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PSYCHIC POWER

Vol. II

THE PSYCHIC LEADER

No. 1

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PSYCHIC POWER

1904 North Clark Street, Chicago, Illinois

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PSYCHIC POWER

EDITORIAL PAGE

As a co-worker in the field of spiritualistic activities, and in duty bound to introduce to our readers Effa E.



Effa E. Danelson

Danelson, the well known unflinching and uncompromising advocate of the cause she represents. Her accomplishments as psychic, author and lecturer have won her many friends and admirers all over the world.

As the publisher of this magazine Mrs. Danelson hopes to materialize her ardent desire, *to see Spiritualism grow, prosper and delivered from parasites.*

Politics and Psychic Laws

It may seem rather strange that a magazine as this would reserve for itself the right to discuss politics.

Upon closer examination of our claim you will find that we are fully justified in taking a stand.

We all know only too well how politic, if misdirected, affects the welfare of a nation and its people. We still bend our heads in sorrow for the hundred thousand of youthful lives America has sacrificed. We still suffer from the dearth, created during the war for the benefit of many who justified war. We also deplore that the pledge given the boys who came back alive is not redeemed. The profiteers have won the war; the people have lost it.

It is at this psychological time that Psychic Power comes into play, to prove that the application of psychic law in the life of an individual is an important factor. Once we can prove that psychic laws *do* govern our journey through life, we will automatically realize that they also govern the life of a nation. When the prophets of old made their predictions concerning nations, they based their conclusions on psychic laws. They are the keys that unlock the door of prophecy.

The treaty of Versailles, founded on the lie, that Germany *alone* was responsible for the war is broken. France has violated its only good point. Previous to that France has violated the moral laws of mankind by sending troops from Africa into German territory to defile womanhood. France upheld Poland in her unjust demands and shut the eyes when thousands of innocent Jewish people, infants and old women included, were butchered by Poland's heroes. At last she stretched forth her hand to rob her defenseless neighbor of the only source she has to satisfy the bloody demands of a victor by the grace of American aid. The robbing of the "Ruhr" is the handwriting on the wall. "Mene,

Mene, Tekel, Upharsin." Thy days are numbered. Ruhr is a German word which has a double meaning—a disease and a decoy to trap birds. In her blind hatred, France reached out her hands for the "Ruhr." The fatal result will be a demonstrative proof that the time, when "might is right" is disappearing under the rule of Aquarius. "The prince of Peace is coming." His laws are the laws of righteousness, which are the psychic laws; the laws of spirit.

One of these laws is the Law of Compensation. Another law is the law of reaction. Both work harmoniously together to create an equilibrium. That equilibrium will surely come. The collector has collected on one side of the border; now he is on his way to collect on the other side of the German-French frontier. He has no slacking debtors; they must pay when he calls.

When Leaders in Politics will realize the infallibility of Psychic Laws they will pilot the stateship with more care, with a broader mind, and above all with the supreme law which always works wonders—with LOVE.

Our dear Brother Henry S. Wilcox, lawyer, author, lecturer and—"a faithful servant of the cause"—the founder of the Mission of Love—is seriously ill. We all pray that he may recover—we need him—and we love him.

In every human soul there is an invisible world of thoughts. One part of it is of a material nature and is like the earth, and doomed to destruction, as David, the psalmist said: "His thoughts perish and go down with him into the grave."

The other part is the everlasting part: the firmament which expands over the material thought world; it is the heavenly realm of this miniature cosmos from which all great prophets, seers and saviors received their divine inspiration.

In their prophecies, these master psychics have only revealed to us what they saw on their own firmament, knowing that the thing they saw was a mere miniature reflection of the real counterpart in the kingdom of heaven or spirit world. To the seer this heaven of his own world was as much as the frail telescope is to the scientist who observes the material firmament; the stars and all the hosts of heaven.

With pride the East declares itself as the birth place of civilization; of light. True—and a wonderful drama is it where truth unfolds itself while on her march to western shores; where in the long struggle with dark forces the power of light prevails. A great task indeed. But how much more praise deserves the real ACTOR, the great "performer in the Drama." God bless America.

WILLIAM BROCK.

A Few Thoughts on Inspired Writings

By Lord Headley

There are many Christians who believe in the absolute truth of every word in the Old and New Testaments; there are greater numbers who, whilst doubtful about much of the Old Testament, believe implicitly in the whole New Testament, from the first chapter of St. Matthew to the conclusion of the Book of Revelation: there are yet others—and these are probably comprised in the largest class of Religionists—who accept only their own readings of both volumes or those portions which agree with their own views.

Of the many excellent people who would be shocked at a suggestion that they doubted authenticity or truth of the Bible some cannot bring themselves to believe in miracles such as "Walking on the Water;" others cannot accept the Immaculate Conception or the Atonement.

It is not difficult therefore to understand that the dogmatic teachings based on widely different readings or interpretations of the same translations of inspired writings have led to the establishment of religious sects fundamentally at variance.

All religions are based on traditions, sacred writings, and human consciousness of right and wrong. In every age so much depends upon the standpoint from which we regard our authorities and the importance we attach to revelation and inspirations.

It will not, I hope, be considered controversial or contentious if I say that a religion without charity is worthless—whatever interpretations may be put on the scriptures. Then we have something to go on; an axiom. "Religion without Charity is worthless." Charity and toleration are very nearly akin to one another; indeed a charitable person in the fullest sense must be able to tolerate those who hold different views, say, in the matter of Religion, and should not condemn them, because they see things from a different standpoint.

I do not, of course, refer to the misnamed toleration which winks at cruelty, deception or fraud, or the foolish clemency which indiscriminately pardons murderers or brutal miscreants; my allusion is to that very important and real charity which allows that salvation is possible for all good

people who believe in God and do their duty to their neighbors.

One can understand the outrageously excessive punishment once common in this country—on hanging a man for stealing a sheep, because the theft was against the laws of God and man; but it is difficult to realize what must have been the frame of mind of those who burnt and tortured their fellow-creatures for a mere difference of religious belief unaccompanied by any crime whatever. I can almost hear the remark: "These tortures and burnings belong to another age—we don't do these things now." Which is the least or most charitable: to burn a fellow-creature's body, as did the zealous Christians of the Holy Inquisition, or to consign his entire being, body, soul and spirit to everlasting damnation as many of the Modern Christians?

A man transgresses no law, human or divine, when he confesses his inability to believe in the Divinity of Christ, the Trinity, the Atonement or the efficacy of the sacraments as being necessary to Salvation, and yet good Christians still positively affirm that such a man cannot be saved; and this is equivalent to consigning him to everlasting perdition.

One fails to see where the charity comes in, it is not a bit like that charity which according to Paul, "edifieth," "suffereith long," "thinketh no evil," "rejoiceeth in truth," "endureth all things," "never faileth" etc, etc., and yet we find those people who would be horrified at the idea of not accepting Paul's teachings, absolutely callous and wanting in the first principles of Charity when it comes to dealing with the everlasting state of the Human Soul. Possibly there may be different kinds of Charity to suit different kinds of religious opinions. For myself I only know that I have been informed that I cannot be saved—not because of my sins—for which I possibly deserve to be damned—but because of my inability to blindly agree to certain dogmatic statements and improbabilities handed down to the clergy by their predecessors in the early days of Christianity.

Surely there must be something out of joint in religions which seek to bind the intelligence and do not appeal to the heart? The learned Divines in different Christian sects are so much at variance in their readings of the Scriptures that from their writings and preachings it is hard to realize that they belong to the same Church. The Church

of Rome. The Greek Church. The Protestants, Anglicans, and all other minor sects are led by the same scriptures while other sacred writings are unknown quantities to them.

Strange though it may appear, in the age of supposed enlightenment, there are tens of thousands of avowed Christians who really believe and openly state that there is no salvation for those not following and accepting the dogmas of modern Christianity. It is both astounding and revolting to the intelligence and to the heart alike.

These dogmas were never Christ's but were merely certain rules laid down and so formulated as to run the "Church" on sound business lines and to secure as much of the temporal power as possible.

The so-called Christianity started by the cruel monks and prelates of the "St. Gregory, St. Dunstan, St. Athanasius type," some 300 years after Christ, was probably very far from what the Master taught, and it is likely, that he would be utterly shocked if he could come on earth again and see the shameful atrocities committed in his name.

What Is Spiritualism?

Spiritualism is the Science which affirms the existence of Spirit as the Origin, Sustainer and Reality in all the forms of Nature and in all the expression of life. According to its teachings the Universe is spirit-built and constitutes a Divine Revelation of Spirit (God). Spirit manifests in all life, in all intelligence, in all power, in all wisdom and in all that is True, Beautiful and Good. Spiritualism is the Philosophy which explains the manifold operations of the Spirit in nature, and in man.

It is the Religion which demonstrates through Mediumship life's continuity after death, affirms man's divine origin and relationship, furnishes man with the true philosophy of prayer, gives the strongest possible motives to good conduct, inspires and aids man in self-development, and offers him richest consolation in life's sorrows.

—From The A. B. C. of Spiritualism.

The Soul is myself. The body is only my dwelling place. Death is not death; the Soul merely departs and the body falls.—Buddhist Scripture.

"Scientific American" Psychic Investigation

Its Scope, Conditions and Procedure, as Far as They Can Be Laid Down

By J. Malcolm Bird, for the Scientific American and the Committee

Our December number carried the bald announcement of our offer, repeated on this page, to pay \$2500 to the first mediums producing certain phenomena under our supervision. We must now define the phenomena contemplated, the conditions under which seances will be held and the awards made, and other points. It is not imagined that we shall have covered every ambiguous point which may arise, however; so we must reserve the right to lay down any further conditions that may become necessary. Such conditions will ordinarily supplement rather than supersede the present ones; but if the present statement turns out to be seriously deficient in any respect we must be privileged to make it good. The spirit of the pronouncement here made, however, will not be modified by future specific requirements.

The Formalities of Entry

Mediums may compete for either or both of our awards; but no single phenomenon will receive both awards. Those desiring to compete must make formal application to the writer, as secretary of the committee of judges and administrative officer in charge.

In the Einstein contest, many inquiries which should have gone to the writer as Einstein Editor were addressed to one or other of the judges. We therefore state explicitly that in the present case the secretary's functions will be discharged by the secretary. The judges will be urged to ignore all letters or calls in connection with the committee's business.

The writer should be addressed at the Scientific American office in New York. The demands upon his time are such that he can see mediums or other interested in the psychic investigation only by appointment.

Entries will remain open until December 31, 1924, unless one or both of the awards be won earlier. This date refers to receipt in this office. Seances will be continued as long as may be necessary to dispose of all entries duly received.

All entries must state in which class the medium proposes to compete.

The degree to which serious consideration

of a frivolous application would enureach upon the time of the committee and of other mediums makes it proper to rule out trifling entries. We therefore feel justified in requiring each entrant to show that he has held seances at which, in the opinion of those present, results were obtained. This will work no hardship, since the contest will run long enough to enable a "new" medium to establish his reputation in time to enter. Seances cited for qualification may be private or public, but must be well attested. No medium's record will be questioned further than to establish that he has performed with success; and the genuineness of a properly attested mediumship will not be attacked.

Procedure, apparatus and personnel vary so largely according to the phenomena to be investigated that each entrant in the general class will be required to state roughly the character of the manifestations which he designs to produce. There is no intent of holding him to the production of all these, or of barring phenomena which he has not foreseen. The statement is merely for the convenience of the committee and of the medium as well, since it enables the preliminary work to be done beforehand, rather than in the initial seances. There will be no prejudice against any medium for divergence between his forecast and his performance; it is not contemplated to produce psychic phenomena on fixed schedule.

Entries will be listed in the order received. Entrants will be given every opportunity to meet all conditions and to give all necessary seances, in the listed order; and they will not be deprived of their precedence for minor failures to meet engagements. Repeated procrastination by the medium in meeting the desires and dates of the committee, however, will result in his losing his place on the list or, in extreme cases, in his disqualification. The committee must be the final judge of what constitutes repeated procrastination, and of what provides a reasonable penalty.

The Seances and the Award

The committee may have under way, simultaneously, series of seances with several mediums. If one medium produces results which might entitle him to the award, those who have a prior place will be given opportunity to complete their sittings and to win the award through priority; and the judges shall have discretion to deal with such a case on its merits.

All mediums will be required to give a preliminary sitting or sittings before a sub-com-

mittee, ordinarily in New York, but when more convenient for all concerned, in Boston. Against an unfavorable report by the sub-committee there shall be no appeal; but such report will not be made without giving the medium a hearing in defence. In the event that the sub-committee's report is favorable or indeterminate, further sittings will be arranged before the full committee. This body will under no circumstances assume the obligation to meet elsewhere than in New York.

Either award will be made on unanimous vote of the judges, or on a four-to-one division in the medium's favor. Neither award will be made on a three-to-two division; we regard the issue as too important and too controversial to be "settled" by any such narrow margin. Where we employ the expression "the opinion of the judges" or its equivalent, it is to be interpreted in this sense.

The medium will not be held in sub-committee indefinitely. If, after a reasonable number of sittings, the sub-committee has no definite conclusion, it will so report and further procedure will be before the full committee. Here more latitude must be given the judges in the event that they are in doubt. The committee, no more than the medium, can go on sitting indefinitely; but the committee will not report on evidence that seems to it inconclusive. If the medium's only protection here lies in the personnel of the committee, he will be expected to recognize that this guarantee is an effective one. Seances with a given medium will ordinarily continue until the committee awards him the prize or on formal vote rejects his claims.

It is not necessary that the medium satisfy the judges as to the cause of his phenomena, provided he satisfies them that this cause is not a normal one. Our main object in this undertaking is, of course, the hope that, if genuine manifestations are obtained, we may get some indication of their cause. In every case we shall attack this aspect of the matter, as justification for the time and money spent. But if phenomena are produced which the judges find to be within the scope of the contest and of genuine objective character the award will be made. This supplements the assurance of the previous paragraph, that an outrageous number of sittings will not be demanded. If, however, a medium has clearly won the award after a small number of sittings, he may be required to give a reasonable number of additional sittings in the endeavor to secure more data regarding cause and modus operandi.

The Scientific American will pay \$2500 to the first person who produces a psychic photograph under its test conditions herewith defined, and to the full satisfaction of its Committee of Judges named herewith.

The Scientific American will pay \$2500 to the first person who, under its test conditions herewith defined and to the satisfaction of its Judges herein named, produces an objective psychic manifestation of physical character as herewith defined, and of such sort that permanent instrumental record may be made of its occurrence.

The Committee of Judges shall consist of Dr. William McDougall, Dr. Daniel F. Comstock, Dr. Walter Franklin Prince, Dr. Hereward Carrington, and Mr. Harry Houdini. In the event of the death or disability of any Judge, a temporary or permanent substitute will be named.

Entry must be made on or before December 31, 1924, to J. M. Malcolm Bird, Secretary to the Committee, at the Scientific American office, 233 Broadway, New York.

Either award will be made on unanimous vote of the Judges, or on a four-to-one division. Seances with any medium shall terminate and all his claims to the award shall be vacated upon rejection of his mediumship by formal vote of the Committee.

All the conditions governing entrance, the holding of seances, etc., which are laid down in the accompanying article are part of this offer.

The Judges

The committee of judges has not been picked at random, by shaking distinguished names out of a hat or out of "Who's Who." Each member is selected because of the contribution which he will make and which none of the other members duplicates. Drs. Prince and Carrington are our experienced psychic researchers; their respective experiences lie largely in different directions, so that they supplement one another admirably in the special knowledge which they will bring.

The presence of Houdini will serve as a guarantee to the public that none of the tricks of his trade have been practiced upon the committee. At the same time, if his fame in another field were not greater, he too might be introduced as an experienced psychic researcher. He is keenly interested and has sat with many mediums. Some of these, to be sure, he has exposed in fraud; but he is eager to believe, and his long pursuit of the subject has always been in search of things worthy of his belief. Against him there cannot be urged the customary objections to the presence in the seance room of persons whose admitted business is to guard against fraud.

A psychologist of repute must be on our committee. The name that occurs before all others is that of Dr. McDougall; and in finding him willing to overlook the distance between Cambridge and New York we are more fortunate than we had dared hope. There must be a physicist of the modern school, skilled in the design and the use of special apparatus; and here Dr. Comstock's name and willingness to serve stand on the same basis as Dr. McDougall's. Were a psychologist and a physicist chosen at random, even though from the front ranks of these professions, they would not necessarily be competent to investigate psychic phenomena. That Drs. McDougall and Comstock are thoroughly experienced in this field and entirely open-minded is sufficiently indicated by their prominence in the Society for Psychical Research.

In the event of the death, the temporary or permanent disability or the withdrawal of any of the members of the committee, the Scientific American will fill the vacancy, naming some one calculated to bring to the committee what his predecessor brought, so far as this is possible. Such emergency membership may be temporary or permanent.

The keen interest of the individual judges will bring them to the committee's sittings, at considerable inconvenience. At the same time, a five-man body cannot go on indefinitely without absences. We make no definite statement regarding a quorum, giving merely the assurance that the committee will not sit without adequate personnel.

Dr. McDougall has designated Dr. Gardner Murphy to sit in his place when he is absent. Dr. Murphy is a lecturer on psychology at Columbia and Harvard, going back and forth each week between New York and Boston. He will thus be in admirable position to serve as a sort of liaison officer between the Boston and the New York members of the committee. At Harvard, and again in the Society for Psychical Research, he is not merely a colleague but actually a close associate of Dr. McDougall.

Alternates to Houdini must necessarily be, like himself, professional magicians. On account of the numerous engagements which

such gentlemen have with the public, and the distances to which these take them, Houdini has felt it advisable to select, from among his co-professionals, two alternates: Messrs. Servais LeRoy and Eugene Powell. The names in question require no introduction to those acquainted with this profession.

Drs. Comstock, Prince and Carrington have not specifically named alternates. They may do so later, or may leave it to us to see that the committee does not suffer from their absences. This matter of providing alternates loses some of its urgency in view of the fact that the committee will at all times invite the attendance in the seance room, or the aid outside the seances, of any persons who may seem in a position to give assistance in the work. No extended notice of the presence or the identity of such persons can be given, but their number and identity will be discussed with the medium in advance of each seance. Extended notice will be given of any change in the voting membership of the committee.

The Committee and the Medium

Our committee is to investigate phenomena primarily, and mediums only as this becomes necessary, secondarily. The committee is not going to be blind to fraud, should fraud be attempted; but it is not going to regard its mediums as potential cheats. So far as the medium makes it possible to do this, we shall treat him as a co-operating agent in our investigation. His good faith is in all cases to be assumed; we consider that he may properly regard this as one of the conditions governing his participation.

At the same time, the medium must heed our position. When we investigate a wonderful new carburetor, our story would be of no value unless we were able to assure our readers that all the fuel used in the test came out of the one, measured, supply. We must therefore conduct a search for hidden tanks and hidden pipes, and we must search as thoroughly as though we expected to find them. In our psychic investigations we are in the same position. We cannot report that the seance seemed a success but the medium would not permit an examination of the possibilities of fraud, any more than we can say that the inventor of the carburetor would not allow us to examine the car for hidden gasoline supplies.

