divination and intelligent religion.

In Chinese belief, the spirits which inhabit various objects of nature have a profound influence over the life of man. Hundreds of geomancers make a living by discovering and selling charms for these evil spirits, locating their haunts and guarding against their attacks by the building of walls, the tearing down

of buildings or even the deflecting of the courses of streams.

Most of these superstitious notions are contained in the belief in what is known as *fung shui*, or "wind and water" rule. Needless to say, no foreigner understands *fung shui* in the slightest degree, but neither do the natives who believe in it nor the priests who practice it. One does not have to understand a superstition to be influenced by it.

When a Chinese is ill, he will send to the Taoist priests for a charm, which consists of a piece of paper with mystic characters. The paper is burned, he swallows the ashes, and is better at once.

And down in the bottom of all our minds there lingers a certain amount of this primeval stuff. You will often find a person of education and intelligence who, while of course he does not believe in any such nonsense, will not walk under a ladder, or sit down with thirteen at the table—he may not believe, but still there is no use flying in the face of Providence.

It is when we consider the prevalence of such pre-Adamite ideas that we realize how young the human race must be.

Conundrums

- 1.—How many peas in a pint?
Ans.—One p.
- 2.—The more you take away the larger it grows, what is it?
Ans.—A hole.
- 3.—What makes more noise than a pig in a sty?
Ans.—Two pigs.
- 4.—What part of a fish is like the end of a book?
Ans.—The fin-ix.
- 5.—Why is the letter N like a buck's tail?
Ans.—Because it's the end of venison.
- 6.—Why is a horse like the letter O?
Ans.—Because O makes it go.
- 7.—When the clock strikes thirteen, what time is it?
Ans.—Time for the clock to be fixed.
- 8.—Why is the letter O like 12 o'clock?
Ans.—Because it's the middle of day.

RHEA KANTER.

Ask Your Book Store or News Dealer for **Psychic Power**. 48 Pages and Cover—30 Cents

Astrological Question Box

In connection with our Astrological Department we will endeavor to answer in our columns each month without charge such question as may be of general interest to our readers. Others of a purely personal nature calling for an individual horoscope, must however be answered privately. For such, special prices will be quoted. Send stamped and addressed envelope for further information.

Address all communications to
Astrological Dept., Psychic Power,
H. Ayres Langston,
710 Highland Ave., Oak Park, Ills.

Is Astrology fortune telling? J. B.

No, by no means. Very few really competent astrologers will ever use this science in such a manner. It is far too serious and deep a study to be made use of unscrupulously, and any one who thoroughly understands it knows that should he abuse it, he will reap what he has sown. Under no conditions will this department use Astrology for prediction or fortune telling.

Do the stars decide for us in advance our every action? Do they absolutely determine our natures? H. H.

No. They merely point out our latent tendencies, our many possibilities. If we allow ourselves to drift, then these dormant tendencies become prominent characteristics. Knowing them, we can by determined effort overcome our faults, and develop our weak points. The stars only indicate, they do not compel.

Can anyone learn Astrology? X.

Yes, if they are willing to put their minds to it, and conscientiously spend a certain amount of time each day in concentrated study. Some will find they are naturally suited to this work and will make rapid progress, while to others it will come more slowly. Each will master it, however, in accordance with his exact desire and thirst for knowledge.

I have two boys. Will their horoscopes show me what line of study they should take up? Will Astrology show me their weak points, and help me to bring them up right? Mrs. C.

Astrology can be put to no better use than to guide the footsteps of your two boys. As a method of character analysis it has no equal. It will not only point out the weak spots in their character but will show you how they may be overcome. I would not only recommend that you have their horoscopes read, but that you take up this study for yourself. You will never regret it.

Does Astrology contradict Palmistry and Phrenology? W. G. N.

No. If anyone were to consult experts in each one of these sciences, they would find that the results from all three tallied very closely. Astrology would however go the farthest, and furnish the most exact information, and that moreover without even seeing the subject. Palmistry and Phrenology are both based upon Astrology.

Each Personality Is a Law Unto Itself

By Chas. H. Noyes

Life is always, each day, making better the opportunities for us as our own environment responds to the dictates of our will. Planetary influences prevail to cause this. Certain signs and planets are positive, active, full of manifested life's expression.