We are purposely leaving the conditions surrounding the seances as open as we can. We wish to impose only those restrictions which are absolutely essential to gain serious attention for our findings. The medium will be requested to lay down whatever conditions he feels to be necessary for his own protection and for the production of phenomena; and whatever further conditions he regards as advantageous but not necessary. These conditions will be met in so far as they do not interfere with proper observation and investigation. Where there is a difference between the medium's desires and those of the judges, every effort will be made to find middle ground satisfactory to both. The committee, however, cannot in any case recede beyond the minimum conditions which in its opinion insure proper observations; the production of results which we cannot guarantee is of no more interest or value than a total failure, through too severe restrictions, to produce anything at all.

Precise definition of what constitutes a

psychic phenomenon is not easy. After consultation with the individual judges, it seemed advisable to fall back upon a negative definition. The accumulated experience of the race enables us to say, under given conditions and through the operation of known agencies, what may and what may not be expected. A psychic phenomenon is then something which may not in this way be expected, something which, if it occurs, forces us to make new and special hypothesis; something which can be accounted for on no basis of accepted scientific theory. If we were investigating specifically the existence of disembodied spirits, or of electrical fields pertaining to the human personality, we could with better precision define the effects of such spirits or of such fields. But we are investigating a thing whose nature we do not know and may not even learn. The definition by exclusion seems the only way to separate the phenomena which we seek from those which we do not.

Psychic Photographs

The procedure here varies widely as between different mediums. The committee does not wish to embarrass any medium and will lay down no rules covering the manner of producing these photographs. Plates may be exposed or merely "controlled," and in any way which does not prevent adequate observation by the committee. As a matter of principle, the committee will be altogether averse to having plates taken out of its possession for "control" or other purposes. We will not, however, state categorically that no conditions could be devised under which this would be permitted.

Believers in psychic photography are aware that fraudulent operators have practiced substitution; unbelievers hold that all results are obtained in this way. The committee and its mediums must be protected against any claim that results obtained may be thus explained. Accordingly the committee will supply all apparatus and materials used by the medium. At any time or in any place where he is working with the committee's materials, the medium's possession of material or apparatus other than that so supplied will be *prima facie* evidence of fraud and will result in disqualification. The committee will go to any length necessary to protect the medium against false disqualification, and will even permit the premises to be searched in the medium's behalf and all apparatus found thereon to be inventoried; but the committee reserves the right to use secret identifying marks on plates or other apparatus, in addition to any marks known to the medium.

In the ordinary course of photography, numerous streaks and blurs may appear, accidentally or otherwise, as a result of manipulation of lights, objects, chemicals, etc. There must be border-line cases where it is not easy to say whether a mark is of this character or possesses pictorial form. That this problem may be a difficult one is indicated by the controversy into which Conan Doyle recently got himself over just this question—whether certain marks were fog or faces. Our investigation must lead to definite results or none at all. Hence we specify that a psychic photograph, to qualify for our award, must in the opinion of the judges represent distinctly the human form or face—with permissible attachments such as the wings of Doyle's fairies. The decision of the judges as to whether this requirement has been met must be final.

Instrumental Control

So much for psychic photographs. In the general class, we indicated in our preliminary announcement of December that phenomena to qualify must be visible. We shall go further than this in some directions, not so far in others. We have satisfied ourselves that for practically all the psychic phenomena now in vogue there exist or may be devised instrumental tests. If the graph says that the table was off the floor; if the microphone says that sounds occurred, and tells us where; if the galvanometer records the presence of something where the "spirit" was seen—then we know that something has happened, and that the phenomena were not mere hallucinations. If at the same time the medium is shown instrumentally to have been where the phenomena were not, the question of his active interference is largely settled. The psychic investigator should never rely upon the evidence of eye and ear and touch. No matter how keen an observer one may be, the conditions of a seance are never those for ideal observation; and if they were, it is an uphill fight making all the rest of the world believe that one really saw what one says one saw. "Collective hypnosis" may be, as Dr. Carrington confesses he more than half believes, a mere phrase; yet it affords a delightful mouthful for the lay critic who does not find it convenient to accept the results of psychic research.

A second feature of instrumental control impresses us is its adequacy to settle at one stroke all the problems of the seance room. We know that there are, among psychic phenomena, numerous effects that are wholly mental and others (admitting for the moment their existence) that are physical. We know that the dividing line is hard to draw. Why not let the instrument decide? If an instrument exists or can be devised that will record the occurrence of the thing that is alleged to occur, that thing is a physical phenomenon—of psychic origin or not as subsequent investigation may determine. If the instrumental check has to go by default, the phenomenon is not within the scope of an investigation of this character.

Again, the question of objectivity. We know approximately what we mean by this; yet a rock-ribbed definition is just about as possible as a rock-ribbed definition of the scientist's simplest term, of which the present writer has already had something to say, both in these columns and in the book growing out of the Einstein contest. But if we agree that susceptibility to an instrumental test is the criterion for objectivity—there you are!

Accordingly the general-class award will be made to the first medium who produces a psychic phenomenon, as already defined, of such sort that a permanent instrumental record can be made of its occurrence. This includes raps. We can prove that they occurred, we can prove where they occurred, we can prove where the medium was when they occurred—and that's plenty. It includes practically everything of a telekinetic nature—the exertion of physical force without contact. We will find a way to make it include the production of "ectoplasm." The only thing which we should like to include and of which we are not sure is the "psychic lights." Apparently these are of insufficient candle-power to be photographed during their brief period. Dr. Comstock has hopes of finding a way to

record them; if he fails, they will have to be excluded from the phenomena for which the general award will be directly made. They will, of course, be investigated as they occur alone or with other phenomena. If they and other manifestations which seem of physical nature have to be ruled out, our mediums will understand that this is only because we do not find them susceptible of proof in the style and to the degree which we have set ourselves.

The physical phenomena do not exhaust the subject of psychism. Indeed, certain mental phenomena seem to be of greater significance and, for the present, in a more satisfactory state of proof, than any of the physical ones. We do not know to what extent we shall carry our own psychic program beyond the minimum requirements of the present announcement. If large results are obtained, with larger ones in prospect, we shall certainly not stop just because we have given a hearing to every medium who has been attracted by our offer. In the absence of large results, if the public interest and the interest of the small minority who possess the mediumistic ability to help us remains keen, we shall again be willing to go further than our immediate present program. We can even picture conditions under which we should want to expand the program before the present offer has expired. In any such event, we shall look upon the psychic phenomena of the mind as affording one of the more important of the avenues into which our investigation might be extended. Among the mental phenomena thus excluded for the present we class all communications by voice, writing, or other means which cannot be objectively distinguished from the same means as normally employed by the medium in his own conscious personality.

In the Seance Room

As with the psychic photographers, we hold the door open to the widest variation in procedure on the part of our general-class mediums. A few general principles may be laid down, however. The committee will be very reluctant to sit in absolute darkness, and will not so sit unless assured of adequate observation by other means than the visual. It is within the possibilities that the degree of lighting permitted by two successful mediums might settle the issue between them.

It seems probable that Palladino possessed powers of some sort, and descended to subterfuge only when these failed her. The Hyslop report on Ada Besinnet, again, brings forward the strong probability that some mediums, if not this one, commit fraud in secondary personality when they are not chargeable with the intent to deceive. We shall accordingly divide fraud into two categories. That carried out with arms, legs, etc., and without external aid of external apparatus will carry no penalty save a greater rigor of observation in subsequent seances. That carried out with the aid of any object brought into the seance room, however, is necessarily premeditated and when detected will result in disqualification. The medium will, of course, be subjected to a competent search, before or after the seances, at the pleasure of the committee.

At the present moment no further specific requirements occur to us that can be laid down for seances in general. It will be understood, however, that the committee will confer with every medium, canvass his procedure, and lay

down the conditions under which it feels that it can carry on adequate observations. These conditions, as indicated above, will be modified to meet the medium's desires so far as is compatible with the committee's ideas as to the necessities of the case. No test or procedure will be applied that has not been outlined to the medium, though the committee will not undertake to inform the medium in all cases whether certain tests are to be attempted at certain seances. In the event of any tests having been objected to by the medium on the ground of possible injury to him, however, such test will not be made without his consent; but the committee will not undertake in all cases to refrain from counting a refusal to the medium's partial discredit, if there seems no other way of securing the information at which the test in question would be aimed. Other conventions will perhaps have to be laid down from time to time, or specific agreements entered into with given mediums, covering conflict between what the committee wants to do and what the medium wants done. The general principle, already enunciated, will always apply: That the committee will go just as far to meet the medium as it can, save at the cost of inadequate observation. It will always be willing to discuss with the medium the aim of any particular test, and the possibility of substituting a less obnoxious way of gaining the same end.

The Key to Success

All that I craved belonged to me,
God held the gifts and I the key;
He held them waiting my command,
And yet I would not understand.
In pentulances and discontent
Full many weary years were spent;
I cried: "How cruel is the fate
That bids me weep, and watch and wait,
For things that make life worth the living,
Nor robs the Giver in the Giving."

A little joy—a little wealth—
Result from toil abundant health;
A chance to do and a chance to be,
And then I looked and saw the key;
Right in my heart I carried it,
Divinely fashioned, formed to fit
The lock of God's great reservoir,
That held the things I hungered for.

The key was love—pure gold—
A glittering crest of faith, and love and trust;
It fits all doors, it turns all locks,
It leads the way through walls and rocks,
It lifts the latch, unbars the gate,
And shows us where life's treasures wait;
Oh, are there heights thy feet would press!
Seek Love the key to all Success!

—Selected.

I shall go not only to meet great men,
but also my son. His Spirit, looking
back upon me, departed to that place
whither he knew that I should come, and
he has never deserted me.—Cato.

Is it not strange that after all I have
said to convince you that I am going to
the society of the happy you still think
this body to be Socrates. To die and be
released is better for me.—Socrates.

Psychic Power

An Educational Monthly Magazine for the Promotion of

SPIRITUAL SCIENCE AND PSYCHICAL RESEARCH

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Conan Doyle Assists Scientific American Competition

To the Editor of the Scientific American:

I had no idea of issuing a challenge to you. My complaint was that so many of our bitter enemies are quite ignorant of the subject which they treat. I am, however, delighted that you should take it up and would do my best to assist you.

There are, however, some points to bear in mind, and I hope that you will not think me officious if I mention them. I speak from an experience of 36 years and from a very wide reading and converse with experienced confreres.

1. A large money reward will stir up every rascal in the country, while the best type of medium is unworldly and would not be attracted by such a consideration. For the sake of the cause and their own reputations they would help you if you got the personal support and endorsement of leaders of the movement. If not they would avoid you, for "tests" are often deliberate traps.

2. If the money offered as a prize could be spent in sending your representative to the various towns of America and also to London, Glasgow and Paris, it would be far more useful.

3. Everything depends upon your men. The laws are still obscure, but roughly it is a case of tuning a receiving instrument to a transmitter. Harmony of vibrations is essential for good results—human sympathy, kindness, courtesy, not necessarily mental agreement. I went to Eva with an open, expectant mind, but with sympathy for her, and I had ectoplasm in my hand before I left. Miss Scatcherd had a similar experience. Four professors of the Sorbonne sit round her like four terriers round a rat, and they get nothing.

4. But it is not merely sympathy; it is deeper in some cases. I know at least one very famous spiritualist whose presence stops all psychic phenomena. He is convinced, as one well may be, on other people's results. His case is really not uncommon. It seems to be the positive, aggressive type that has this inhibition, and this is just the type that so often becomes the researcher. Therefore, if you want truth, as I am sure you do, you must have a gentle, quiet, courteous, sympathetic man for your representative.

5. However honest and sympathetic, he is liable to fall into errors if he has not some honest spiritualist to whom he can refer his doubts and from whom he can receive explanations. There are many such. To exemplify what I mean: I took a clever journalist, with

no experience of psychic matters, to a direct-voice sitting with Mrs. Roberts Johnson, a famous medium. When the direct voice began he recognized in it the tones of the medium's voice, and began to make a row which not only spoiled the seance, but got into the press and was considered to be a setback to spiritualism. This man was Mr. Tilson Young. Now the whole difficulty arose from his own ignorance, and any experienced spiritualist would have told him that the direct voice is often in its first stage very like that of the medium, but that if you await developments you will soon find it change, and after a while you may get several simultaneously, and the subject will be beyond the medium's knowledge. I can only suppose that the ectoplasm derived from the medium partakes of the medium's characteristics until such time as the outside forces get more complete control. Anyhow that is the fact, and a hurtful scandal was caused by the ignorance of the sitter and his folly in not waiting and asking explanations.

6. Which leads me to the next point, that the investigator should read a few sound books on the subject: Crookes' researches, Crawford's "Psychic Structures," Schrenck-Notzing's "Materializations," and a general view of the subject such as Charles Tweedale's "Human Survival." He should not be a professed conjurer or psychic observer, but rather a good level-headed man of affairs, with plenty of tact and patience.

7. If such a man came here I would do my best to show him what I could, but he would do best as a visitor introduced by me, rather than as an accredited researcher, the very thought of which makes a medium nervous and abnormal.

I wish you well, but have no delusions as to "final" results. The London Dialectical Society in 1869 was some 80 strong, all impartial men. Their committee's report on physical phenomena was unanimously in favor—and that was 50 years ago. The same occurred with the Paris Committee of Impartials in the 90's, of which Bergson was a member. The mass of prejudice is less than it was, but it is still great, and nothing will be final unless we get presently, as I think we may, a new line of evidence.

The Judges Who Will Conduct Investigations

William McDougall, D. Sc., formerly of Oxford and the British Society for Psychical Research, now occupies the chair of Psychology at Harvard, and the Presidency of the American Society for Psychical Research. He is the author, among other works, of "Social Psychology," the leading American collegiate text in this subject.

Daniel Frost Comstock, Ph. D., has recently retired from the Faculty of the Massachusetts Institute of Technology, with which he had been connected since 1904, to devote his whole time to his commercial practice and his inventions. He is a member of the Advisory Scientific Council of the Society for Psychical Research.

Walter Franklin Prince, Ph. D., educated for the ministry and pastor of numerous churches, gravitated, through

the psychotherapeutic work undertaken at St. Mark's Church in New York, into psychical research. He is now Principal Research Officer for the American S. P. R., in charge of its permanent headquarters and its scientific and investigational work.

Houdini

is so very well known in connection with his escape specialties that some of us may have overlooked his standing as a master of the more conventional sides of the magician's profession. At the same time he is deeply interested in psychic phenomena. He has wide experience in seance work, as well as in the detection of fraudulent mediumship.

Hereward Carrington, Ph. D., is widely known for his psychic investigations, and for his many technical and semi-popular books in this field. He was one of the committee that so exhaustively investigated Palladino's mediumship; and on more than one occasion he has gone to Europe as the more or less formal representative of American psychic science.

J. Malcom Bird,

who will act as Permanent Secretary to the Committee, is known to our readers through numerous articles. Coming to our staff from the Department of Mathematics at Columbia, he is our versatile member, attending to the things that fall in no other editor's particular field. His most notable work has been in connection with the Einstein contest.

Why Do My Spirit Friends Go to a Medium and Not Come to Me?

There are two false assumptions in this question. Your spirit friends do not as a rule go to the medium and your spirit friends do come to you. If your spirit friends go to a medium it is for the purpose of bringing you and the medium together that they may reach you in communication. Ordinarily your spirit friends, drawn by love and natural ties of relationship, come to you. They speak and attempt to manifest their presence in a variety of ways. They find you cannot see them, hear them or sense them. And after repeated vain attempts to manifest they seek someone whose senses are open to perceive their presence. It is a mistake to speak of a medium as bringing your spirit friends to you. When you get a message from a medium your spirit friends, in all probability, went with you to the meeting—possibly impressed you to go—and often resort to various devices to bring about an opportunity to communicate with friends on the earth plane.

—A. B. C. of Spiritualism by B. F. Austin.

Physical Phenomena Traced to Spirits

Ghosts See, Speak, Breathe Acid and Have Substance

Prof. Richet Tells French Academy of Science He Isn't Sure They Can Lift Tables, But Certainly They Work at a Distance

This is the deliberate statement made by the distinguished Prof. Charles Richet, member of the French Institute, before the Academy of Science recently when he presented his new book on metapsychism to the Academy. Never before has this temple of science received officially a communication on occult subjects and the problems of the spirit world.

Prof. Richet, who has made a life

study of so-called spiritism and psychic phenomena, admitted it required much courage on his part as a recognized scientist to devote himself to the study of such questions and to present the result of his investigations to the world. But "the duty of science is to discover truth."

Prof. Richet declares that the reality of the materializations produced by mediums cannot be contested. These visitors from the spirit world, he says, have personality and intelligence and all the attributes of life. Curiously enough, he is not convinced that levitation can actually be accomplished, although he considers that the possibility of exercising a material influence from a distance is proved. Richet's book of 800 pages is packed with observations, analyses and phenomena, including those already created by Sir William Crookes and Sir Oliver Lodge.

Scientist Becomes Fortune Teller!

Berlin Professor Affirms Insanity, Length of Life, and Many Other Events of the Future May Be Foretold from Finger Prints

By John Bertrum Clarke.

Now comes Professor Heinrich Pohl, of Berlin, the habitat of scientists, and proves the claim of the long "despised and rejected" gypsy fortune teller—the future can be told, from the lines of the hand, or to be more exact, from finger prints.

After studying some six thousand finger prints, one-third of which were taken from the so-called insane, Professor Pohl declares that the finger tips of the latter have distinctive characteristics, and that there are marked differences in the characteristics of the lines on the fingers of normal children and those that are found on the fingers of imbeciles and "morons." Characteristics that indicate the racial origin of the individual and also those that indicate length of life, and many other potential facts, the Professor affirms may be recognized by finger print experts using his classifications.

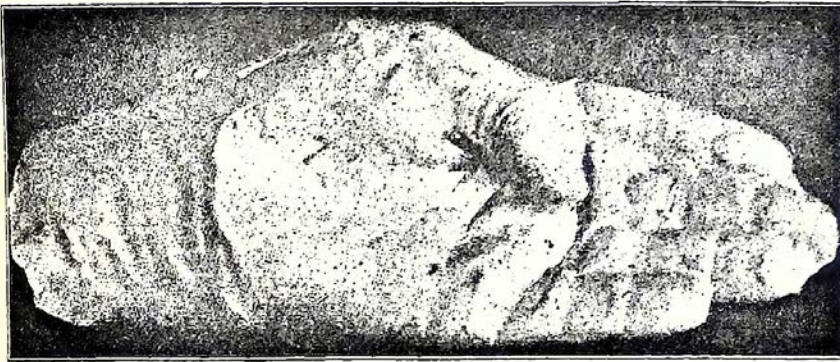
Chiromancy, or by the name more often known, palmistry, has long been affirmed by its devotees to be an exact science, and now with this new scientific backing of the German professor its former surreptitious patrouns may voice their convictions without exciting the scorn of the skeptic.

Professor Freud, of Austria, and later, Professor Jung of Switzerland, in their learned works on the subconscious mind and dream interpretation, known by the present popular term, Psycho-Analysis, give another instance of science stealing the thunder of the prophet.

It now remains for the astronomer to confirm the assertions of his lineal ancestor, the astrologer, that potential human events are predicated by the position of the celestial bodies, and the poor fortune teller, beaten from pillar to post and forced into competition with the graphologists, faciologists, phenologists, numerologists, and other pseudo-scientists, will be frisked of his last remnant of occult science and forced to enter politics for a living!

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

Affirmation by Effa E. Danielson



The cast, in paraffin, of a hand materialized before Richet and Geley. It will be seen that a normal, anatomical hand could not have been withdrawn from the mold

Skeptics

By Dr. Wm. J. Bryan

Physician, Artist and Author

We have a sincere pity for all honest skeptics who are floundering around like driftwood on a tempestuous ocean; they are mentally confused and burdened with uncertainties, not knowing what to believe.

So we say to skeptics, go where you can gain *experience* from spirit demonstrations, and be convinced, by coming in *direct contact* with spirit phenomena. The proof can be furnished by any private medium in the home, or by a public medium in the medium's home, or public meeting place.

Why delay, when the *proof* of spirit communication can be so easily obtained by all?

We see no reason why skeptics should continually listen to objectors, who can-

not explain away any spiritual phenomenon, when mediums stand ready to furnish the *proof* that should convince any reasonable mind that spirit-life and spirit-return are both reasonable and true.

The laity are quick to respond to the demonstrations and the appeals to reason, and many are convinced of spirit-return when they receive a message from the spirit-world through a medium who is an absolute stranger.

So we urge all to consult a medium, and learn from personal experience, that it is really possible to receive messages from relatives and friends considered dead perhaps, but who are living (as spirits) and who stand ready to respond to calls made upon them by all, whether skeptics or believers, providing you give the spirits a *welcome* and some expression of *friendliness*.

A PSYCHIC DETECTIVE

One man who is devoting his life to the psychic solution of crime, is Mr. Gabriel Hansen, 2020 Chicago Avenue, Chicago, Ill., and the best insight that can be given into Mr. Hansen's methods, and their success, is to recite specific instances in which his psychic powers have solved mysteries, and have brought the guilty to speedy justice.

Mr. Hansen is an intensely sincere man—and has undertaken the untying of many hard knots of mystery without prospect of reward or praise. When the knowledge of wrongdoing comes to him, he considers that it is his mission to act, and often he has acted without even the likelihood of being given honest credit. He has done his work, has accomplished his ends, and has been true to the forces that have guided him.

Let us now peruse briefly the record of Mr. Hansen's unusual detective work.

The following, under the caption, "Local Psychic Sleuth Finds Bank Papers," is from *The News-Scimitar* of Memphis, Tenn., July 15, 1916:

This is an uncanny tale. It deals with the occult and psychic, invades the realm of Spiritualism and has a deep tincture of mysticism, unreality and improbability about it. It reads like a chapter from the Arabian Nights or some other highly colored and imaginative romance in which the hidden is mysteriously revealed and gently rise out of nothing to do the bidding of their earthly master.

Yet this tale is vouched for by four reliable business men. Henry Hurst, president, and W. W. Farris, secretary and treasurer, of the Hurst Trust Co.; James F. Hunter, vice-president of the Mercantile National Bank, and F. E. Boardman, manager of the Tennessee Trust Building. They do not attempt to explain it; they merely say it is so.

Briefly, the story is as follows:

Several weeks ago Hurst and Farris entered into negotiations with Hunter and other capitalists for the purchase of 205,000 acres of timber and grazing lands owned by them near Durango, Mexico. Thousands of dollars were involved. When the final papers came to be signed, Mr. Hunter could not find the original deed and grant, signed in Spanish by Porfirio Diaz, former president and dictator of Mexico.

Negotiations lapsed. Search was in vain. In despair and as a last resort, Mr. Hurst appealed to Gabriel Hansen, a French Artist, who claims to be a Psychic detective, for his aid in finding the papers.

Hansen studied the case a few days, talked with the principals involved in order to get a "Psychic connection," as he called it, established, and then told them he knew where the papers were. Accompanied by Boardman and three negroes, he went to the attic of the Ten-

nessee Trust Building about 9 o'clock Thursday night and from thousands of other papers and documents, the accumulation of years, begrimed and covered with dust, he pulled out the valuable documents.

Boardman was amazed. The other principals in the case could not believe it when he telephoned them the papers had been found. One of them who rushed to Boardman's office in his automobile was so badly rattled that he attempted to read the deed upside down; it was written in Spanish.

The men involved in the deal were all the more astonished when they were told that the documents had been found in the attic. Mr. Hunter had told them over and over again, that when he resigned from the vice-presidency of the Union and Planters Bank, more than two years ago, he deposited all of his papers in its



safety vault. He laughed at them when it was suggested that they might be elsewhere.

Hansen says the whereabouts of the papers was revealed to him Wednesday night while he was at his home, 1369 Poplar Avenue, studying the case. A clearly defined revelation as distinct as if he held the papers in his hand, came to him, he declared. He says he saw them bound up in a large wrapper, covered with dust, and stuck away in a small pigeonhole.

When he passed from his semi-comatose state and the psychic influence left him, he called his employers and told them what he had seen. The discovery was made the following night, just as he had said the papers would be found.

When Boardman went to the sixteenth floor of the building Thursday night he was incredulous. He had prepared to spend all night sorting out every paper in the thousands in the attic. He had employed three negroes to help him. He allowed Hansen, merely as a matter of accommodation, to accompany them. As soon as the lights were turned on, the detective walked along one side and took out a package. A little farther on he took out another. In each of the several sides he did the same thing. He looked at none. When about eight or ten had been removed and their places marked the lot was taken to Boardman's office.

"Here are some of Mr. Hunter's papers but they are not the ones we want," he said Mr. Boardman. The latter brushed away dust, unwrapped the bundle, and saw the detective was correct.

A moment later Hansen ran his hand to the bottom of the lot and pulled out another package, so dirty that a towel was necessary to wipe off the dust.

"Here is what we want," he said simply. Boardman unwrapped it and the first page that met his eye was the deed.

He unfolded it and there was the seal of the Republic of Mexico in one corner; in the other was the signature of Diaz.

Hansen also found several months ago \$1400, that was lost at the Arlington Hotel by a clerk. He claims to have made other such discoveries at other places and times.

Evidence of His Powers

These sworn statements have appeared in the daily press of Memphis at different times, and constitute but a small fraction of the evidence of Gabriel Hansen's powers. We reproduce these without comment, precisely as they were published:

The following day after the killing of Wil Brewer, the blacksmith at South Memphis, I met Mr. Hansen and told him of the killing; and that I had been working on the case all morning and had not obtained any clue as to the murderer. He then at once described the murdered man and the place where the crime was committed, also a perfect description of the murderer and the place where he lived. Mr. Hansen and myself then went out to the place and found everything just like he said.

(Signed) N. T. INGRAM, Coroner.

This is to certify that several days ago I lost a very valuable diamond brooch and after my sister and I made a very diligent and careful search for it and not being able to find it we were directed to go and consult Mr. Hansen, the psychological detective. As soon as we began talking to him he described the brooch and told us all about where we had been and certain parties we had come in contact with and said the brooch would be found and returned to me. I am confident that if I had not consulted Mr. Hansen I never would have found my brooch. We highly recommend Mr. Hansen and his work.

(Signed) MRS. BRUNTON.

A few days ago I lost a diamond necklace and after searching here, there and everywhere, and without any result, I went to Memphis to see Mr. Hansen, the detective, and told him of my loss. He at once described my place of business, surroundings, etc., and told me to look in the weeds by the walkway and there I would find it. I followed this advice, and sure enough I did find the necklace just where he said.

(Signed) MRS. W. R. McDONALD.

Hurlburt, Ark.

Memphis, Tenn., April 16, 1919.

Some time ago I lost my horse and after searching everywhere and without any results, I went to see Mr. G. Hansen, the psychological detective. He at once described the horse and the place where I kept him, also the place and the people there where he said my horse could be found. I followed Mr. Hansen's advice and found everything to be just like he said, and I recovered my horse. I know of another man that he also found a horse for.

(Signed) ANDRE W. WINSTON.

Memphis, Tenn., January 19, 1918.

A negro named Howard had been suspected of a crime, but the colored man was in hiding. All efforts to locate him had been futile. Deputy Bradshaw and Marshal Hill, in company with Detective Hansen, left Millington in search for the negro, and the officers followed the route described by Mr. Hansen, who pictured the hiding place and the two negro women who were shielding Howard.

Arriving at the house which Mr. Hansen had described, the two negro women were found, but they denied all knowledge of Howard. However, Mr. Hansen insisted upon going into the attic, and there found Howard's shotgun, which was identified by Howard's daughter. While talking to the women, after leaving the attic, Mr. Hansen cautioned the officers to be on the lookout, but before they could "cover" the house, Howard had leaped out of the attic window and again escaped. Howard later was found and shot by his pursuers.

Following is a sworn statement, signed by William H. Wilfong before Notary A. D. Heinemann of Memphis, May 9, 1917, relative to another crime:

This is to certify that G. Hansen, the psychologist, came to me on Saturday morning, the fifth day of May, 1917, with Mr. Jacobi, the constable, in search for the murderer of Antoinette Pappel. Mr. Hansen described the scene of the crime, also a little log cabin, where he said the guilty one could be found, and also gave a thorough description of him, also his wife, before he ever saw them, and insisted that we go there, which we did. But at this time Mr. Jacobi had returned to the city. But before leaving us he gave Mr. Hansen authority to act.

Upon arriving at the cabin, we found everything just as Mr. Hansen said. We searched the cabin, and while in the act, Ell Perkins, the guilty one, walked in. I then asked Mr. Hansen if that was the man he wanted and he said "Yes." We then questioned him and his story was very conflicting. I said to Mr. Hansen, "Shall we lock him up?" He told me yes, to do so and we took him and put him in our car and took him over to the deputy. Since then he was taken to the county jail and made a confession of the crime.

This statement can be proved by several others. The same negro had been previously arrested twice by the city authorities and dismissed both times.

Here is another case in which stolen goods were recovered and wherein the culprits learned what is meant by the cloud of witnesses. Thinking that they had done their thieving safely, because "nobody saw," it likely was a severe shock to them to be confronted with the evidence. This item also is taken from the press:

Stella Carter, negress, is in the county jail, while Mississippi authorities remain on the lookout for Pink C. Carter, her husband, who came to grief on larceny charges through the medium of a psychic detective and resultant warrants.

W. M. Kennedy, residing at Kendale on Summer Avenue, is named as prosecutor. Gabriel Hansen, Memphis psychic sleuth, is credited by Mr. Kennedy with bringing about the apprehension of the negress, along with the recovery of stolen articles valued at one hundred and twenty-five dollars stolen from the Kennedy home in December.

Mr. Kennedy, Wednesday, related the circumstances as follows:

"After members of the family had spent weeks in search of the missing items, which included a hand-worked bedspread valued at only five dollars, Hansen was appealed to. During the spiritual interview which followed, Hansen minutely described a negro man and woman, who he said had pilfered the articles at odd times. He described them in detail and said that the articles would be found in the bottom of a trunk in possession of the pair."

From Hansen's description, Mr. Kennedy said, Carter and his wife were recognized. They had been employed at Kendale for about two weeks during December. Warrants were sworn out before Magistrate J. J. Griffin, and Mr. Kennedy was deputized to serve them by Sheriff Tate.

Through the cooperation of the Mississippi authorities, the Carter woman was located at Charleston and brought back to Memphis. The missing articles were discovered in the trunk as Hansen in Memphis had predicted.

Sees Visions of Crimes

Gabriel Hansen sees visions of crimes that have been committed. This is not psychometry, although at times the element of psychometry enters into the work. It is a talent peculiar to Detective Hansen.

It makes no difference how long since the crime has been committed, the vision is clear. Sometimes these visions come at once, but they may not focus themselves for several days. It depends on conditions beyond Mr. Hansen's control. Where a crime is an old one, it is possible that the guilty persons have gone to the realms of spirit, and are being punished. They are paying more dearly than any human court could make them pay for their misdeeds.

When these visions come to Mr. Hansen, he recognizes their location. He has a complete sense of directions. The plot or plan of the crime is vivid in his mind. He knows which is north and which is any other direction. He knows what hour the crime was committed, and often what was occurring in the vicinity.

At one time, he saw clearly what had taken place in one of the department stores in New York City; a matter concerning a most daring effort to commit a series of crimes that would have shocked the world. Also, he saw that certain dangerous packages would be mis-carried, that the spirit-world had thwarted the plot. His vision showed him precisely how the forces of the unseen had confounded those concerned with the plot, and how those persons had overlooked a detail that led to the crime's frustration before it had progressed to a point of actual danger. Often Mr. Hansen sees these things, and even sees crimes in their stage of formation; before they have arrived at the point of commission.

That any outside expert should be looked at askance by police officials, is natural. We all feel that those engaged in a line of work, must be fitted for that work—and this is a fairly safe rule to follow. In time we believe that police officials will welcome the cooperation of Gabriel Hansen, and that he will be in demand by the police departments of the largest, or at least the most progressive, cities.

Mr. Hansen does not say that he can not fail. He knows that there are times when it is impossible to collect the material evidence necessary

in conviction, and particularly where the crime has been committed some time ago. His sources, however, has been so marked that he is much more likely to succeed than to fail. There is failure that is beyond human power to prevent. There is knowledge that can not be questioned, but which will not be accepted by a court.

Many persons whose lives are devoted to criminology have been astonished at examining the evidence of Mr. Hansen's power, and they admit, either gladly or reluctantly, that he has some gift that is quite beyond their ability to understand.

Our Greatest Problem

By Wm. J. Bryan, M. D.

Author of two new books on Spiritualism

At the beginning of the end of one's mortal career, we notice that many are urged by the promptings of conscience, to give consideration to the thought of life-beyond-the-grave; and it is then that contemplation of the future becomes an important matter for mortals.

Some are cut off in the prime of mortal life, and some have blighted careers, and some never reach the age of maturity. However, all, sooner or later, must give the matter of transition, some consideration, because it is really the most important problem that confronts all of us. And yet, it is capable of an easy solution, when a little reason and common sense are exercised, in rational and logical combination.

We never die, and our assertion can be proven to be a scientific fact of nature. We live on, after leaving earth-life—never reaching the cemetery—where so many believe we find a common end in the oblivion of extinction. But how greatly surprised are those who had a vague idea of spirit-life, or were in total ignorance concerning it, when their time comes, to find themselves Over There, in celebration of a glad reunion with relatives and friends long since forgotten, or considered dead!

Yes, the surprise will be both joyous and astonishing, for entrance into spirit-life is attended with wonderful revelations of life, love, action and power.

The best preacher is the heart;
The best teacher is time;
The best book is the world;
The best friend is God.

Talmud.

Astral and Ethereal Worlds

By Mabel Collins

The astral life is so close to earth-life, so intimately associated with all the desires and passions of the physical body, that advanced beings, even disciples, pass through it without attention, not only at death but in sleep or trance. The desires and passions which cause its existence have fallen from them so that they have no concern with it. But it is there, a definite state, and when the physical body is dead or unconscious, the astral form is at once aware of it and awake in it, the highly developed disciple passes through it swiftly and leaves the astral form, as it has left the physical form. In the case of sleep, or the rare state of trance, angels guard and tend both these forms so that the spirit, returning, enters both easily, and gently, the absence is all forgotten and earth-life taken up naturally again. Only the very strong can dare to try and recall what has happened in the interval, the burning and intense life in the ethereal world. The spirit could bear it, but the brain cannot. And yet these experiences are all still within the phenomenal world; well within it, even the glorious conditions of the ethereal state. The astral life is as objective, as external, as the physical life. The Christ is often there, and His followers remain to work with Him. During and since the Great War this has been often necessary. Some soldiers who died on the battlefield were at once carried away by angels, to the higher states which they had earned the right to enter, as I saw Frances Willard's spirit carried away when she died. The physical and astral bodies alike surrender their claim on the ego, which by purification and self-sacrifice is freed. Those that are not freed and cannot obtain freedom, learn many things while dwelling on that plane. But they are not the things to arrest the freed spirit and the victorious ego, which has entered upon the state of glory. They must rather be regarded as compensations or interests for the astral bound being, no criminal, yet incapable of rising higher.

Dante went forth in his astral form and saw these mysteries and wonders, all the training and help given in Paradise, all the hardship and horrors experienced in Hell. He told the world what he had seen. It has resulted in the production of marvellous pictures, of superb works of art, but it seems to have been no warning to the sinner and to

have left the criminal untouched. And yet immediately on release from the physical body and the entrance to the astral world, not only at death but in deep sleep, the sinner and the criminal find themselves in the states and conditions created by their passions and desires.

Signs, warnings and portents, which are understood and accepted by those who are called superstitious, are sent to men by friends beyond, with the help of the sidereal spirits. These can enter within the outer edge of the physical life, and manipulate forces which they understand and can use. Those who laugh at superstition are simply ignorant. A disembodied, purified and glorified spirit may, through the inner relationship born of love and incapable of destruction, see that one upon the earth is taking a wrong turning, or losing faith and hope. He cannot return to earth till his allotted time comes for re-incarnation, but if his astral form still lives, he can obtain the aid of the sidereal spirits, native to the astral plane, and knowing how to use the various forces in it. Thus come the signs in the Heavens, the warnings which prevent one who has still to live from embarking on a fated ship, and the thousand and one small signs and tokens that prove to us we are surrounded by the invisibles, if we regard them reasonably. This shows the interlinking of these two planes as those above and beyond are linked. There is no hard line of demarcation. But the loss of your physical body leaves you in possession of your astral form in just the shape and with just the powers you have developed.

The shock of the sudden destruction of the physical body when it is in full health and strength is very great, and the astral form, even with those who know much and believe yet more, arises, confused and bewildered, the ego being without the power to go on immediately. If a death of this kind has been practically painless, the spirit does not at once realize that it has lost its physical body, and turns to look for its old friends. Feeling that they are in new conditions these spirits gladly yield to the guidance of the angels who surround them and who take them to one of "the many mansions" according to their need; either into a temple on the astral plane to which teachers come from above, or away from the astral plane altogether, according to their state of development. And to judge by what

I saw during the Great War many soldiers were worthy and ready to be carried on angels' wings to far places where the spirit is at home and glory reigns.