The planetary aspects manifest a distinct feature in every individual and when all humanity realizes this, then Astrology will open up a new field of great practical good.

There can be no equality in the physical and mental sense of the word, each one's personality being a law unto him or herself, in the same way that the scent and color of each flower is vastly different. The individual *Horoscope* maps of any two persons will be quite different.

Astrology is one of the most useful and most necessary sciences known to the world. Through a practical study of Astrology and application of its revelations, we are enabled to improve

human life in all its various departments, no matter how lowly or unfavorably one may have been borne. Our talents and abilities may be developed to make more use of our energy and to create greater opportunities for expression, while by intelligent and properly directed attention, our lives may be made more useful, happy, successful and satisfactory.

The American Astrological Student and Adept

How Old Are You?

By H. Samuel Fritsch

'Tis not the years you've lived on earth,
'Tis not the decades since your birth,
That makes you old;
'Tis not by wrinkles on the skin,
'Tis not by body bent and thin
That age is told.

Age is a quality of mind;
If you have left your dreams behind,
If hope is cold,
If you no longer look ahead,
If your ambition's fires are dead,
Then you are old.

If art and beauty thrill you not,
If how to laugh you have forgot,
If pleasures mould,
If songs and stories make you tired,
If not by truth you are inspired,
Then you are old.

If you don't love a baby's smiles,
If you resent gay childhood's wiles,
If youth you scold,
If with the times you're out of gear,
If folks and things to you seem queer,
Then you are old.

But if from life you take the best,
And if in life you keep the zest,
If love you hold;
No matter how the years go by,
No matter how the birthdays fly,
You are not old.

"I celebrate myself, and sing myself,
And what I assume, you shall assume.
For every atom belonging to me as good
belongs to you."

WALT WHITMAN.

Who Was Miriam?

By Catherine Howard Thompson

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances, and Miriam answered them, 'Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.'" Exodus XV 20, 21.

The Greek and Latin versions of this beautiful passage, in which this august lady is mentioned for the first time, shows a more correct rendering, than does the English version, which has given a strained Protestant translation of the Catholic sense, and has changed the name of the original text wherever it occurs, from Maria into Miriam, to prevent anyone suspecting that this first of prophetesses, was none other, than that blessed Virgin Mother of God and Mother of us all, and who is eternally a Virgin.

For this Mary, as that is her true name, is introduced into this sacred ode very abruptly, as someone with whom we are supposed to have been previously acquainted. There seems to have been no occasion to state who the Lady Mary was, or where she came from, or what part she took in bringing up the children of Israel out of Egypt, and yet, not to know her supposes a gross ignorance of this theological and astrological system, for these two words are synonymous and mean literally, a star. Mary the prophetess signifies a foreteller, a forerunner, announcer, indicator or herald, and Miriam in the singular, is Mare the sea, and in the plural Maria; and in the Greek noun of number, stands for one, I or the Sun. Maia was the mother of Mercury, and Myrrha was the mother of Adonis. Its symbol or cypher, from the earliest formation of letter is MY, or an M with the downward stroke of a Y fixed to it, M for Mare, and J for Yes or Jesus, Mary being the Mother of Jesus, and that same hieroglyph, for all letters were originally hieroglyphs, forms the monogram of the Celestial Virgin of the Zodiac, who, like all the constellations, has sprung from the sea; for the signs of the Zodiac appear to come out of the sea, as they rise above the horizon in the East and set again in the West, and thus acquire the allegorical character of the twelve fishermen.

The Lady Mary makes her first appearance as her name implies, by the shores of the resounding, splashing sea, the term multitudinous always being appropriated to Mare, which in the French is mer the sea, or the multitudinous ocean; and also to the goddess or lady of the sea, for Venus, Miriam and Mary, acquired the name of Myrionimous or Polyononeous, that is, of many names, for which reason Mary and Polly are still synonymous terms; Polly, Molly, Mary, Maria, May and Moll, all signifying the lady or mistress of the sea; and she was not heard of sooner, because the stars of which she takes the lead were below the horizon, and she would have to lead or come up first for them to follow after.