An animal is no more likely than a human being to ignore the fact that its life, the most precious possession of any living thing, has been taken from it unfairly and unjustly. All students of animals know that they are conscious of invisible presences and of that which comes after death. Unbelief is one of the poor crimes monopolized by man. From it our churches suffer greatly as many here are teachers and even priests who are devoid of all real belief. Quite recently, since the war and those experiences which have arisen out of the war which opened many eyes and destroyed much skepticism, a clergyman died whom I had known slightly. He died quite suddenly, without a moment of preparation. His body was shrouded and laid in its coffin. As soon as his consciousness came to him he was annoyed to find himself seated on the ground, leaning against a rock, in his shroud. * * * This is one instance. The lower astral plane is thronged with newcomers who have as yet no strength to go further from lack of belief. It is indeed worth a great struggle to make the effort in this life to find the true path and look toward the Supreme instead of on worldly and illusory objects. —The Occult Review (London).

Search for Truth

When will this plodding world outgrow
The dogmas of the past;
Seek fearlessly the truth to know,
And dauntless hold it fast?

When will they, too, discard the myths
Of generations gone,
Who, truth with sophistry did twist,
Till right was seeming wrong?

'Tis when from myths, and legends
freed—
Rubbish of long ago—
They'll cease to search on withered trees
Where fruit has ceased to grow.

Or needless trace some foreign field
In search of golden grain,
When home unceasingly doth yield
The wealth they would obtain.

—Huxley

HOW TO DEVELOP SPIRIT PHOTOGRAPHY

Practical Advice by America's Most Successful Psychic Photographer
What to Do and What Not to Do in Trying for Spirit Pictures

By DR. W. M. KEELER

Often has the question been asked by aspirants to the power of getting spirit photographs how they might acquire that development. This question presupposes that I know what the gift or power really is, and what another person should do to get results without assistance, when they think they have no such power, to start with. When, as now, the greatest scientists of the world can not explain such familiar forms of energy as light, gravitation or electricity, how can anyone reasonably expect me to give a lucid explanation of the forces and powers of nature which are at play, or are utilized, in any of the phenomena of mediumship, especially the very intricate manifestation of spirit photography? The best scientists are at a loss to account for it. The more one sees of this form of manifestation, the more wonderful it appears to be, and the more baffling to one's understanding. In spirit photography it is not known, until the plate is developed, what will appear—whether a likeness of one's self, a friend or a stranger, or a whole crowd of people, nor what nationality they will be; or a flower, a conventional design, a geometrical diagram or something else in mathematics; a picture of a house, outside or interior; a landscape or marine view; a writing or seeming printed or typewritten communication; or altogether a freak photograph, or a blank plate, one showing a vacant chair, in which the sitter is invisible or only partly so; it may be in an oval or other form of margin; it may contain the signatures of fifty friends and relatives; and as though this is not enough, it may be either positive or negative, or both combined. There come times when no spiritual results can be had for several days, with no accounting for it. The best we mortals can do, to understand such things, is to observe the indicia and limitations of the workings of these natural forces. It is observable that certain persons have these powers in so large degree that the development comes to them whether they like it or not; sometimes the development can be thwarted, but in other cases it seems to be forced upon them. It came to me in this latter way; and some recital of the circumstances will no doubt be of interest, as well as of value in helping others to form their

own proper conclusions—as all should do for themselves.

Born and raised in a little country place about twenty miles from New York City, on Long Island, and knowing nothing of Spiritualism, the family began to have manifestations in plenty. Why we were visited with such happenings we did not know. Raps and knocks of all descriptions happened about the house, lights would appear, and objects would apparently move of their own volition. We could not stop it, and were harassed, but learned to endure what we could not avoid. But it made trouble for us with our friends. They would come down to see us in the country, stating that they came for a week's visit—but they didn't stay a week, you may be sure!—nor any considerable part of it. One night was enough. Our friends blamed us for putting up tricks on them. In vain did we expostulate, and try to explain that we had to endure the same thing without understanding why. They knew nothing of the conditions and facts of such manifestations and refused to believe us. There was one visitor, however, who undertook to carry out his intention of staying a week with us as his vacation in the country. He did endure three nights of it, but at last declared he could not stand it any more, and that he had never been treated so mean in all his life. He said that forms appeared to him and talked to him, and would not stay away nor let him sleep; they were all sorts of people, including Indians, and he said that one Indian was so big he couldn't get through the door into his room! It was too much for him, and he left in great indignation at what he considered our treatment of him.

When I was quite a youngster, my father gave me a camera, which was a great thing in those days; and I used it with success. Spirit photos were not dreamed of or known of by us, but they came to me, just the same. The appearance of extra faces in my pictures, no matter what the subject of the photo was, mystified us beyond measure, but the light of truth in this matter dawned upon our minds when I obtained the portrait of my grandmother and of a negro servant woman, and others whom we knew, who had gone to the great beyond.

As this power came to me as a part of my original makeup, the same as the power to think, to see, to hear, it would be useless for me to advise the seeker for this power, who does not know that he possesses strong natural mediumship, to be born all over again, in some line of descent in which strong powers are transmitted. He would be very apt to quote Nicodemus and ask, "Can a man be born again?" Then, if this can not be done, is there no hope? In the light of experience gained by other people, some of them well known to me personally, I can say that there is hope. An average, well-constituted, healthy, vigorous, right-minded person might hope to develop this power by pursuing a regular course, in from two to fifteen years, according to circumstances.

However, there can be no guaranty that any particular form of mediumship that one sets his heart upon can be deliberately developed. No two mediums are alike. Individuality stamps mediumship as it stamps everything else in nature. Nature abhors absolute duplication. Of one thing I am convinced—that this phase of mediumship known as psychic photography is a form or degree of the materializing power, for it has been evident to me, in every way, that spirit photos are made, formed, materialized, with light or with something fraught with light, upon the surface of the plate; and not by light as we mortals use it, that is to say, by focused rays, with camera and lens.

No apparatus is necessary. I have often gotten a likeness of the sitter without using the camera, and have more often gotten everything but the sitter, while using the camera. Our spirit co-workers can prevent a photo being taken effectively, as well as by producing them, and in doing so seem able to imitate every known human method of picturing, and more besides.

One notable instance, in my experience, of the development of full power to get spirit-photos, without aid of others, was that of a learned Doctor of Medicine, who died some years ago in this city at a very advanced age. His power of spirit continued to grow strong long after age had weakened his body. His case is similar to that of the Rev. Stain-

ton-Moses, the well-known English clergyman. Both investigated spirit photography, as utter skeptics, expressly to "learn the trick" and thus be able to disabuse the minds of certain friends and keep them from becoming subjects of hallucination, as they thought it to be, of spirit return and spirit-photos. Both found it a truth, after most thorough investigation, and both became greatly interested, so much so as to have hundreds of such pictures taken in their presence; and, submitting thus to the drawing power (without which these pictures can not be made), their own personal "magnetic" forces became exercised and developed, until they got their own great results, with many unprecedented examples.

That is one way to develop, and it is the best and surest way; and it has the advantage that the novice inherits the protected conditions, very largely, of the experienced medium. But are there no other ways? The answer must be, that any exercise of the power of mediumship, any wholesome practice that will develop the magnetic forces of spirit and body, working together, under proper surroundings and with sufficient perseverance, patience and health conditions of body and mind, ought to bring about development of the individual's particular endowment of psychic powers, if he has any. When such student gets pretty strong manifestations of an independent character, then let him try handling a photographic plate, wrapped well in black, non-actinic paper, to protect it from the light; the same plate can be used for twenty sittings, then may be developed; if no results, do the same again and again, until something appears; then try a single effort. Great joy comes with a successful result.

Various experiments have shown that such photos may be obtained on plates in a plateholder, or different pictures may appear on the different plates in the original package or unopened box of plates, or on the plate while in the camera, without regard to whether the slide of the holder is removed or not, nor whether the lens cap or shutter has been removed or opened, and in the dark as well as in the light.

The work of spirit helpers, or guides, some of them great artists, must not be

overlooked, for it would be like the play of Hamlet with Hamlet left out. If there be no spirit worker, there will be no spirit photo. I take this to be a truth, for of the many thousands of such photos that I have taken, counting negatives by the ton, and other thousands that I know of, no instance has occurred that would give rise to a conjecture that such pictures can be made by the human alone. It is of the utmost importance that a proper guide, or a spirit co-worker, be attracted, and rapport established with



him or her, in any form of mediumship.

As a general rule, the undeveloped but natural-born medium is an open door, so to speak, for the intrusion of undesirable visitors from the other realm—those earth-bound spirits who seek to influence all they may—as well as for the coming of higher spirits whose affinity of powers and attributes enable them to sense the occasion for their presence. If assured of a proper guide, then all is well to proceed with the development, with proper and harmonious surroundings.

It is very risky to introduce new persons into a small developing circle. All possible safeguards should be thrown around this work, lest a rapport be es-

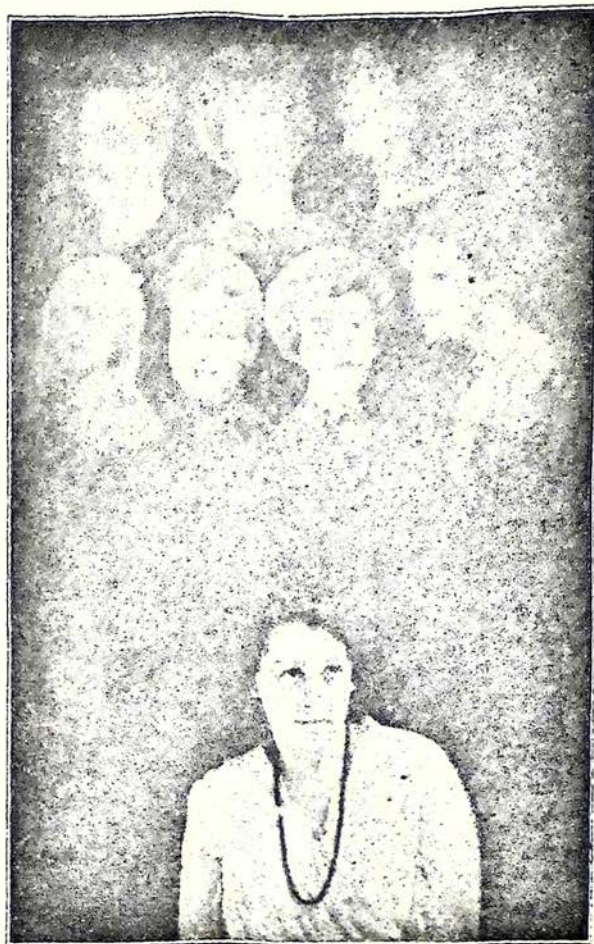
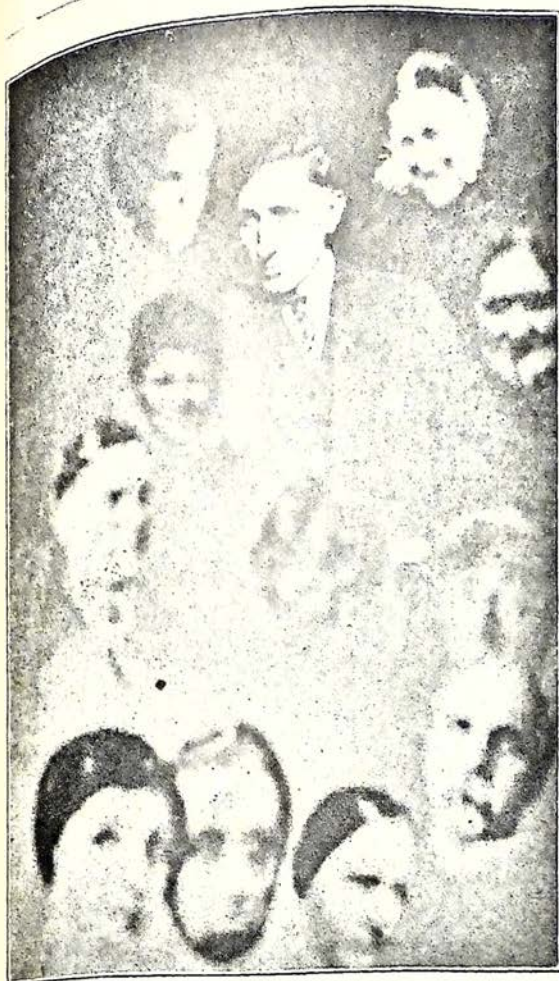
tablished with some strong magnetic spirit, whose grip it is most difficult to loosen, in order to banish him, for as a rule they will make desperate resistance, against being overcome, for this breaks their power to do mischief to anyone.

In the light of my experience I can not hold any opinion to the contrary of this, namely, that the best and surest way to develop this particular phase is with the assistance of the methods and powers of one already highly advanced and developed in the same phase. The use of

"magnetized" plateholders can not but be helpful, but helpful only—as success can not be guaranteed. There is so much in these manifestations that can not be grasped by the mind's understanding, that no one really knows very much about it. A pretty good example of a "nut to crack," in this subject, is this experience, which I have had, namely: A certain student of spirit photography, and ardent aspirant for the power, for years has sat for results, alone, with plates, properly wrapped, and held; if the student develops the plates, rarely is anything obtained; but if he or anyone else comes to my house and develops them in my presence, even though I do not see nor touch them nor pay any attention to the matter, the work is in some mysterious way rendered complete, and full results are obtained. Those who seek to develop this power, or any other high phase, should be of very good disposition, tolerant of others' adverse criticism, and well able to endure the abuse that will be in store for them. All these things will bring out the strong points of one's higher character

and cause sympathetic remembrance of the reason Socrates gave for thinking that the gods had special regard for his best welfare, because they had given him Xantippe for a wife, who made things highly miserable for him. His ability to rise above such trials is one of the fine things that history of the ancient past has handed down to us.

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Cora L. V. Richmond

The pioneer worker in the fold of Spiritualism gave up her earthly abode Tuesday, Jan. 2nd, 1923, at sunset. She only anchored in the harbor of the New Year long enough to give a greeting with her blessing for the year and journeyed on.

She held the torch in the early days. From then until now the light has burned steadily in the window of her house of clay, directing the traveler who passed her way. There are none to mourn her passing save the one brave soul who watched the flickering flame to the last. She outlived them all and the thought came to us while listening to the speaker, Dr. Geo. B. Warne, who gave a synopsis of her life, how blessed it must be to have dried all the tears of loved ones and leave no one to mourn; and again, the anticipation of the great reunion when the last arrival has come.

Active to the last in the Cause she served from 1851 until now, it can well

be said she fought the fight and won and greater deed did no man than this brave soul whose hand guided the ship of State in a Nation's distress of woe and war. And all through the days and nights, ever ready to answer the summons to a benighted traveler who sought her lighted window.

All she had loved and all who loved her had passed from mortal view or journeyed into distant lands leaving her to wend her way from day to day as best she could.

The writer saw her very clearly, standing beside the speaker, listening to the words of praise as they fell from his lips. As she stood there she seemed to be in a reverie, including all that had gone before and we caught the glow of her reverie, when the thought that she had said the last farewell to all she loved and all that loved her and now it was her turn to go and she closed the book with no regrets but with loving

thought that it had been so. Had she not had the greater light and was it not right that she should be the last of that motley throng?

Let us pause. Picture a little girl of eleven years standing on a kitchen table, expounding the laws of Life.—Again let us see her grown to womanhood, directing the heads of Government; later, let us follow her on the voyages across the water into other lands, carrying the message of Life. At the Peace conference at The Hague, where she was a delegate, and let us sit with her in her sorrow when her beloved husband bade farewell. Let us scan the loose leaves, scattered in her silence chamber and bind all together that it may be said of her in all time to come, she was a Solomon in her wondrous glory of wealth of knowledge—she was a David, and indeed a Samson whose far-sight could write history thousands of years ahead.

The Jewelry Peddler and His Prayer

As darkness fell over the great silent moors of the Ukraine, a Jewish jewelry peddler reached a long straggling village on the main road and entered one of the first houses he came to as if he owned it.

He had hardly seated himself on a bench with the three hopefuls of the family climbing over him in search of the sweets he had promised them, when the street door opened again to admit the man of the house, a heavy thickset individual, followed by three others who, having been overtaken by the night, asked for lodging.

Accepting from the housewife the offer of some straw in a corner for bedding and a hot supper of meat stew and black bread washed down with tea, the whole company spent a pleasant evening exchanging experiences.

Learning that their new acquaintance was a peddler, the three strangers asked to see his wares, as they had some presents to make.

Their eyes glittered as he opened his pack and disclosed the stock of expensive jewelry and gold watches he carried with him. After buying a few trinkets, as bed time had come, they all took leave of each other in the very best of humor.

The housewife, before going to sleep, told her husband to see the strangers on their way as soon as possible in the morning, because she did not like their looks.

They left just after sunrise, inquiring their way to the next town. They were told to take to the left when the road passed a low hill as the short cut reduced the remaining distance to less than half an hour's journey; only—a river bad to be forded as there was no bridge.

The peddler had intended stopping over another night to enjoy his friends' company, but decided to push along, as the season was late and he had many orders to fill.

He sat down on an old log when he came to the hill above described and began to eat his frugal lunch of cheese and bread.

Hearing footsteps, he looks up only to find himself confronted with his friends and customers of the night before.

One of them secures his pack which he had dropped from his shoulders, and

the two others march him, protesting loudly at every step to the banks of a densely wooded stream some distance from the main road.

Here they divided their loot and deliberated upon how to dispose of their prisoner. He begged them not to harm him promising never to say a word to anyone. Two of them were inclined to let him go but the third one demurred saying, he would not be able to remain silent and they would have to suffer for it. He added facetiously that it was better to have one dead Jew than three dead heroes. At this they all guffawed.

The poor peddler, nearly beside himself with terror, begs them to let him pray at least, before yanking him into the beyond. They jokingly consent and begin reckoning up the gain they would have from the robbery.

The peddler begins excitedly praying in a loud voice, in Hebrew, a language his captors did not understand. He begs God to save him and in his innermost heart calls vehemently on the police of the next town to come quick while he is still alive.

This lasted a full half hour.

The bandits, having finished their figuring, yelled that his time was up. "Oh Mercy! mercy! just let me finish—I'll be through in five minutes!" Yes, through with the sweets of life, remarked one as they sat down and mimicked him with insulting inuendo as the minutes flew by. Time is up, again shouts the leader, yanking the peddler to his feet and leading him under an overhanging willow limb on the bank of the stream. "We will give him five more minutes in which to pray for our souls," proposed the leader whom the peddler amused immensely. The latter started in again, with death staring at him face to face. He used a prayer that they could understand at the same time repeating inwardly the concentrated cry for Help! Police!

He was standing, still praying, with his shoes off and a rope around his neck hung over the convenient tree limb, his hands being tied behind his back. At this juncture a pack of wolf hounds sweeps down like a whirlwind scattering the bandits right and left and followed by a band of galloping horsemen who quickly had them securely bound and pinioned.

The rescuers were the very police the victim had called for; they had started out in a leisurely manner without a

definite idea of direction down the road toward the stream and had unconsciously increased their pace until the yelping of the wolfhounds had brought them to a gallop.

While playing cards at the station, one of the policemen had experienced an irresistible impulse to go on a reconnoitering expedition, having the words referred to in mind. He also stated that the time when the peddler was making his appeal into space coincided with the exact moment of this irresistible impulse.

This is a true story vouched for by eye-witnesses and goes to prove, that the result of prayer, which is merely the outward form, lies in the efficacy of true underlying thought exchange when propelled by strong life energy, even among those entirely unused to conscious telepathic action and re-action in the soul realm.

ALFRED GOULD.

On Death

Received from a Lady Who Had Been Dead Three Days (Identified)

Those that are born of wisdom have understanding,
Those that are not have to grope their way;
The outward garment is the house of clay,
The roof tumbles and the walls crumble;
Winter storms sweep over us, the dead leaves fall about us;
The storm kings rage, the fire of life goes all but out,
And over the dying embers the zephyrs play.

We speak with a new tongue, ours ears are unstopped,
The scales fall from our eyes;
The world knows us no more among the living,
And all that we are and ever hope to be is drawn by the zephyrs from the dying embers,
Into the dawn of a new day.
Even as the watchers watch over us, we slip from their embrace,
And men call it sleep;
But to the freed one life has just begun,
And while the zephyrs play in the dying embers,
Those who ever lived and by whatever name were called
Are born again.

—EFFA E. DANELSON.

THOUGHT TRANSFERENCE

Its Usefulness and How to Make Others Think of You

By WILLIAM BROCK

Has it ever occurred to you, to find yourself in a rather serious or dangerous situation where you wished in your innermost heart that some one might come to relieve you from the pangs of pain and fear? or from the power of a pitiless individual? Have you ever felt the anxiety of a person who for the first time in his life was thrown into the holdover of the police for reasons entirely unknown to him and without the privilege of calling a good friend or counsellor to his side? Have you ever prayed in your heart that some mysterious power might save your loved ones from imminent danger because you found yourself entirely unable to send the word of warning quick enough?

In such unexpected, sudden and critical moments of our earthly career we often realize how inadequate and insignificant our material senses of perception are! How often have we wished to come into sudden possession of supernatural powers to avoid impending danger, to prevent the execution of an unjust act or punishment on ourselves and others. The consequences of unpreparedness are indeed agonizing terrors, when there seems to be no one to avert the feared catastrophe.

Dear Reader, follow me a little further and lend me your attention. I want to reveal to you a mystery; a mystery within yourself; a mystery which, when solved, will unfold itself into a mighty power; the power we all are longing for, when one of those dark clouds threatens to pour down upon us, to destroy our work, our hope, even our life. This power lies within you. It is the power of thought. The proper application of the laws governing thought will enable you to direct your message anywhere into space. No matter where you are, no matter where the intended receiver of your message may be, you can reach anyone at any time, if you know how to apply the law, even if you don't know where the recipient might be at the time you send your thought into space. After you will have mastered the application of these laws your messages will be received with the same swiftness and accuracy as the most perfect radio apparatus could do.

But in order to make your start, you need preparation. You must prepare your field, which is YOU, to become susceptible and sensitive to the impression of thoughts sent from the distant.

The key to the main entrance into the mystery of these powers lies also within you. Without the key you cannot unlock the door. There are three ways whereby you can find this key, which is the "PERFECT REALIZATION THAT YOU ARE A SPIRITUAL BEING." You can find the key either by "logical reasons," which appeal to your understanding, or "by experiences in your life," or by "undying faith" that such is the case, because you believe in a supreme ruler who prepared everything for us that we may learn how to take and how to use the infinite bounties of His storehouse, the great cosmos.

Once you KNOW that you are a spiritual being, you have already found your desired key, which will unlock

your door. THE REALIZATION OF UNITY OF PURPOSE THROUGHOUT THE COSMOS will be the next step. When you have learned to realize that an invisible something, that many call "ether," permeates the universe and is the transmitter of all vibrations, be they electrical, magnetic or psychical, you will endeavor to make use of this ever ready power of transmission, and this will automatically unlock the door to higher opportunities in your life's career.

These two realizations will give you the impetus to put into service the awakened forces within you. The opening of the door is the signal for the dormant powers to awaken and to demand work. Recognition is followed by authority and then comes a period when it will be necessary for you to MASTER the forces. By your endeavor to be in harmony with the whole cosmos you will then be able to direct your thoughts as safely as you can direct your footsteps, if you keep your eyes open.

But there arises another question: "How shall I learn to be in harmony with the cosmos?" Now you know that you are less than a particle of a dust corn if compared with the ALL: but you also know that no matter how insignificant you think yourself, you are A PART OF THE WHOLE, that you are just as much needed to make the ALL whole as all the rest of the Universe. Being a part of it you are also a partner in the stupendous enterprise. As such you are entitled to receive all the benefits which you, as an important part of the ALL, may reap, but—you have also to meet the obligations, which are yours. And what are my obligations? you may ask. They are daily enumerated to you through an outlet of the SUPREME intelligence which we call "CONSCIENCE." Conscience is the unmistakable language in which the supreme intelligence gives expression to each and every member of the whole.

To hear the voice of the conscience clearer, to be more susceptible to the impression from without you must enter SILENCE. The power of silence is unconquerable.

In it you can concentrate your thought much better because it helps you greatly in your endeavor to visualize the mental picture of a scene you wish to externalize into the presence of the intended recipient.

In the beginning, when your awakened powers are not capable to break through with full force, you will have to be very patient, and should you call these powers into actions for mere curiosity, they will surely fail you. There must be a purpose, which harmonizes with the entire whole. It must benefit the all.

Children, as a rule, learn to creep first, ere they make an attempt to walk, and it takes quite awhile before they can safely run without falling. Consider yourself like a child and use any available means that will prevent you from stumbling or falling.

The following experiment will demonstrate to you how you can accomplish good results during the first stages of your psychic unfoldment.

First visualize the place where the intended recipient

might be at the time you make an attempt to convey an important message. Then add to this mental picture the visualized image of the other party and with a loud voice speak the words of your message. Don't imagine the things in your mind. You must **EXTERNALIZE** the mental picture. You must see it in space, and in the place where it should come into the presence of the person to whom you send the message. And you must do it when the person is in a restful state of mind; when he is susceptible to psychical impressions. If a man be engaged in buying or selling, or in matters that need his entire attention you will not succeed.

In such cases the message might drop into the subconscious mind and lay there dormant until in an harmonious moment the thought will be brought up to the surface of the conscious mind.

Thought forms will appear before the mental eye of the receiver and will arrest his attention; or he will imagine to have heard a voice saying your message. Such psychical impressions occur quite often, we produce them in the minds of others without knowing, because the thought travels whether we want it or not. Every thought is a message for some one, yea for many, even for every human being that walks this earth, because some one, perhaps more may be unconsciously attuned to the vibratory force of your thought and thus be inspired or depressed by it.

The more faith you possess, the more important your message is; and above all the more **EMOTION** you generate at the time you send your thought into space the greater will be the success; the stronger will be the psychical impression upon the subconscious mind of the other party; and the stronger the impression, the stronger will be the driving power that will throw up the thought into the consciousness of the receiver.

There should be a yearning, an outpouring of the heart, accompanied by the aid of all positive forces and feelings; above all **LOVE, JUSTICE, CHARITY**. It must be a **PRAYER**. When you will get in touch with the invisible in such a manner it will begin to dawn upon your soul that the wonderful stories of the prophets of old are no tales, but truth and that they can be duplicated by all of us, if we only try as much as they did, to be in harmony with conscience, the voice of Supreme Intelligence. Then you will know why Elijah knew what was going on in the king's chamber.

If you wish to impress some one to help you, to render service not detrimental to anyone; if you wish to be loved or to find favor; if you seek forgiveness this mighty power will help you to accomplish your task. Frequent repetition will increase the forces within you; the secure results will spur you on to do greater things. You will not be satisfied; you will go on with your work until you will discover probabilities, never dreamt of and which eventually will turn into realities, the field of which is beyond limit, educating, fascinating, even awe-inspiring.

In such cases we use many different expressions for the same occurrence. "I have a hunch," "An idea struck me," "have a thought," "I am impressed to say," "Something tells me, etc." Other messages reach us by the way of premonitions, apparitions, dreams, and actions we perform without being able to account for them.

Immortality Is a Simple Fact in Nature

By WILLIAM J. BRYAN, M. D.

(Impressional writer and author)

Great manifestations of spirit power come to the children of earth, and greater things shall be done to prove the existence of spirit ones after death and disintegration of the outer or physical body. And these manifestations of spirits, through capable mediums, are not for the purpose of entertainment, but to prove to mankind on earth, that *spirit-life and spirit-return are facts*; and the lesson they teach is that all grief should be laid aside when a friend or relative passes from earth-life, because it is simply a passing, and not the extinguishing of a mortal forever.

We say, and we prove it by spiritual phenomena, that there is a future life, in heaven, for all, regardless of any earthly conditions surrounding the person. There is no exception to the rule that *there is no death of personality*.

We dwell on this theme. We reiterate. We cannot allow our declaration of immortality to be brushed aside; and, above all, we are willing to teach, demonstrate, and prove to all who evince any *willingness*, that immortality is a simple fact in nature, and is neither a theological marvel nor a supernatural mystery.

O, that I had the wisdom and the force to impress the minds of all, that future life, as spirits, is a *natural phenomenon*, divested of all mystery, and to be looked upon as a birthright from Supreme Intelligence!

Let us not waste so much valuable time over materiality, but rather let us be filled with the ardor of a strong mentality, and a strong personal will, that shall cause us to ponder over the realities of a *spiritualized life*, here and now, thus preparing us for the life that is immediately ahead of all of us—a life that is real, earnest and active!

Let us realize that our progression will be in accordance with our spiritual desires, and that a life of materiality, is one that has no permanent value except as it lies in the memory of a career of varied experiences. Let these experiences be good ones, and our record will be one calling for approbation of our spirit friends; and, for ourselves, there will be no remorse over the consciousness of misdeeds, or a wasted career.

Loving service to others, will bring to us the peace and the realization of commendable past performances.

Memory goes with us when we pass to the Great Beyond.

Tolerance

If you, in your daily walks, display the beautiful spirit of Tolerance, you are making real progress in the evolution of yourself. Intolerance is a heavy brake upon the Wheels of Progress in your Journey through Life. And strange as it may seem, it is the strict religionist who is the most intolerant, as a rule. Nothing is right in his estimation if it differs from his ideals. Under the banner of Intolerance march all the other negative forces such as Selfishness, Distrust, Suspicion, Hate, Jealousy, etc., and the Gossip is supremely happy in the use of it. Practice Tolerance, and you will be surprised how it will lift you out of yourself and show you the beauties and sunshine of Life.

PSYCHIC MANIFESTATIONS

Published by the American Press

Child Wonder Reads Mind of Governor

Boston Seven-Year-Old Convinces Bay State Executive of Her Powers

Thelma Wells, seven years old, can read your mind. If you don't believe it, ask Governor Cox, ask any number who have seen and heard this new child wonder perform.

She never hesitates. With lightning-like rapidity, blindfolded, with her feet toward the wall, she will read numbers of six or eight figures which have been written on a pad invisible to her.

She paid a visit to Governor Cox and told him the correct time, his age, all about his wife and daughter. The precocity of this young mind reader seems almost uncanny. She is creating interest in psychic circles.

She is the daughter of Charles Wells, proprietor of a barber shop, at 328 Tremont St., Boston. Except for her remarkable mind-reading ability, she seems to be a perfectly normal and wholly charming child.

Wells, when exhibiting the child's work, covers her eyes with a handkerchief and places her with her face toward the wall. He will then pick up an object and say:

"What color is this?"

Like a shot the little girl's answer comes: "Green."

"What is this?" "A coat."

"What are these figures (writing them on a pad)?"

"Six, nine, three, one, eight, five, two, seven, four."

Thinking that perhaps the answers had been prearranged and learned by the child a reporter requested the opportunity of indicating to Wells the question which he would like to put to the child. Wells willingly consented, but the child's answers were as quick and as unerringly accurate as before.

Still another test was made when the reporter jotted numbers on a piece of paper and concealed them from both the father and the child. This time her answers were delayed, perhaps thirty seconds, but she answered correctly.

"I first noticed that Thelma was an unusual child," Wells explained, "several weeks ago, while I was writing a letter. She was playing about in the same room, and I had just requested her to be more quiet. She was talking to herself, and I suddenly noticed that she was repeating aloud the substance of my letter. I am sure that she had not seen the letter, and I do not think that she could have read what was written in it had she seen it."

"From that time we watched her, and she quite sustained our first belief that she was a mind reader. We have experimented with her only a little every day, for fear of tiring her mind."

Thelma will continue in school according to Wells, who believes that her peculiar powers will increase as she grows older.—New York Evening Journal.

Gets "Spirit Words" from Mrs. Wilcox

Pittsburgh Lawyer Asserts Poet Has Sent Him Message from "Grand Summerland"

Through Charles S. Robb, an attorney, of Pittsburgh, Ella Wheeler Wilcox, the poet, has sent what purports to be a message from the spirit plane. Robb said that he received the message recently when sitting at his job board. The job is an improvement on the omnia. The Wilcox message said:

"What a beautiful evening you have on your earth. Many times I have enjoyed sitting in the twilight with my husband, who came on before me. Finally I was left alone. Alone, but not forgotten. I sat with a ouija board many, many times and finally I received a message from my dear beloved husband."

"Then things changed for me. I learned so many truths of the so-called spirit world. Finally, I came over myself and my husband and myself have been united in a grand spiritual love, far surpassing any earthly love."

"I would love all humanity to know of this grand and beautiful Summerland. Tell it to my friends, let the whole world know the glories of the unseen world. I thank you, dear friends. I do not often find a battery through which I can work so readily."

"ELLA WHEELER WILCOX."

Robb said that he feels no doubt as to the genuineness of the message. He added:

"I have never read Mrs. Wilcox's autobiography, but when I told a friend of her message, he told me that her memoirs had told of attempts to reach her husband after his death and of the comfort she experienced after she established communication with him."

Shortly after Mrs. Wilcox's death, a few years ago, a young girl asserted she had been the medium through whom Mrs. Wilcox had written a poem by automatic writing. Since then no messages from her have been reported.—New York American.

Mediums Reveal Climber's Fate

Tourists and vacationists in Solzkammergut, West Austria, have been greatly alarmed by the mysterious disappearance of a number of persons making mountain-climbing excursions among the snow-covered peaks. In the last few weeks half a dozen visitors have vanished, leaving no trace of what happened to them, but they presumably were victims of robber bands thought to be operating in the mountains.

Huge searching parties scoured the mountains and valleys in vain; in fact, three members of one relief expedition were lost for eight days, which they spent in a barren gorge without food before they finally were rescued. Police dogs were sent from Vienna to Auss, the center of the district, to help in the search, but some of them also were lost and the others failed to find trace of the persons who had vanished in the mountains.

Finally a famous Viennese hypnotist was induced to come with his favorite medium, called Megalith, and between the two they began an investigation of the spirit world for one of the

lost persons, a student from a well-known Austrian family. After a long walk the medium appeared horror-stricken and cried, "They've killed young Helary and thrown his body into the mountain stream."

She pointed out the rapids of a neighboring rivulet and half an hour later the mutilated body of the student was recovered from the water.—Brooklyn Eagle.

White Fluttering Spirit Aids in Finding Body of Murdered Man

"A white, fluttering spirit" led to the discovery of Henry Lipenitch's body in an old well on a farm near Painesville, Ohio, and revealed that a murder had been committed, in the belief of Carl Logies, owner of the farm.

Lipenitch's body had been submerged in the well for five years. The former owner of the farm, located at Paine's Hollow, six miles southwest of Painesville, is held on a charge of murder.

Logies, the present owner, said he believed he had been influenced in making a discovery by a "white shadow."

"I saw it repeatedly," said Logies. "Every second or third night I encountered this shadow or vision in the barn."

"It invariably flew and fluttered in front of my face and then disappeared. It didn't always take a definite form, but on several occasions I noticed its resemblance to the shadow of a man."

"I can't describe the creepy feeling I experienced. Several times I noticed the shadow disappeared in the vicinity of the old well."

"Then I noticed my horses refused to drink at the well. I cleaned out the well and discovered the body."—The Pittsburgh Press.

SPIRIT MESSAGES

By William J. Bryau, M. D.

The God-given gift of spirit-mediumship comes to those whose ability to receive and transmit spirit messages is one that should never be treated with contempt, nor should any mental anguish be forced upon a medium for exercising mediumship. And we venture to declare that all legal restrictions to the free exercise of mediumship will soon be entirely removed.

The laity is fully aware that spirit messages come from their disincarnate relatives and friends, for they receive spirit messages with a hearty welcome that indicates their belief in the truthfulness of those spirit communications.

And right here let me say, that all who wish to receive a spirit message may do so by consulting some medium near them. This is fully understood by so many persons, that it seems unnecessary to restate it here.

Why wait to receive those messages of joy, hope and consolation?

Spirits Speak Through Telegraph and Telephone

"I want a chance to correct the ideas that are wrong in that book. . . . We can come back, but do not have to, as babes, to be able to learn the conditions of evolutionary progress on the earth."

Thus former Judge David P. Hatch, attorney and jurist of Los Angeles, who died several years ago, is said to have spoken to Thomas C. Buddington, of Long Beach, scientific investigator of things occult, while the latter was reading a book inspired by Judge Hatch, "Letters of the Living Dead," which was received through the band of Elsa Barker, well-known author, during her stay in London in 1913.

During Judge Hatch's lifetime he believed in and taught "reincarnation," according to those who worked with him in occult investigation.

This belief was strengthened after his death, as was shown in the book of letters to the author, in one of which he made the statement, "I now see how reincarnation is possible."

Today Judge Hatch renounces reincarnation, according to Buddington, who says he has received a manuscript telepathically during the past year, sent by Judge Hatch on his "Explorations in the Spiritual Realms," in which he denies the possibility of reincarnation.

The renunciation of reincarnation by the one-time enthusiastic advocate of the belief is of intense interest to the students and friends of Judge Hatch who delved into much occult investigation with the jurist during his lifetime.

Judge Hatch passed away on February 21, 1912, at his home, 1829 South Flower street, and his renunciation of reincarnation ten years later is due to his study with the spirit scientists, according to his spirit message, says Buddington.

Buddington declares that he personally has been interested in occult research all his life, and that he has been in communication with the invisible world for more than forty years.

In Judge Hatch's message he is emphatic in his denial of the soul's ability to return to a physical body. He declares the spirit of Judge Hatch says:

"A spirit cannot go backward into prenatal conditions any more than a fowl can return to its primitive environment after it has been hatched.

"Once a spirit entity has become a self-existent personality, there is no

power in heaven or in hell to prevent his progressive unfoldment through the eternal ages of being."

Quiet rooms are not lonely rooms with Mr. and Mrs. Buddington, who live at 132 Chestnut street, Long Beach.