And she is a prophetess, because all the planets and groups of stars are prophets and indicators of the stars that follow after them. The constellations of Taurus in the Zodiac is a foreteller, just as the stars in the Ram, are called the Rame of Nebaishh, "which minister unto the coming God of day," and are therefore stars of augury or divination; for we read in the 60th chapter of Isaiah, "Arise shine, for thy light is come and the glory of the Lord (that is, the brightness of the Sun) is risen upon thee."

And who is the "horse and his rider" that this Lady Mary is so pleased to have thrown into the sea? It is Sagittarius the Archer, the ninth sign of the Zodiac, that the Sun passes through in the month of November and beginning of December, and which must necessarily sink into the sea when the Lord triumphs gloriously or shines brightly; and as he is bringing up the children of Israel, into the regions of long days and summer months, he throws the horse and his rider or the gloomy genius of November below the horizon. For had there been any real army with real horses drowned in a real sea it must have consisted of many horses and riders, so that the singular number used in the words, "the horse and his rider" would have been a very feeble expression, for the greatness of this triumph. And had there also been any historical truth that it was an Egyptian army, then no horse could have been thrown into the sea, for we read that all the horses in Egypt had just died of the murrain, and it was impossible to kill them first and drown them afterwards. How sad it is for the Churches to con-

tinue in this new Age, to teach these Bible allegories as histories, and the machinery of this sublime astronomical science, as events that really happened, thus continuing to make our Sunday Schools the cradle of ignorance and superstition.

We read, that the Lady Mary joins with her brother Aaron, in a sedition against Moses, because of the Ethiopian woman whom Moses had married. The solution of this enigma, is the reference of a union or adoption of the Indian mythology with the Coptic or Egyptian Exode. Ethiopia being the theological name for India. On this occasion, we read that "the Lord came down from heaven in the pillar of a cloud, and stood in the door of the tabernacle, and his wrath was kindled against Aaron, and against his sister Miriam, and he smote her with leprosy, and she became leprous—white as snow, even as one dead of whom the flesh is half consumed," and the Lord insisted that she should be shut out of the camp seven days, Numbers XII.

We have previously shown, how Adam, Eve, Sarah, Abraham and the Patriarchs, fall into their exact astronomical relations, and now the planet Venus, whose house is in the sign of the Zodiacal Bull of April, and whose name was Mary, which means sprung from the froth of the sea, presents us with the solution of that leprous-whiteness, that covers the beautiful form of Miriam, and of the sea from which she sprang, her father Neptune seeming to splash the foam up in her face. And when she rises as the planet Venus in April out of the sea, her direct adversary Sagittarius, the horse and his rider of the month of November, is thrown into the sea on the opposite side; and it was in the month of April in the Pagan allegory, that Venus rose out of the waves, and landed on her favorite island of Cyppus, from whence she was caught up into heaven.

Every island has had its Venus Anadnomena or sea-born goddess or tutelary saint, supposed to have sprung out of the main, to be its protecting genius or guardian angel. "Rule Britannia" is a popular English version of the song of the Egyptian Miriam, and the Cyprian Venus.

"When Britain first at heaven's command,

Arose from out the azure main.
This was the charter—the charter o’
the laud:

And guardian angels sung this strain:
‘Rule, Britannia! Britannia rule the
waves!’ ”

and so Miriam, Venus and Britannia and the song, the songstress and the occasion of the song is nothing but a fiction, and the beautiful creation of a poet's fancy, as he gazes from earth to heaven, and from heaven to earth again; and as imagination gives substance to the “forms of things unknown,” so the poets gave them shape, and to “airy nothing a local habitation and a name.” Imagination is the eye of the poet's soul; the rarest quality is imagination; it is creative art. Look at Milton, Dante's, Shakespeare's and Dore's wonderful imaginations! There is no such thing as imagination without a cause. Imagination is more powerful than the Will. It is creative soul.

The fabulous history of the church on earth, was laid upon the plan of a picture in words of the phenomena of the heavens, and thus we get the idea of eternal persecutions, or the followings of one star and Zodiacal Sign after another; and as they rise on one side, their adversaries, the opposite signs go down on the other, eternally pursuing but never overtaking each other; first loving the world then hating the world, then being reconciled again, which is explained in the mystical words of the apostle. “Yea, and all that will live godly in Christ Jesus shall suffer persecution,” as “they fall successive and successive rise.”