With the light of four score years resting gently upon their shoulders, they live in the dimness of shaded rooms that are to them peopled with hosts of invisible spirits.

And not only do they talk of the spiritual beings that are ever around them, but they declare that on the electric currents of the air they catch the news of the world, discoveries, inventions, catastrophes; in fact they say they know of everything that takes place as quickly as it is flashed to the world by radio, whether it be the location of a great body of oil or the burning of a great ship at sea.

These two elderly folk are living the fleeting days of "age" alone, yet not alone—the hours do not drag for them. Buddington, the author, scientist and lecturer, gray-bearded and keen, and his slender little wife in her black silk gown, with a snowy crown of hair framing her pale face, are together day after day as they call into their world the beings that have gone before and from whom they say they learn what is taking place in the world of the living as well as in the realm of the dead.

A Morse telegraph instrument stands on a table in a corner of their room. Buddington sits near with his hand on the key. He makes the connection with the electric batteries by holding the key taut, and he declares that the spirits break the connection when they speak through the instrument from the unseen world.

When Buddington first made the discovery, he says, he did not understand the Morse code and later had to learn to read it when the messages shot over the machine faster than human hand could send them.

Buddington places his hand on the key—and an instant later dots and dashes click themselves off with lightning rapidity.

Only a skilled operator can read them, one skilled in the speed of taking messages, and knowing that the busy little instrument is not connected with anything but the electric battery cells, you catch yourself leaning forward to examine the machine to see for yourself whence the message comes.

"I simply ask a mental question," said Buddington in explanation of the phenomenon, "and the spirit that answers draws on the electric currents that are everywhere and contacts the Morse instrument through which he sends the message. We scientists know that it is just as easy to get intelligent communication from discarnate human spirits through the electrical powers of nature as it is to telegraph by the wire or wireless system on the mental plane.

"In this age the spirits speak to us through the radio, the telegraph and the telephone. Judge Hatch talks to me every day and many times a day by the telegraph instrument. I will ask him now if it is all right to give out the information you ask."

Here Buddington made the contact with the key and held it taut. A moment later the little instrument was fairly whizzing away—dots and dashes punctuated the silence. I wondered what the answer would be.

"It's all right," said Buddington with assurance. "Judge Hatch says you can be trusted.

"The messages from Judge Hatch renouncing reincarnation were given to me telepathically," says Buddington, in explaining how he received the manuscripts of the book, "Explorations in the Spiritual Realms."

"The messages were not given to me over the telegraph instrument," said Buddington, "for the reason that a spirit can get in closer touch with a person in a telepathic way. I do, however, frequently talk with Judge Hatch by the Morse instrument.

"Telepathic communication with a spirit is very simple when understood. Mortals of whatever race or clime are only the instruments of spiritual forces of a mental order; that are able to manifest their own existence after death of the physical body through this balanced power of the mentality of the discarnate spirit and the mortal instrument.

"The direct agency through which it is applied is the electric energy in the different conditions of the primordial relations of existence itself. Mentality in physical existence is in a transient relation, while mentality in spirit is a permanent relation that can never be annihilated.

"Vibratory equilibrium between the two conditions through the circuit of an electrical transmission of force enables the thought of the spirit to be

registered in the brain of the medium as a conscious sensation, and when the medium is passive enough to grasp it, it can be transferred to human language that records the thought as being a reality in spirit. In this way the manuscript of Judge Hatch was written.

"I was reading the 'Letters of a Living Dead Man,' when suddenly I heard a voice saying, 'I want a chance to correct the ideas that are wrong in this book, for since its writing I have been visiting the spheres of the spirit scientists and I find that they know more than the theologians of any religion that has been formulated on this earth. We can learn more in the spheres than the earth can ever give us, after we have once left to dwell in the spheres.'"

"In the weeks that followed I took the messages as Judge Hatch gave them to me, and I am no more responsible for the truth or falsity of the ideas received than a telegraph operator is to be held responsible for the ideas he transmits from one station to another, either by the wire or the wireless system."

Judge Hatch's message that Buddington declares come from the spirit world follows in part:

"Since my transition many of my previous theories and beliefs have vanished like the morning dew in the sunshine.

"The spiritual scientists say the facts do not warrant the conclusion that the spirit ever again needs re-embodiment in order to perfect itself in true knowledge of eternal life as it is in realms celestial, nor are earthly conditions again necessary to its further attainment while there.

"The persistent reiteration of the Oriental dogmas on rebirth has been largely responsible for the degradation of the Oriental peoples. India has taught for centuries that progressive life travels in circles, returning again and again to primitive rebirth as mortals. As one consequence of this dogma the souls of myriads of the people of India hover over the mortals of the earth.

"The scientific minds here are free from ideas that are incapable of proof, and while they can see clearly the evolution of new entities from the activities of the planetary forces, they are unable to perceive the return of any spirit to prenatal conditions as to form forces after it once has passed the organic relations of a distinct personality either

in the mortal environment or in the astral realm.

"Once launched on the ocean of life, it must always live, and never can it become incapable of existence as far as it is known to the wisest minds existing in the spiritual world. It can go onward and upward forever, but as to its ability to go backward into prenatal conditions, it is as much an impossibility as for a fowl to return to its primitive environment after it is once hatched and launched upon form life.

"Nature is supreme in its jurisdiction over all life, and save by its processes and laws no life energy can express itself in power of form of any order.—Flavia Gaines Leitch, in the Los Angeles Examiner.

Ghost Saves 20

Buffalo, N. Y., June 22.—Just before a building collapsed in Buffalo, N. Y., Louise Miller, a tenant, warned the 20 occupants to get out, saying the ghost of her soldier brother, Paul, had warned her of the danger. The occupants left the building and none were injured.

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ELEMENTARY PSYCHOLOGY

By CLARENCE H. FOSTER

1. The purpose of Elementary Psychology is to awaken the student to an interest in the deeper phases of life, and of Nature's laws.

2. Since it is the opening appeal it must arouse his interest through an appeal to his self-interest as regards material and objective life.

3. It appeals to a desire for fame, honor, money and material and objective temporal personal gain.

4. Or, it appeals to his desire to be freed from, or relieved from pain, misery and inharmonious circumstances.

5. Elementary Psychology comes under the same classification whether it be taught as such, or whether it be given under the name or guise of a religion.

6. There are three fundamental points of instruction in Elementary Psychology.

7. It teaches of the existence of the "Subconscious Mind."

8. It teaches that the composite contents of the Subconscious Mind govern the entire being, and all external circumstances of the life.

9. It teaches that the Subconscious Mind may be altered or rebuilt through the application of some form of the Law of Suggestion. (Intensive Concentration is an application of this law.)

10. As true with all teachings of Nature, Elementary Psychology is incomplete. Its truths become, to the student who passes beyond, half-truths, and even again, untruths. Yet its principles must be, at some time, understood and practically applied.

11. The student who is drawn to the application of these principles for purely selfish personal gain, must pass beyond them, for with one exception, there is nothing possible for men to do, which so surely bring its *ultimate* pain and disillusionment.

12. Elementary Psychology leads one to an interest in the depths of Analytical Psychology wherein one sees the psychic machinery by which the metaphysical view of life becomes more clear.

POINT ONE

1. Of all who walk the earth, some must see life from one angle, others from another. Some must see the surface of things and be guided by a simple code of moral laws, others are to penetrate more deeply into mysteries of life. Nor is the one class superior to the other. Neither can the one, nor the other, be said to be incorrect. Both are correct and have the proper viewpoint for their particular and immediate needs.

2. If the statements above are not clear, nothing can be said here which would make them more so.

3. There are those who follow the surface viewpoints of life until the time when they are ready for, or need further temporal understanding of themselves, their lives and the laws of nature.

4. Until they are ready no deeper teachings would appeal to them, nor could they grasp the deeper teachings if they were to study them.

5. This does not indicate inferiority in those who cannot understand, nor superiority in those who do.

6. But, even that one who is ready for further unfoldment and deeper understanding of self, must be led into the reading or study or thought which is to bring understanding.

7. For, as a rule, he has been trained either in orthodoxy or materialism.

8. Orthodoxy condemns at first glance all that is in its own.

9. And materialism will only consider those things which can be measured in pounds and metres, which can be seen with the eyes, or rated in money.

10. Therefore, although one who has once delved behind the veils of nature will go on endlessly, the beginner must have an awakening stimulus to study.

11. Man of the mass of this race, to which the present inspirational psychology has been given is, primarily, and essentially, self-concerned. He seeks his own advancement.

12. And that which governs the destiny of man, has given for the beginner an elementary and inspirational psychology, which will appeal to his self-interest, and thereby cause him to waver from the bonds of orthodoxy and materialism long enough to study and learn what new teachings are. For inspirational and elementary psychology promises to bring him greater blessings in his practical and material life today.

The Way of Unfoldment

PART TWO

Personal unfoldment is that which gives one a deeper understanding of himself, of human life, and of nature. It is not "education," it is not "science." Unfoldment does not come in the same manner, nor from the same direction, nor in the same degree of understanding with any two persons.

It is not always possible to express in definite, tangible terms, the realizations which come to one through inner unfoldment.

Unfoldment does not necessarily imply the acquisition of "new" knowledge. It merely means the crystallization in consciousness, step by step, of deeper understanding.

And that which seems complete today is but elementary tomorrow.

Unfoldment may come entirely from within, without any external teacher of any kind.

Neither does external instruction indicate unfoldment. One may hear or read some new point or thought, and then months and years may pass before it is actually part of his understanding.

The ultimate end or goal of unfoldment cannot be expressed in words, and each must find it for himself for that which is the end is but the beginning again.

POINT TWO

1. The mass of the race is in pursuit of, or thinks it desires, mainly, money and material things and possessions, personal qualities, charm and attraction, fame, honor, worship and adulation of others, and Sensation.

2. The unit members may delude self, and appear

ently intensely desire not to have these things, yet it will later be seen that beneath the surface they are no different than the rest.

3. These three cardinal desires for money and objective possessions, love or adulation of others, and sensation, are inherently woven into the racial psychology.

4. And incidentally, in passing, it might be remarked that they are the sole and only causes of pain among men, directly or indirectly.

5. The desires for material things and the desires for the attentions of others are to satisfy an inherent "need" for *superiority* over others. No individual of the mass lives who does not have some buried and perhaps unrealized feeling of *inferiority*. These are the driving forces which cause one to seek that which gives the sense of superiority.

6. The desire or need for "Sensation" is simply a part of the race at its immediate stage of evolution. One desires sensations of pleasure and the avoidance of sensation of pain.

7. The mass, then, is actuated by desires:

- a. To avoid inferiority.
- b. To feel superiority.
- c. To avoid sensations of pain.
- d. To have sensations of pleasure.

8. And the deepest student of life, at some time, must have passed through these stages. For while in these stages, he is in the elementary class.

9. *Anything* which purports to teach one *how* to feel superior to his fellows, or *how* to have sensations of pleasure, is elementary. Yet, each must pass and learn it for himself.

10. And his only road to freedom lies—in removing the impressions of inferiority, not by *overcoming* them, but through other means, and then he must have burned out sensation for himself. It matters not how far one goes toward this end, nor where he stops.

11. Since man seeks these ends, even unknowingly, how is it possible to lead him on the way of unfoldment, save by appealing to the desires of his heart. And, only when he has mastered the simple laws of self, can he see that there is yet more to learn.

12. The purpose of Elementary Psychology, appealing solely to selfishness, is to lead one past the outer portals, on the road to another and a higher gateway.

BARRIERS

There are two states of mind which will utterly and absolutely bar one from further unfoldment, or understanding of self, or of life, or of nature.

One is that attitude which is skeptical of all lines of thought, ideas or beliefs, which may belong to some other "school" or class, than that toward which one may lean.

For it is true that one may learn from *all* things, even if by analysis he arrives at the conclusion that another viewpoint is incorrect.

The other bar, which is the same one expressed in a different way, is that frame of mind wherein one feels

that he has uncovered and discovered the last and final secrets of the mysteries of life. It is true that after each new realization, or picture, one has this sensation for a time, yet if he clings to it he has closed to himself the pages of the books of life, and may not even peep beyond the one which he has found to be "complete."

It is true that there are various and different stopping places along the road for all, as even when you read a book you pause and put it down at some point and leave it lie. Perhaps you return to it and read beyond, perhaps you have enough and take it up again. So it is not necessarily an error when one puts up the bars to unfoldment, or finds a page that portrays a picture which seems to be complete.

There are but two reasons or factors which cause one to place these bars of skepticism and "all-knowledge" between self and further growth and development.

The first possible factor is Conceit. Personal conceit because one has penetrated to a degree beyond his neighbor.

The second possible factor is—that some personality *whom you look up to* has said that certain things are true, and you think that that person is the last authority.

Either reason is wrong. Conceit bars from everything. And the personality has never walked the Earth who has given to any other one the complete picture of life.

Think of these things:

All things may be true.

All realizations are incomplete.

Who are we to say that anything is untrue?

What personality states that certain things are, or are not true?

Who is this person?

Perhaps anything is true. It can be.

But if it seems true to you, then remember that it is but *half* of truth.

Do you, or does any personality whom you know, have all truths, all secrets?

Gaze long at the heavens on a clear night, and ask of, and answer to, yourself these questions:

How far does it all extend?

How long has it been there?

When you have answered these questions you will have found the open mind.

POINT THREE

1. You are taught that to rightly reach a position of eminence, either in wealth and possessions, or in fame, honor, and prominence, you must give to man something, or some service.

2. Psychological principles and knowledge may be employed to secure wealth and prominence for self, without giving anything in return, purely to elevate self into a position of superiority. And the use of these principles will actually bring the desired result. Yet, if nothing is given in return, only pain can ultimately come from it.

3. You are reminded that since the basis of all must be sound physical condition, you are to learn to make

proper use of the vital factors in energizing, sustaining and rebuilding the body, namely, water, suitable food, air and exercise.

4. You are taught that before you can use anything to aid you to rise, you must have selected the goal toward which to travel, the position or end, which you wish to attain.

5. For it is obvious that unless you have a clearly formed picture of your ideal of attainment, a definite goal or objective toward which to direct all efforts, that if you, yourself, do not know where you wish to go, you will make absolutely no progress toward your goal. For, you have no goal.

6. The average person is divided, as to "ambition" in countless directions. He would wish to reach high positions along many different lines. It is rarely possible to be superior in more than one or two lines. The best method of making a choice is to secure a list of all possible human activities and endeavors, and by a process of elimination, arrive at that which seems the most desirable. This list will be presented to you later.

7. The goal must be one which is to be attained at some rather distant time, perhaps four to six years, or more, intervening. For then you can cling to it unwaveringly through the ups and downs and apparent reversals along the way. And, before you have entirely reached your objective you will have fixed another, and more difficult one beyond.

8. You are inspired and encouraged with the realization that, in truth, you can accomplish *anything*—that no goal of attainment is too high. You are brought to realize that within you lies all strength, all knowledge, all power. You come to *know* that the application of simple laws and principles can aid you to the highest form of specialized achievement, or can bring you the more diversified blessings of simple—"Peace, Plenty and Harmony."

9. You are taught that to attain any end you must truly and entirely desire to do so, with your whole being. And, that in accordance with your earnestness and faith will you find results.

10. For, you realize that perfect mathematically correct law of Nature, that with faith all things are possible, and that even according to your faith shall it be done.

11. You are introduced to the phases of your own being, your enemies within your own household. You learn that your own fears, doubts, and lack of confidence are the greatest factors in holding you back. You are taught to overcome these negative elements by continuously and endlessly building in positive confidence, assurance and faith.

12. You are taught to visualize yourself, repeatedly and continuously, in the place or with the ability you wish to have, without questioning or trying to see exactly how it is all going to come to pass. As you thus visualize, in time you come to believe, and as the picture becomes real to you within, it manifests by degrees without. For, even as you weave the pattern on the subjective side, so likewise does the reflection appear to your physical senses in the objective and external circumstances of your life.

THE TEACHER

No person need seek a teacher of any kind. The "teacher" is always present.

The true teacher is not found in external instructions of any kind, either written or verbal. Objective instructions do but serve as the mediums to aid in the crystallization of the advancing realizations as one goes along.

Every person is at all times under the direct and immediate guidance of a "teacher." This is true, even though the person might not understand the meaning of the word—"teacher." Nor does this mean that the teacher must be some other personality in the flesh. Neither does it mean that it is some person or personality in the spiritual realm. Neither does it imply the existence of an unseen "master" or "guide."

The personality in the flesh can never teach you, but can aid only toward crystallization. The one, who looks toward unseen teachers, masters or guides, may be receiving his guidance perfectly, but has simply not yet learned who or where the teacher is.

While it is often difficult to see why an infallible teacher could permit one to suffer pain, or build gross imperfections, yet, one comes to know that every shade of darkness, through which he passes, leads him further, and has its ultimate benefit and blessings. And, that though the teacher leads through darkness, it is for the best in the end.

No one need be concerned lest he should not find the best instructions. The way is opened, step by step. The experiences of daily life are the most important form of instruction.

Anything, which is for you, will find its way to your attention, in due time. This may be the influence of a personality, a book, a picture—anything to which your attention is drawn, upon which you find your senses focused, contains a lesson for you.

The greater portion of daily life, events and interests, pass by unnoticed, but occasionally there are specific things, which impress themselves deeply, upon which you find your attention intensely focused. They may be a few words spoken by another, a few lines in a book or fable, a caption on a motion picture screen. They stand out prominently, and you pause. These are the mediums of instruction.

Through them your infallible teacher speaks to you—heed these messages. Your teacher speaks to you alone—your teacher has but one pupil—your teacher is with you *always*. And, since the teacher is with you always, but one little point or lesson is given at a time.

All that must be done in the beginning to follow the guidance of the teacher, is to heed, reflect upon, and learn the lesson in the outstanding incidents, words and expressions, which are presented to you externally in your everyday life. Observe but for one day and you will learn to distinguish between the passing events and the outstanding ideas or expressions toward which your attention is magnetically drawn and held.

These are the lessons, your teacher attracts you to them.

Your teacher turns but one small page each day for you to read.

The Chart of Mind

Showing the Historical and Prophetic Cycles of Consciousness and the Correct Sequence of the Distinct Degrees of Intelligence

By John Bertrum Clarke

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Psychology, verifying the Hermetic affirmation, "There is but One Law and He that worketh is One," took its place among the inductive, or positive and exact sciences with the advent of the absolute monism resulting from the true conception of the oneness of existence achieved in the epoch making union of science and philosophy, wherein the inseparableness of spirit, mind, or energy and matter, was established in the merging of the chemical law of the "persistence," or "indestructibility of matter," discovered by Lavoisier in 1789, and the physical law of the "persistence of force," or "conservation of energy," demonstrated by Mayer in 1842, into the one great law of the "persistence of matter and force," or "the law of substance."

This psychological triumph was the despair of the dualists, who, clinging to their superstitious dogma of actio in distans, the cleavage of cause and effect, or the separation of spirit and matter, had long halted on the shore of Essential Intelligence with the vain hope that some miracle worker might cause the monistic sea to divide itself into a material and a spiritual monism and permit them to pass with their antediluvian philosophy to the promised land!