And this same Venus, who is now triumphing over the horse and his rider, and her Exodus or coming out of Egypt, will in her turn, be persecuted by the great red dragon Sagittarius or Serpentarius: for they are the same, and “the string of his bow will be made ready against her”; but she will be caught up with her man-child into heaven, and neither of them will be any the worse for this persecution.

A planet means a wanderer, and when the woman or the planet Venus was caught up into heaven, even to the throne of God, she became fixed and is now the Virgin of August or the planet Venus, and therefore is fixed forever; and this is the astronomical meaning of the 20th chapter of Numbers, or

the twentieth Lesson of allegorical arithmetic, “Miriam died in Kadesh-Barnea and was buried there.” Kadesh is the name for glory or brightness, and Kadesh-Barnea means the brightness of corn: so that Miriam in being buried in Kadesh-Barnea, is an enigma for the Virgin or genius of August, the harvest month, as she becomes absorbed in the brightness of the Sun, which makes even the bright star or sheaf of corn, or the apple branch, which she holds in her hand invisible.

This analogy is wonderfully preserved in the new mystery, where St. Luke first mentions the Virgin Mary as a Virgin in the sixth month, which, reckoned March as the first month of the astrological year, is none other than the Virgin of August, which is where the Angel Gabriel found her, viz., in her own house or at home; and her husband, Joseph to-sepe, that is, the manager of Io, or the stable of Angeas which on December 25th is expressly declared to be the Son of Heli, which is literally the son of the Sun; “Jesus being as was supposed” says the evangelist, that is, all this allegory was imagined or supposed, “Jesus being as was supposed the Son of to-sepe”; while the Virgin is still more astronomically described by St. Matthew, as being the Virgin of Bethlehem which is the house of Bread, and it is a fine description of the pavilion or Houses of the Virgin of August.

If we turn to our almanacs, and study the calendar by which we find the lessons in our Prayer Books, we will see that our Christian chronologers have fixed the 15th of August, as the festival of the Assumption of the Blessed Virgin, or the taking of the Virgin up to heaven. The tradition is that Virgin Mary never died, but like Enoch and Elijah was translated to heaven. In the Liturgy of the Catholic Church for that day are these words: “This day the Virgin Mary ascended the heavens. Rejoice ye, for she reigns with Christ forever. The Virgin Mary is taken up into the heavenly chamber, in which the King of Kings sits in his marry seas.”

In the Roman Calendar of Columella, the 15th of August is the crisis of the disappearance, or evanescence of the Virgin of the Zodiac. And the 15th of August, is also the day which the

ancient Greeks fixed, as the day of their blessed Virgin Astrea: and the seven days during which Miriam was shut up, and not allowed to show her leprous face in the camp of Israel, is precisely the length of time, during which the Virgin of the Zodiac, is absorbed in the brightness of the sun's rays, as he passes through the sign Virgo, when she is shut up or rendered invisible, in the camp of heaven or Israel. But it is three weeks, before the Sun appears to have made sufficient progress, to enable the stars, which form the constellation of the Virgin to be visible to the naked eye, and at the end of three weeks when her beautiful head is seen on the other side, emerging from the sun's rays, our Christian almanacs have fixed the festival of the nativity of the blessed Virgin, which is on September 8th.

And as the Virgin was born, she must have had a mother, who would therefore be the grandmother of Jesus Christ, and who was she? Anna is the feminine for Annus the year, and the Virgin Mary being the Virgin of Zodiac, is also “the Daughter of the year,” and Anna has the festival of her nativity, fixed on the day when the ancient Egyptian year commenced, which was July 26th. The Gospel of St. Luke, very cautious about letting in too much light on this astronomical allegory, has not told us directly who the mother of the Virgin Mary was, and has only mentioned Anna the prophetess, as the daughter of Phanneh, that is, of the tribe of Aser which translated means, “the year, or the daughter of our shining God, in the constellation Virgo.”

The 26th of July which is our St. Anne's Day, is the beginning of first degree of Virgo, when that sign was the point of the Vernal Equinox which, upon the calculation of the precession of the equinoxes taking about 71 years and 6 months for one degree, would give about 2,115 years for a whole sign, which would be over 13,120 years ago, when St. Anne's Day opened the Egyptian year. Today the 21st of March is the point of the Vernal Equinox which opens the year. But ages before that time this allegorical almanac was compiled and used, so that while we are unable to determine just how old the Gospel of St. Luke really is, we DO know that it is more than 13,000 years old.

and that is 11,230 years older than the period assigned to Christianity, and more than 5,300 years older than the time which has been determined on, as the creation of the world.