Now emerging from dualism, however, psychology finds itself in temporary difficulties of positive expression because of its relative or dualistic terminology; for the powers and privileges, qualities and characteristics of mind have been defined without proper consideration of their concomitance or identity with, and named without the use of ordinal terms showing the correct sequence of, the specific degrees of intelligence.

An unique aid in classifying the attributes of mind in positive ordinal terms is found in the evident natural steps in the at least potential advance of intelligence arising from the enlarging spheres of consciousness resulting from the definite and distinct increases in the elevation of viewpoint.

These natural and distinct viewpoints or steps in potential intelligence are shown on the chart of mind presented herewith and are known as spheres or states of consciousness. Starting from 0, Unconsciousness, there appears consecutively, 1, Simple; 2, Animal; 3, Self; 4, Family; 5, National; 6, Race; 7, Dual; 8, Spirit; 9, Occult; and 45, Absolute Consciousness; whereupon in a literal or figurative re-birth the cycle is reproduced with characteristics and attributes of intelligence and power greatly magnified.

The nature and origin of that mystery of mysteries—consciousness itself—is a problem whose solution forever baffles those rejecting the essential fact of monism—the omnipresence of divinity in the oneness of existence, affirming consciousness to be an essential attribute of all substance and individuals of being, differing only in degree or according to their sphere; the type or value of the individual synthesizing consciousness depending on the stability and adaptation of the organism through which it receives its impressions and expresses its volitions.

Subsidiary to the natural and distinct spheres of essential consciousness there are spheres of collective consciousness resulting from the grouping of individuals into commercial, professional, religious, political and other organizations; also the consciousness we know of as that of a town, city, county, district, state, part of a country, of the grand divisions of the world, or even, according to astrology, that dominating a heavenly body.

All forms of non-human life also have their own distinct consciousness, and considering consciousness in its universal extension to be a potential or inherent attribute of all substance, there would be an etheric and an electronic consciousness, and as many other varieties as there were kinds of individualized elements, each atom of hydrogen having its hydrogenic consciousness, and each atom of carbon its carbonic consciousness, and so forth.

The correct conception of the consciousness of the mind ion of the microcosmic awakened man, or Man-God, is that of an individual differentiation of Infinite Being reproducing or reflecting in itself the forms of the visible universe by building up with monads within its subjective conscious sphere images of the objective forms, monad for atom, the microcosmic atom gaining an electric charge of divine fire, or becoming

ionized upon the excess of its psychic monads over the physical atoms, permitting ideal images to be formed.

Here is forever dispelled the clouds, the impenetrable and inscrutable mystery which through countless ages obscured the abode of the ideal. Down in the depths of the microcosmic mind ion is found a center of absolute perfection, the "house not made with hands," which shall be lifted up eternally in the heavens.

The consciousness of the visible universe with the plan of a relative greater objective sphere surrounding it may be conceived struggling through eons to reflect the laws and systems of the greater sphere, even so the mind ion is ever endeavoring to discern the activity and order of the universal sphere surrounding it, that it may build up the ideal within its subjectivity.

Until the mighty laws were discerned and reflected in the evolving elements within the universal consciousness, imperfect groupings crashed into each other and dissolved. Forms were built up again and again to be dashed down in confusion. And here is found a parallel in the mind ion struggling to free itself from error. Upon the coming of the vision of the true aim of being the mind ion is dazed and stirred unto its very depths; it knows the contents of its consciousness have neared absolute dissolution, that unless every inner image, abstract group, system and constellation of subjectivity are reformed even to the last monad in order to anticipate and reflect the coming of the once far-off divine event, its most beloved ideals may any moment, in the descent of the new light, crash into the imperfect systems of their fellows carrying all down into the oblivion of chaos.

Fortunate indeed in the mind ion that hastens to perfect its subjectivity before some great calamity comes to destroy the imperfect ideas, nor waits for that leveler of errors—the "first death"—to reveal the inconsistencies within, but with incessant efforts frees its inner consciousness from the erroneous systems thrust upon it by the clouded world sphere, and gains a true conception of the divine purpose, hastening to convey to the inner life those great orders of the higher spheres to which sooner or later all below must show good and sufficient cause why they do not yield. And it were well the awakened mind ion should seek to warn its fellows of the wrath that is to come—the wrath of the Great Judgment Day

of the Gods within--when the outraged inner consciousness--conscience with its "thousand several tongues"--the "mad unchained elements" from which the essential Truth has been withheld--shall rebel against the volitions of the Lord sphere of the mind ion, even as in days of old "the stars in their courses fought against Sisera."

It is evident Emerson anticipated the present "war of the spheres" when he gave the warning in the following lines:

"Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no one knows what is safe or where it will end. There is not a piece of science, but its flank may be turned tomorrow; there is not any literary reputation, not the so-called eternal names of fame, that may not be reviled and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of a new generalization. Generalization is always a new influx of divinity into the mind, hence the thrill that attends it."

While the character of the natural and distinct degrees of consciousness up to and including Race or Cosmos Consciousness are known and defined in detail, concerning the higher, and, to many unknown degrees or spheres of consciousness attainable in exalted moments both objectively and subjectively to the mind ion of awakened man, little has been recorded in accessible literature.

Spirit, or God Consciousness, is referred to in the biblical phrase, "in the spirit," while Occult, Lord, or Infinite in Finite Consciousness, is the attribute of the true teacher or prophet of God, whose mind capsule is broken or opened to the divine influx of Absolute Consciousness--and in the poetic words of the Belgian seer and mystic, Maurice Maeterlinck, "Be the crevice never so small yet does it suffice for all the waters of heaven to pour into the soul."

Many mistake Race or Cosmos Consciousness for Absolute Consciousness in that the former reaches its maximum through three successive stages in Self Consciousness expanding to and beyond Family and National Consciousness.

Few are able to survive the passage into the following Dual Consciousness, mystically termed the "first death" (seemingly a conflict with an anti-

human consciousness, obsession or insanity), unless an unseen Master aid, guide and rescue the "broken one" from the antagonizing Spirit, or God Consciousness, and overcome "the last enemy," death (the Past--the Lived--Devil, reading backward) by completing the cycle on through the Spirit and the Occult Consciousness into Absolute Consciousness, which later is really a re-entrance into the magnified Simple Consciousness of the former cycle--the "re-born" entering into seeming death or trance, or in case of previous Mastership, into *conscious unconsciousness* or waking omniscience until the objective consciousness is restored.

Occult, Lord, or Infinite in Finite Consciousness, the testimony of which is "the spirit of prophecy," is, to those who have not experienced the exaltation of this higher sphere, the most difficult to comprehend, being an entrance into a subjective realm of pure and nascent mind with the stunning effect of a broken Wor(l)d and a vision of the ideal restored.

By referring to the chart of mind presented herewith (pp. 8-9), its mind attribute is shown to be Prescience; aim, Mastership and Perfection; effect, Involution and Re-birth, poesy, Sight and Ideal; planets, Asteroids and the Sun; signs, Virgo and Aquarius; approximate time, A. D. 33, 1041, and 1905; order, Infinite in Finite; mystic, Light, chemical element, Nickel and Cobalt; number, 9 and 405; event, Crucifixion, Inquisition and Millennium.

The effect of the mind in any sphere of consciousness, while first taking place in the sphere below, ultimately reacts in its own, and is thus shown opposite in the chart. Ignorance in a higher sphere is thus the cause of the Slavery, or "Seeming Evil," in the sphere below, and later its own Slavery, or "Evil," through a more potent mind rebelling among the elements of the lower sphere and ascending and overwhelming the mind ion in the sphere above. And this rivalry is inevitable from sphere to sphere until the Master sphere of Prescience is entered, where the beleaguered and "broken one" is ever restored by the influx of the Infinite in Finite, and the Lord with the aim of Mastership and Perfection for the Whole reigneth forever and ever protected by the transcending mind attribute or ability of foreseeing the new star of the future rising in Omniscience.

The certain fact of the existence of

these definite and distinct degrees or spheres of consciousness, and especially, of all-inclusive Absolute Consciousness as attainable attributes of the objective mind ion, or awakened ego, reveals the relativity of dualism and establishes monism in the essential oneness of existence. Thence arises the divine optimism predicated the coming opening, ionizing or awakening of every objective ego (without the former concomitant of "death" or disincarnation) upon its response to the touch or Voice of the Infinite in Finite and the realizing anew of divinity--of Eternal Oneness with the all-pervading Invisible Presence of Absolute Consciousness.

The axiomatic psychological Truth--the rock (VROC) of monism--upon which the dualistic ship, burdened with the Karma of ignorance and superstition (knowledge minus or in parable), must inevitably founder, is the fact that the sane mind (there is no true insanity) is determined by the operation of the absolutely perfect and infinitely wise Law of Choice, or Absolute Sanity, indicating its greatest apparent good. Whether the choice ultimately proves to be wise or unwise as measured by mortal vision is impertinent; the ego may only correctly judge or choose of that which it knows, and the concept of "good" varies with the degree of consciousness. Discrimination, the beginning of mind, is only possible when the wise and the unwise may be distinguished; and it is difficult for one existing in Self Consciousness, where the concept of "good" is synonymous with self-preservation, to discover or comprehend the sanity of one existing in Family, National, or Race Consciousness, let alone the sanity of one able at times to enter into Dual, Spirit, Occult, and Absolute Consciousness, or the renewed spheres beyond.

Monistic philosophy in showing the omnipresence of divinity affirms that the subjective mind, or soul, manifesting the miracle, man, is what down through the ages has been known as God; and that the incarnated mind ion, or awakened objective ego, is the Lord God, reigning in seeming freedom over the subjective organism, but normally having no true freedom in the realm of mind, and ever courts dethronement by rebelling against or repressing the impulses arising from the subjective God Consciousness.

For the objective ego to strive to free itself from the Tyranny of God Con-

consciousness in order to enter into Occult, or Absolute Consciousness, is, under normal conditions, to invite mind disaster, for the Lord gaining freedom for a season to wander through space and time finds upon returning to the entranced body a former subordinate mind element advanced to rulership and somewhat unwilling to surrender the new authority; and in the following struggle for supremacy is manifested to the exterior world the puzzling psychic phenomena of the ages, and if the "temple" is not torn, shattered, or thrown down by the rebel within before the Lord regains the throne, it is in momentary danger of injury or crucifixion through the reflex action of that same order, but perhaps a different character, of God Consciousness finding expression through fellow organisms.

At times the incarnate man is fighting against the very God itself, and the other individualizations of God are sometimes "too many for him" when it comes to physical warfare; and unless he is verily the risen Christ and no more subject to crucifixion, or unless he fights and runs away, or per chance is protected by the Invisible Presence, superior intelligence and absolute faith, he may no longer be King of Kings and Lord of Lords over objectivity.

Victory comes to the faithful and true and "fatality shrinks back abashed from the soul that has more than once conquered her," and the victorious Lord may now merge his Occult Consciousness with the Absolute Consciousness of the Infinite and Eternal, and overcoming all sense of separateness regain his former divine prerogative and authority to do that which the Law of Choice—Absolute Sanity—operating in the Infinite Sphere indicates—that which is for the greater good or lesser ill. That is to say, Invisible Presence, Ether, or Spirit—the True God—emerging or reflecting from the Lord mind ion or differentiation of Itself in the organized brain of the Master Man, expresses Itself in action whose nature varies with the character, intelligence, experience, environment and viewpoint of the Christed individual, and through increasing intelligence overcoming the influence of environment, the product of the Law of Choice in the Absolute Sphere and the consequent conduct or expression becomes more and more ideal, the "evil" or slavery of ignorance disappearing.

From the Infinite viewpoint it is seen

that man may realize his divine nature and oneness with the Whole in the recognition that in Absolute Consciousness there is no true individual best, which is not at the same time absolute best. The Law of Choice is absolutely perfect and infinitely wise and while its product varies with the degree or sphere of consciousness of the individual, its general operation in any sphere of consciousness constitutes the Sanity and results in the ultimate welfare of the individuals existing in that sphere of consciousness.

Manhood is the first step toward Godhood—the attainment of God power over the physical body opening the way to Lordship and the realization of divinity and the sense of immortality here and now—to the entrance into the higher sphere of consciousness where the product of the Law of Choice transcends the norm of human reason and sanity to such a degree that it may impel the individual in a sublime moment to lay down his life for his love, his country, his friend.

And here is the sleeping intellect of the dualist puzzled; not having awakened into the consciousness of his own divinity, fear bred of ignorance instills an instinctive opposition for, and even condemnation of, that which he is not capable of understanding.

Awakening into Absolute Consciousness the mind is stunned by the mighty potentialities of the exalted sphere and temporarily dismayed lest its aim may not be in alignment with the Absolute Aim; then comes the precious reassurance of Absolute Consciousness in the conviction that the awakening into the absolute sphere is the inevitable divine event of that mind ion whose aim is become one with Infinite Mind.

In this divine moment the angels beckon, for the soul, receiving recognition from on high, reaches supreme ecstasy, becoming for a time one with the Infinite, Omniscient, Omnipresent and practically Omnipotent.

In this divine moment man realizes anew his forgotten divinity and the Eternal purpose of existence—the alignment of the individual aim with the Absolute Aim—the restoring of his lost estate—his rightful heritage predicated by true monistic philosophy and revealing itself in that divine thrill surging through every atom of his being and impelling him, hoarse with emotion, to cry aloud, I AM GOD!

The optimistic power of monism con-

sists in its affirmation of the non-existence of an erratic or "evil" element which disobeys or can disobey when Wisdom speaks, that some may fail to hear or understand the Voice of Wisdom indicates that Infinite Wisdom is not speaking, or, as some say, because "Truth can no more be perceived by the mind unprepared than the sun can rise in the midst of night." From this hackneyed quotation the cynical and hypocritical have concluded that Truth is not Wisdom. The important fact that an ever-increasing number of sane minds are opposed to this conclusion and affirm that the time is come for minds to be at least prepared to know the Truth predicates the nearing of the new order and the return to first principles.

Attaining to Absolute Consciousness and surprising the secret of existence in the Eternal Urge of Practical Omnipotence in the objectifying of Omniscience throughout Omnipresence, a higher sphere of consciousness is entered where in ascending to the Infinite viewpoint and expanding the former consciousness the new sphere contains all objectivity from the insignificant planet Earth to the most distant star, thence in subjective Omniscience one may choose to wield practical Omnipotence over the former objectivity now become subjectivity.

Concentrating a mighty inner invisible searchlight upon the former sphere of Race or Cosmos Consciousness, there is revealed a multitude of thought forms, whose purpose perhaps has been served, engaged in mortal combat. From the lofty viewpoint and practical unlimited power over subjectivity a strict neutrality may be maintained, or the exalted one may warn through inspired prophets of the Judgment coming and come, shake the world with temblors and tempests, or strike terror in the hearts of the outlaw and degenerate thought forms by causing the ethereal elements of the slain bodies to appear and speak against the disobedience of the command thundered from Mount Sinai, Thou shalt not kill!

And should all this evidence of the watchful eye of the Invisible Presence fail to restore peace on earth without the perpetual resort to force, perchance a Messenger shall be sent to reveal the True Purpose of existence, and should the world reject the final revelation and crucify again the Christ, then by a supreme effort of the inner

volition the centrifugal and centripetal forces shall be suspended and the offending gathering of star dust hurled into the sun!

"Then that 'bright shape' to all the world proclaimed

That lest they listened to these 'Words of Light,'

That two decades of time should earth not see

Before it should be hurled into the 'sun'!"

* * *

"Dark shapes of earth—thy God hath spoke to thee.

Repent and hear this message which I bring.

Or God, before thou seest twenty years, Will then destroy this earth and thee with fire."

From The Vision, Lost in the Bottomless Pit.*

Suggestions for Winning Health

With a Temporary Return to Strict Vegetarian Foods

To You:—

I am giving herewith suggestions for winning health with conscious knowledge and a temporary return to strict vegetarian foods.

The following list of vegetables contain the necessary cell salts or chemical elements in organic form to purify blood and give health and tone to mind and body.

Asparagus. Beet Greens. String Beans. Cabbage. White Carrots. Yellow Carrots. Cauliflower. Celery. Lettuce. Onions. Parsnips. Parsley. Green Peas. Chili Peppers. Mango Peppers. Radishes. Spinach. Turnips.

Select from five to seven fresh vegetables and wash and prepare them as for ordinary stewing—a pinch of salt, a slice of lemon and a spoonful of vegetable oil may be added to suit taste; chop fine or run through a vegetable grinder and boil covered with water for two hours. Drain the resulting juices or bouillon through a colander or vegetable press, discard the pulp and serve several liberal portions of the bouillon with bran, whole wheat, rye, or corn-bread.

By using the sealed aluminum Steam Pressure Cookers a more palatable bouillon may be obtained, the volatile essences of the juices being preserved intact, and the odor of some vegetables, like cabbage, onions and turnips, are obviated during cooking and rendered

neutral in combination with celery, the resulting combined juices giving little if any taint to the breath. With 15 pounds' steam pressure an excellent bouillon may be prepared in thirty minutes.

With this method of preparation the necessary amount of the very nourishing cell salts may be obtained without introducing the injurious and indigestible pulp into the digestive system, and by varying the vegetables in combination very appetizing flavors may be gained.

Suggestions for the Day

Breakfast: Whole wheat, or corn-gems: To prepare, soak flour or meal overnight in water, in the morning add vegetable oil for shortening, syrup for sweetening, a little salt and fine flour with baking powder, mix by squeezing soft dough between fingers and drop from wet tablespoon into warmed and oiled gem pans. Bake in medium oven. Eat with stewed, dried or fresh fruit, baked apple, or fresh fruit with sliced tomatoes and heart of lettuce. If the appetite is large, steamed cereals—rice, barley, steel-cut oats, corn meal, etc., may be added and eaten with fruit syrups and prepared vegetable or olive oil.

Lunch: Fruit, fruit juices, melon, tomatoes, served without starch foods or cooked foods of any kind.

Dinner: Combination vegetable juices or bouillon, served with bran, whole wheat, rye, or corn-bread, and for the hungry side dishes of lentils, new lima beans, new potatoes, sweet potatoes, green corn, stewed tomatoes, or cereal or fresh vegetable preparations dissolving without difficulty in the digestive tract.

Yours for the winning of health and Great Aims.

JOHN BERTRUM CLARKE.

If, as we know the planets have an influence upon the earth's magnetic and physical currents, then the conclusion is irresistible that they must have an influence upon mankind, for man is but an atom or particle of a harmonious whole. He partakes of every element of the universe, and is therefore, subject to the grand laws of eternal and immutable harmony.—*Ericson*.

In our next issue we will publish a very instructive article on *Astrology*, written by an author who spent a life's time in the service of astrological research.

I Resolve

I WILL!

I RESOLVE!!

I FIRMLY DECIDE!!!

I AM FULLY DETERMINED!!!!