Fancy the Gospel of St. Luke being over 13,000 years old and the Church does not know it or teach it, or only teaches it to the initiates. What a wonderful scientific discovery for the people of this new Aquarian Age to contemplate! Our Christian chronologists fixed the birth of Christ in the stable of Nazareth on the day and to the minute, to the accuracy of a chronometer, to take place at midnight, between Christmas Eve and Christmas Day, when, for the same reason the ancient Egyptians fixed the birth of their God Osiris, the Persians that of their God Mythra, and the Greeks that of their God Bacchus; because the sun having passed his lowest point of declination south of the equator, at the winter solstice, enters the first degree of Capricorn, the Goat; where, in the heavens is the stable of Augeas, in which he is said to be born, when the middle of the sign Virgo, the Virgin, is rising on the eastern horizon, which constellation was therefore said to be his mother, because the Astrologers call this mansion "The House of Life."

In the meditation of the third mystery of the Rosary, used by the Catholic Church, are these words: "Let us contemplate how the blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer Christ Jesus at midnight, and laid him in a manger." Justin Martyn says, "Christ was born on the day, when the Sun takes its birth in the stable of Augeas, which is the station of the celestial Goat, the Stable of Augeas is found in the Sixth Labor of Hercules, which labor was to clean out the stable; and Albertus Magnus or Albert the Great says, "All the mysteries of Christ's divine incarnation, and all the secrets of his marvelous life, from his conception to his ascension, are to be found in the constellations, and are figured in the stars."

The famous picture of the Marine Venus, the finest piece of art the world has ever seen, the work of Apelles, who used his mistress Campaspe as his model, came into the possession of the Roman Emperor Augustus, who placed it

in the Temple of his God. The Augustan era is the supposed epoch of the origin of Christianity, when art lent its aid as it does today, to quicken the imagination and to foster superstition; and the beautiful Virgo Marina, became the no less beautiful Virgin Mary, the genius of the month, which derives its name from Augustus, just as July derives its name from his uncle, Julius Caesar. The Virgin Mary, the planet Venus, and the Virgin of the Zodiac are one and the same, therefore Jesus Christ, the son of the Virgin Mary, belongs to the same allegorical figurement, and is proved by the doxologies, prayers, and praises ascribed to Venus in the Pagan, and to Mary in the Christian theology. And not only to Venus, but to Adonis also, the well-known paramour of Venus in Mythology, are the prayers of the Christian church under the name of Adonai, addressed. The collect for the 18th of December is "O Adonai, come and redeem us with an outstretched arm," and the only difference is, that the Pagans knew what they were talking about, while the Christians use the same words, but have no understanding of their meaning; and their minds are so lazy, they don't want to take the trouble to understand, but prefer to remain "parasites of the pews."

The Old Testament gives terrible denunciations of God's wrath, against those idolaters who worshiped the Queen of Heaven, yet Jeremiah and everyone agree, that none other than the planet Venus or the constellation Virgo was meant. All the titles, attributes and words addressed to this Queen of Heaven, are today being used in our Christian liturgies when we adore the Virgin Mary.

I will repeat the hymn of the Pagan Lucretius to the Cyprian Goddess, and will follow it by a hymn used in the Litany of the blessed Virgin Mary, and if there is a difference I will be glad to have you show where it lies:

"Bright Venus! thy imperial sway extends

O'er the wide seas, and all the expanded fields

Of seeming nature. By thy power of old,
The various tribes that rove the realms below

Issued to life, and filled the vacant world.

O lovely Queen of Heaven! at thy command

The whirlwinds die away, the storm is still;

And the big clouds dissolve in limpid air.

To thee we owe the beauties of the field,
And earth's rich produce. At thy mild approach

The dimpling waves put on a thousand smiles,

The sky no longer lowers; but calm and clear

Spreads its pure azure to the world's extreme."

And now listen to the Catholic hymn:

"Bright mother of our Maker, hail!

Thou Virgin ever blest,

The Ocean star by which we sail

And gain the port of rest.

Hail, lady of the world,
Of heaven bright queen;
Hail Virgin of Virgins,
Star early seen.

Hail flourishingly Virgin,
Chastity's renown;
Queen of clemency,
Whom stars do crown.

Mother of grace, hope
To the dismayed;
Bright star of the sea,
In shipwreck's aid."

In thousands of churches today, in the holy office of the Virgin is repeated the following words: "O Holy Mary, mother of our Lord Jesus Christ, Queen of heaven and lady o' the world. Virgin most miraculously fruitful. Hail, star of the sea, morning star!"

The angel of St. John in the 21st Chapter of Revelations said: "Come up hither and I will show thee the Bride, the Lamb's Wife," and the apostle tells us he saw her "from the top of a great and high mountain," which is the most convenient place for making astronomical observations and describes her as being in that heavenly city, the Zodiacal band, marked by twelve constellations and in them the names of twelve great entrances and names written thereon, which are the names of the twelve tribes of Israel, and those twelve names are none other than the names of the twelve signs of the Zodiac. "And the

which that surrounded the city had twelve foundations and in them the names of twelve apostles of the Lamb," which seems answers to the twelve signs of the Zodiac, and the Sixth or Harvest month is called by all good Catholics, "the Gate of the Saint's Month," and is given to the magnificently beautiful Virgin, which was never any other than the Virgin of the Zodiac.

If any one has visited Paris and seen the church of Notre Dame de Our Lady, which is dedicated to the Mother of Our Lord Jesus Christ, he will be convinced that this Virgin Mary was never any other than the Virgin of the Zodiac, for over the great gate on the left as you enter at the north is carved the twelve signs of the Zodiac, but the Sixth sign, Virgin the Virgin, is thrown out, and her place is occupied by the figure of the architect who designed the building, and the Virgin stands high above them all in the most conspicuous place, as the Goddess in honor of whom the building was dedicated.

And if such was the nature of the Mother, such then must have been the nature of the Son, and such therefore of his twelve apostles. Paris comes from the word Parisis which means dedicated to the honor of the goddess Isis, and in her arms is Horus her son.—*The American Anthropological Standard and Adorn.*

Looking for Miracles

From a long observation of the manners and methods of some of those exponents of Spiritualism who are inconspicuously disguised as inquirers into the verities of the subject we have arrived at the conclusion that they represent, for the most part, the conservative movement in mankind. It is astonishing that things continuously to add them and enormous, is chiefly products of immorality and humanity hostile to change. The claim that it is seeking the truth is a hollow pretence, a concession to the progressive spirit against which it fears to display open hostility.

But there is still a large congregation of persons amongst the critical section who are genuinely desirous of arriving at truth, but whose mode of progression is that of a locomotive on grooved rails.

The wheels go round without carrying it forward. Year after year they go on, questioning, arguing, experimenting and setting down their views, but never arriving anywhere. It seems that they are looking for miracles. They will never deny themselves in order to convince these people.

They harangue continually concerning the unsatisfactory nature of Spiritualism and Spiritualists. It seems that these are very defective and objectionable. They see faults and flaws everywhere. Strange that it does not strike these objectors that if the subject and its followers were as radiantly perfect and divinely faultless as they demand, there would be something unnatural about them. Every other subject has its follies and its fools, its dull aspects and its dullards, its dark regions and its regions. Just why Spiritualism should be, as by some special fiat of Divinity, exempt from these peculiarities we leave these people to explain if they can.

Another example of this tendency to look for miracles is the eternal objection that the phenomena are materialistic—so closely allied to the physical side of things that there is nearly always room for a purely physical explanation. There is nothing "spiritual" about them, we have been told until we are tired of hearing it. Just how anything from another world can come into this one without at once taking physical shape and becoming instantly a mundane thing they apparently never stop to think.

We once read an account of the materialization of a spirit obtained under scientific conditions. The spirit-form was desired to breathe into a glass of water, which was done, and the water was afterwards analyzed with the result of discovering that the infusion was of precisely the same kind as through a human being had breathed into it: ergo it was not a spirit! Did the analysts expect to find something supernatural—sublimated essence of stardust? And what was his idea of a spirit!

It is a fine thing, of course, to carry on a quest that shall take one beyond the imperfections of the flesh, the grossness of matter and materiality. We

suggest, however, that there is a presumption that aims too high and aspires to fly before it can walk. To mind that would soar beyond the confines of mortal thought before it has learned the elements of reasoning is a victim of a foolish ambition. It takes no close analysis of some of the so-called arguments of the critics of Spiritualism to see that they are the arguments of people who, it is quite clear, are incapable of thinking either deeply or consecutively, and that without the smallest justification they are looking for miracles to convince them. They will never find miracles to convince them. They will never find miracles. Let them resign themselves to that. There is any question of miracles, imagine that the life in which they now live is quite as miraculous in its way as any life to follow, and as one must go out of the other there is nothing but suspicious in their likeness.—Light

Attainment

By Mrs. J. Orr Pearce

Strive on, strive on
Oh! seeker after truth,
Let not the dogmas of the past hold thee down,
Let not the fetters of materialism that thee fast;
Unfold thy soul like blossoms to bud the flowers grown,
And the fruits thereof shall prove the everlasting life.

Unlock the door to future realm's planes,
Let thee read the stars and all the secrets tell,
For thy soul is like a radium hidden deep in the earth's dark breast,
Its powers of penetration is by man but little known,
So with the Soul, Oh! seeker after truth,
Thou dost not know what wonders thou shalt find.

All evil thoughts must perish when released and no one is harmed.

—Ella E. Davidson

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Add L. Baraboo, Wis.—Your friend is in the condition you say and any good healer should be able to rid him of that influence.

Farway—Your husband should not try anything on commission basis, as he would succeed only for a time; he would be much better off in a position where he would have a steady monthly income.

S. H. B., Kalamazoo, Mich.—You will find full instructions on how to develop in the February number of *PSYCHIC POWER*.

Mrs. H. K. Camden, N. J.—It would be much better for you to go back to Philadelphia and rest a little while, as I find that you are completely run down. Your luck, as you call it, has not left you, but you are just experiencing a lull after the storm, and I know that you are now much improved and things are again returning to normal for you.

M. B. M., Chicago, Ill.—You have been out of place all this time and I find that you are more fitted for office work than any other kind. You should equip yourself for this kind of a position if you wish to have much of a success in the business world. Everyone has *Psychic Sign* and can become a medium if they would only sit and develop their own brains. The two Indian teachers who came to me give their names as Blue Cloud and Old Raven. You should try to develop *Healing* and *Automatic Writing*, as these are your phases.

B. E. F., Chicago, Ill.—The friend you refer to is not serious at the present time and is also a very peculiar fellow. Unless you study out his character and disposition very carefully he will be a

hard person to get along with. When a person understands him and knows just how to take him it is hard to find a better man. You may be a little foolish at that. You have a very good outlook for the future, but will not be in Chicago next spring.

E. P., Barberton, Ohio—Please stop worrying, because no one can help you any as long as you keep in this state of mind. We are sending you treatments from our healing center daily. Things look very dark just now, but be of good cheer and look toward the rising sun trying to peek at you through the dark clouds. Look ahead and forget the past. The conditions now confronting you will soon clear and also some money, you now think lost, you will receive.

M. M. S., New York—I find that your brother Paul is in Spirit and you can get in touch with him through a good medium. He has been trying to impress you that he is with you and that is why you have been thinking so much of him of late.

J. L. G. H., Johnstown, N. Y.—Your Ford Roadster has been stolen by a regular gang of automobile thieves, and an innocent party has purchased it from these gangsters, who have a small business on Broadway, New York. It will be recovered by the police before another six weeks are over.

Mrs. G. H., Saginaw, Mich.—Conditions at the present time do not look very good; it is caused by lack of harmony in the household and also the lack of team-work as one is trying to scrape and save and the other just don't care whether things are going right or not. Pull together and at the same time and things will soon clear up; then the change will take place shortly after the first of the year. Your husband will come home in time for all to have a pleasant time Christmas. Do not worry over your present debts as they will be cleared by next spring.

Mrs. J. B. D., Lynn, Mass.—As long as these Spirits seem to give you good, sound advice, and everything seems to be within reason, there is no room for doubt of any kind.

Mrs. F. C. G., Cumberland, Wis.—You do no wrong in using the small sum for your advancement, as you are always entitled to what you earn for yourself. By sending out good thoughts and healing vibrations you can help anyone; try more to concentrate on them. You fail to make your mental pictures clear, because you have too many other things on your own mind and they distract you. Try to be passive and let no other thoughts come to your mind when you sit with this intention and you will succeed.

J. H. D., New York—You saw the first vision more clear, because you were more self-composed and restful. Your own mind had not been overworked and tired. The footsteps you hear are those of your Grandfather, as he is constantly with you. You certainly will have a change for the better in November, 1923. You also hear the footsteps of your Grandmother, as she also comes to help you in your daily tasks.

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"JOURNEY THROUGH SPACE" is the title of a little book which breathes forth such a lovable spirit that one responds to something more than the attractive cover when one sits down to take a look into its contents. The subtitle says: "Experiences of Effa E. Danelson;" the following page has a brief Preface which adjures one to Read Reason, Reflect; next beyond this are brief "Greetings."

Then comes the account of the Journeys, written in diary form beginning Jan. 26, 1920. It starts right in informally, without definite statement as to the Journey being through the Spirit World; but one soon finds that this is indeed the case, and begins to take note of special statements which prove actual experience and which prove the author's awakeness to the working of scientific law. She remarks: "The help you are able to give to those less advanced determines your status." This is significantly interesting—and is on the first page.

On the third page she says: "Study life in the earth phase, it is the first step to be taken, then comparisons may be made and understanding be had in regard to the relation of the one-half to the other; for it is all one world cut in half by an imaginary veil which properly should be called a veil of ignorance or lack of study of the laws of life."

Mrs. Danelson brings to these statements an atmosphere which is individu-

ally strong in conveying to the reader a realization of the Unity of Life—a very valuable feature of the evolutionary work which Destiny is conducting through the hearts and minds of humanity at the behest of the Soul of All Things.

In the second chapter her experiences convinced the author that all Life is perfect, even when encased in an imperfect physical body.

She is an aspiring and inspiring soul; and her words potently express the positive realization which she constantly obtains as she looks with clear, intent, sincere eyes into the Invisible World. She says:

"I am resolved to teach of the great Life beyond the mortal vision with its limitless and boundless opportunity of study and advancement; the great universe with its groups of central suns must be studied as we study the maps of countries other than the one in which we dwell."

Mrs. Danelson says: "Oh Soul of Man, why linger and worship at the image of man? Let all the world explore." She is a true explorer herself, and she states as facts curiously interesting observations which she has made—observations which are expressions of profound truth and which include many choice bits of picturing. It is a really remarkable little book, eloquent in most part with the voice of True Speech.

Mrs. Danelson also refers to things held sacred by multitudes which bring

up this query by investigators of Spiritualism:

"Why is it possible for two perfectly honest psychics to see diametrically opposed things as indisputable facts?"

The answer is: "God has made the world that way. Man and Woman the essential chemical sense are the seemingly opposed beings; yet it is part of the Law of Life that they do find the Point of Unity from which all motion of expression of Life comes. It is the Law of the Universe—the essential unity of seeming fundamental opposites."

So with the so-called Scientists and Religionists. They are working, whether aware of it or not, for the same Realization: the Realization of True Self. For one reason or another, certain souls are specially functioning in the realm of Reason and Science; and they simply do not see, while specially functioning, what another sees while functioning specially in the realm of religion, and vice versa. But in each case there is something vital to see. Why should one be wholly right and the other wholly wrong? It is in a probable fact in a world which we see for ourselves is being run with a wonderful underlying equilibrium.

It seems peculiar that those who speak of objection to there being a God—an unaware that the God recognized by the clearest intelligences today is not in the least like the God worshipped by the old fashioned orthodox religion. Mrs. Danelson has written a very advanced little book, and she herself is helping, through it, the Absolute God of All the Universe to manifest His loving kindness and lawfulness within the awakening intelligence of all humanity; the same as a *all* workers for Truth, no matter what they call themselves.—*Boston Ideas*.

Dear Mrs. Danelson:—

Your "Journey Through Space" holds the interest of the average mind; they explain "Life" in an unusually satisfactory manner; the discussion of the physical and spiritual dimensions together with the rare collection of beautiful pen pictures, garnished up and then with Mrs. Danelson's natural vision of "Life" visualize for its reader the true meaning of the word "Life."

Sadie I. Banks, D.O.