To look introspectively.

To extol the virtues of all.

To be immune to flattery.

To learn more of Destiny.

To truly express my being.

To be unmoved by censure.

To spiritually develop myself.

To build an ennobled character.

To cease from speaking evil of others.

To myself, be true—not false to any one.

To be tolerant with all good human agencies.

To merit peace by the triumph of principles.

To be happy by sharing happiness with others.

To (1. **The foundation**) maintain bodily health.

To (2. **The frame**) advance mental attainment.

To (3. **The structure**) expand morally.

To (4. **The superstructure**) unfold spiritually, so as to build for eternity.

To praise Supreme Intelligence as the acme of perfection.

To seek spiritually FIRST, then find all material needs supplied.

To acknowledge that endless progression is the purpose of Divinity.

To rule others by spiritual love, and to be ruled by it—for harmony.

To maintain peace by the consoling knowledge that there is no actual death.

To enter the silence, often, so as to commune (and to communicate) with good spirit relatives and friends.

To prayerfully welcome the highest and best spirits, and to knowingly entertain advanced and righteous angels.

To gain experience with spirit phenomena, and to daily put into practice, wisdom, as it reaches me from the spirits of righteous endeavor.

—DR. WM. J. BRYAN.

The Man who constantly contended against evil, morally and physically, outwardly and inwardly, may fearlessly face death, well assured that radiant Spirits will lead him across the luminous bridge into a paradise of eternal happiness.—*Zend-Avesta*.

The Chart of Mind

Planet Sign	Approximate Relative time	Color, Key Chem. Ele.	Order	Mythic	Type	Number	Name	Mind	Aim	Effect	Poesy
READ	UPWARD	END	OF	SECOND	CYCLE	READ	UPWARD	END	OF	SECOND	CYCLE
Sun Aquarius	1905 Jan. 20	G. 72 Germanium	Infinite In Finite	Whole Light	LOGOS Lord	2025 405	Absolute Occult	Omniscience Prescience	Divinity Mastership	Peace Re-Birth	Ideal Real
Neptune Capricornus	1761 Dec. 22	Sodium Cl. 89	Trinity	Love	God	300	Spirit	Wisdom	Liberty	Action	True
•											
Uranus Sagittarius	1617 Nov. 22	Violet Zinc 00	Cosmos	Life	World	270	Race	Knowledge	Equality	Harmony	Right
•											
Saturn Scorpio	1473 Oct. 23	P. 63 Copper	Molecule	Truth	Man	180	Family	Reason	Safety	Purity	Good
•											
•											
READ	UPWARD	END	OF	FIRST	CYCLE	READ	UPWARD	END	OF	FIRST	CYCLE
Jupiter Libra	1329 Sept. 23	Indigo E. 60	Infinite	Whole	LOGOS	45	Absolute	Omniscience	Omnipotence	Trance	Heaven
Asteroids Virgo	1185 Aug. 23	Nickel Cbt. 57	Finite	Light	Lord	9	Occult	Prescience	Perfection	Involution	Sight
Mars Leo	1041 July 23	Blue D. 54 Iron Mnga.	Trinity	Love	God	8	Spirit	Wisdom	Altruism	Sanity	Faith
Moon Cancer	897 June 19	Chrm. Van. 51	Binary	Law	Devil	7	Dual	Illusion	Rest	Insanity	Fable
Earth Gemini	753 May 20	Green C. 48 Oxygen Tan.	Cosmos	Life	World	6	Race	Knowledge	Power	Order	Fact
Venus' Moon Taurus	609 April 20	Yellow B. 46 Scandium	Radical	Way	Tribe	5	National	Error	Growth	War	Fear
Venus Aries	465 March 21	Nitrogen 3 42	Molecule	Truth	Man	4	Family	Reason	Union	Evolution	Vision
Mercury Pisces	321 Feb. 19	Orange A. 40 Calcium	Atom	I Am	Child	3	Self	Intuition	Egoism	Chaos	Belief
Lucifer Coring Man	177 Jan. 20	Argon Potassium 30	Monad	Flahn	Serpent	2	Animal	Instinct	Aid	Fire	Awakening
Sun It	33	Red G. 36 Chlorine	Infinite	Whole	Woman	1	Simple	Memory	Immortality	Sleep	Dream
READ	UPWARD	IN	THE	BEGIN-	NING	READ	UPWARD	IN	THE	BEGIN-	NING

*For the elect's sake the time in the second cycle is shortened four periods of 144 years each, or 576 years, through the disappearance of Animal, Self, National and Dual Consciousness, shown in the four spaces having no planetary representation.

THE TEXT BOOK OF LIFE

A MANUAL FOR ASPIRANTS TO SPIRIT COMMUNICATION

Written Under the Guidance of Spirit Teachers

By EPPA E. DANIELSON

PART I—INTRODUCTION

Each Life is a point of light, a world or planet in itself on which the physical lives. Life does not function in the physical body.

If Life functioned in the physical body it would burn it up in a five-thousandth part of a second. The human dimension is not the physical body but Life and only transmits through the physical body generating energy. Any trouble in the physical body does not affect Life any more than a covered wire kills electricity. Life is always waiting to express. Life is light, therefore it cannot be lost; it only travels beyond the reach of the limited vision.

Life is the instrument from which the record is compiled. Who, then, am I? I am the record that is made. Until a record is made, I do not exist, therefore it is the living record which makes me what I am.

Life has existed before the physical body. That individuality continues after the death of the physical body. Life cannot be confined after the death of the physical body. Life cannot be confined at all. Life cannot even confine itself.

Life cannot be designated as force or energy. Both force and energy must have something to act upon, and in turn be acted upon, while Life is independent in itself, acting within itself, of itself, for itself, emanating light, force power, strength and energy, controlling, commanding, confining. All such facts are dimensions, breadth, length, depth, width, height, tremendous in its scope, surpassing all thought, classifying itself. It cannot be measured or weighed. It cannot be forced, or brought into action by an arbitrary force outside of itself. It is always in command, therefore cannot be commanded.

Located in the physical brain is an individuality that controls and conducts, and when this mastery of the physical brain is interfered with, the mastery of the hand, the eye, the ear and the various organs of the body are interfered with also, and Life then does not act in harmony or in conjunction with the master of the physical body.

The Master mind in us listens for us and supplies the brain cells. The physical mind is fed through the brain cells. If you can keep yourselves in physical touch with the Master-mind, forces can then reach you through the atmospheric tunnels holding the light and creating balancing poles lying parallel to the centre of the Universe. Through the compass you will then be directed to the place wherein lies all supply waiting to be delivered to you by your own great self or Life. Climb the ladder to your own door step and you will find many waiting for you. The food which has fed all Life in and through you. Life is only reconstructed through your creating other forms.

Man can never hope to learn very much about the life after the physical death until he frees his mind from fear. If the intellectual man, so called, would free himself of previous teachings of fear and mystery, he would

receive the blessings that those who are less intellectual receive. Scientists, and the general educated people close the door for all time and bar the way for ages time to bring a natural solution of Life to the world.

Man can only perceive as far as he can make comparison, that is, at his present stage of development. There are, and always have been, a few minds that progress beyond the every-day affairs which concern the physical body on the material plane. A man may be very learned in books, he may be very learned in travel, he may be very polished by his associations with others and yet have no psychical development.

The so-called spirit world is not a world at all, it is just a state of being. You use the phrase "material world," you use the phrase "religious world"—you are referring to people. Each person bears testimony to his own life whether in one dimension or another. The different testimonies coming from those who die in the different parts of the earth world, are often times confused, but the simple truth is made manifest through the power of realization and acceptance by these varied individuals. We must take the testimony of all who are able to give expression concerning themselves. Fact is, nature that are governed by natural laws must be studied to be understood and it is not expected that those who never understood anything in the flesh dimension are to become great teachers in the spirit dimension. So you only learn how to propel yourselves from place to place and clothe yourselves. You cannot imagine what Life is like in the spirit you must experience it.

After the change called death they remain the same until they have gained understanding.

PART I

We teach you one natural law of communication between those in the Spirit body and those in the physical body. There is one law which governs Life in all dimensions. All mystery is the cloak of ignorance, fear, superstition in which man has clothed himself. Under one law there can be but one life, and that Life must be one continuous expression. There may be many births or deaths. Birth and death is one process in natural law. We hail birth with rejoicing and look upon death in sorrow, but in reality the two are one. To study this all important question of Life, the student must use the word "change," for whether you call it birth or death, nature's law is "change." Communication is an exchange of thoughts between two or more beings. Thought is a product brought forth by Life, which impresses itself through the brain. The language in which the thought is expressed is for the convenience of man. The unexpressed thought needs no language. It is understood by man and all creatures. Man has confined and given credit to himself only.

In our new and greater development man has discovered many unknown fields, and in the future the communication with the now called dead will bring more and more revelations concerning Life.

In 1848 when the peddler of Hydesville spoke and told three little girls where his body could be found and by whose hand it met death the whole world was aroused; first to the fact of life after death and its possibilities, then to the finding of hidden material things, and after 74 years the world is still using the voice of the dead, not to find life but to find hidden material things and are closing the door which leads to the understanding of the things beyond the physical sight just the same as when the Christ established communication with his disciples. What are these great events for? I answer you: For the advancement of the masses as well as the few and for the salvation of the world. "To know the truth that I know, is your salvation" is what the Christ said. It has been interpreted to mean, "To know that I know the truth and believe me shall save you." Twisted words into twisted phrases have mystified the world. If you wish to communicate with the dead, learn to think; for then you will comprehend the great law of life through which you are as you are, what you are and what you will be.

The message from the peddler was "I live" but the message which lived was "gold was found." (A gold watch was found on the body of the peddler) and straightway the greatest discovery ever made was commercialized. Not one school was established but like mushroom shops there sprang up all over the world, fortune-telling shops. The world has been re-peopled many times and today when there is hardly a person living who can remember the incident, the world is in gross ignorance of the truth about life after death, but is more than willing to use the messengers of the dead to hunt fortunes. At the point of the bayonet the world was forced to believe that one man rose from the dead and in many countries the arm of the law is still forcing the world to believe the story. That same bayonet and that same arm is used to prevent the world from realizing that if Jesus appeared to his disciples it was to establish the fact that there was a natural life after the physical death had taken place. It should have established the fact also, that the same natural law which allowed other lives to be born and die after the events recorded concerning Jesus, allowed them to appear to those in the flesh dimension. History is very clear concerning several persons re-appearing. Nature's law is no respecter of persons.

If you believe Jesus appeared to his disciples you must believe your Mother can appear to you. It is not a question, do they appear, but do you see. Did the disciples see Jesus or were they crazy? If they saw Jesus then seeing the dead today must be true also and it must be a natural law, not supernatural or divine which governs these manifestations.

The Bible as a book of records tells us in much detail of the appearance of unseen power, in those days, called God, Lord, Angels, and Archangels. It was the language of the times; today we are experiencing the same unseen power. Much of the fear and superstition has been replaced by knowledge which we can credit to this same unseen force. In our day of steam and electricity only in the minds of a few is it called God, Lord, or Angels, for we recognize nature's laws and know these though unseen by the host; to those who see clearly they are just plain folks like ourselves acting through and by the natural law which is universal. They are our friends or loved

ones, maybe a stranger who finds solace in our presence. They attract our attention through the law of attraction; some may call it magnetism, others vibration, still others call it electricity. We use simple language, so we call it the law of attraction. There must be something in or around about us which is needed; the bee is attracted to the flower which contains its food; likewise the hornet is attracted to the same flower; the bee might be called good, the hornet evil but they are attracted to the same flower for the same purpose; they are looking for food. Food, then, is the attraction which calls the bee and hornet to the same flower. We must conclude then that we attract to us both the good and evil folk (spirits) by the same law. We are not quite as helpless as the flowers; we can choose in a measure who shall be fed at our table.

It is not a fact that if you are good you only attract the good or that those who are evil only attract evil. Those who teach this are themselves ignorant of the law and are the more likely to be feeding those they would avoid. Education is salvation. We despise an evil act but we do not despise the actor. Again we say, education is the salvation of the masses. Education will perpetuate the bee and exterminate the hornet from the path of the little children just coming into the highway of the physical dimension of life. Would you have sight? Then study the natural law of the Universe and learn to express. Expression brings progression; progression brings realization; and realization brings sight and hearing.

It took thousands of years before Christ and nearly two thousand years after to establish the belief in the continuity of life after death but the mystery about it has remained unchanged.

In 1848 came a break and it seemed for a time the truth would be established, but finally confined itself to fortune-telling.

Through the quick and decisive action of churches the news of the discovery of the spirit world was mercilessly suppressed and almost at the same time the crafty science of fortune-telling began to spread and to prosper. All scientists who investigated the claim of this new teaching agree that it is true, while the others who did not think it worth while to investigate remained staunch opposers.

Meanwhile demonstrations of the truth have comforted the souls of millions of people and it will not make a particular difference whether official science will recognize spiritualism or not. Science is just as orthodox as the churches are and has only yielded after the facts have been so many times established and multiplied that it could no longer ignore them.

If the people in the flesh would reason concerning the natural law governing life before and after death the knowledge of truth about life would be universal. But as long as they regard it as a mystery that cannot be solved not much truth can be sifted out of the maze.

Realize that life after death is a fact in nature governed by the natural law. Whether we see or hear or feel the presence of the dead, it matters very little in which manner they converse with us. One may not know that the person is dead, one may not believe communication is possible, yet receive word from some one who has overcome death. The most important thing is to realize that a message has come. Once you see them, you can see again. Once they speak they can speak again. Once you hear them you can hear them again and again.

We can set no time when these results will take place. We keep ourselves shackled because we do not grasp the full meaning of life. We do not make our loved ones feel we love them; the cold manner in which most people receive a message repels the giver and the scoffing frightens the timid ones and keeps them from you. Learn to listen with every part and particle of your being for everything is life.

When we cast out fear and Superstition concerning life after death it will rid the world of the greatest menace obstructing the progress of the human race. What a blessed thing it is to know that those who could have no happiness while in the flesh body can speak through one still in the flesh and finish, so to speak, the work which they had left undone or undo the things which for lack of understanding they did while in the flesh body. Students must set aside all mystery all imagining and superstition; cast out fear. Take the law of Life as a basis for the supposition that communication with the now called dead is possible. What do we find? A natural function in nature. If only one man can see a law is proven.

Now that there is a multitude witnessing and giving the same testimony concerning this great and most vital question, it is time that a sane and sound reasoning takes the place of scoffing and unbelief. What then must we do to receive a communication? Be natural; be sane; be careful; be watchful. Do not reject but analyze; search each manifestation for the pearl it may contain. Be the judge; be honest, be diligent and remember how long it takes a child to learn the language and the art of conversing. You are learning a new language, you are learning the application of unused powers. After death the actual act of communication is accomplished by and through the same law as is used by you to transfer your thought before death.

All depends on the communicator and the communicant. If both are versed in the same language and governing law there is no trouble in receiving communications from those who have passed through death. If you want to speak to one at a distance you study the various methods known to you and select the one best adapted to your need but if you could not be served through it and your call is very urgent you will take whatever means may be within your reach. This is exactly what is done by those who are dead, hence the various inventions used by mediums to bring the message to you. A conductor of some sort seems to be necessary and as demand has produced all inventions we feel we are within our rights when we say it is the law of demand and not nature's law which has supplied humanity with such crude implements. Advancement is bound to be the result of all manifestations. The child laughs, kicks and screams, cries and moans when it expresses emotions of satisfaction, anger or illness; but when it can converse intelligently it does none of these things. Some who desire communication keep the child stage, others reach the age of understanding.

Advancement is very slow through the dark shadows of mystery but once the light of intelligence breaks through the shadows flee. You ask, why do some see and others do not? I answer by asking why do some have a better understanding of everything than others. It is called sight but the proper word would be under-

standing or realization. When a person says I see things not visible to the eyes of all present it is equivalent to simply this, they are aware of a fact of which you are not and they do not see or hear with their physical eye or ear but they do see with the eye and ear of their understanding. Life has a flesh body visible to all flesh dimensions, Life also has a body called spirit visible to all forces in its dimensions. Again Life has a body men call soul visible to all forms in its dimension and when you are not hampered all of these are visible to the comprehension of the flesh dimension. There is no reason why the human family should be ignorant of the simple laws of nature. There are many births, the result of many deaths. Nature's law governs the transit from one dimension to the other.

Intelligent communication can be established. It is not reasonable to think that the exchange has stopped at any one of these deaths or births. Remember the unknown is only the unexplored. Not every one has perfect sight in the physical some are blind because nature's law has been interfered with.

You must analyze and your power to analyze governs somewhat your power of sight, therefore when you see, it is your understanding which gives you sight. Progression can only come through expression. As expression is the result of experience it becomes most necessary to analyze and classify our experiences that we may draw comparisons. By comparing the perfect with the imperfect we can reduce our experiences to a minimum, out of which can come only facts.

It is very necessary that you be diligent in the development of your psychic powers, and to be quick in analyzing the little manifestation which in expectation of greater ones are often overlooked. Communication with those in the spirit body gives us a broader vision of life. Men who believe that death of the physical body ends all life acquire attributes which will infringe the good qualities of their posterity. Therefore, men who are seeking for life beyond the fated line consciously (or unconsciously) lay a solid foundation for the welfare of their posterity. Men who know there is life beyond the grave can build structures strong and anchored, that their generation may go on building along constructive lines. When man can be sure of time beyond the dead line he will build more securely while in the flesh world.

To build on facts known when living in the flesh world means continued progress in the spirit world and in the soul world; just the same as taking care of the child in the baby world brings forth a fine youth; and the good care of the youth brings forth a good man for the man world. Each stage of development whether it be day, month or year, centuries or eons of time must produce results after its kind. It should be the duty of each individual to learn to understand the law governing this stage of development in our present day.

We desire to help you in your daily task. Each one of us is a world for himself, giving expression through his thoughts, word or actions. It is most necessary that we be careful with our own expressions and watch that which comes from others, always ready for any advancement that may come to us through association of one with another. Extricate from your conscious-

ness what may retard or prevent your advancement. In our relation with each other we find both constructive and destructive elements. Love is constructive, Hate is destructive; both are creative and reflect good and evil, God or Devil, according to the times. In very ancient times God and Devil were conveyors of light and darkness and men worshipped both as Gods. Understanding in all things spoken comes from the use of words; therefore, we can never be too careful as the word spoken is the revelation of the thought.

Watch your step, is a slogan, but to watch your speech is to watch your step. Form the habit of asking yourself at least *one* question *each* and *every* day. Get a book. Write the question on one page and on the opposite page record the answer whenever you receive it—no matter how, whether through inspiration or through your association with others in the flesh. At the end of the year you will be surprised how much real knowledge you will have acquired through such a method of seeking. Form the habit of asking, each evening, for something you have a right to possess and you will rise to the heights of your ambition. Your loved ones are watching over you day and night. The Teachers point the way; even over rocks, if need be, that in the final calling you may reach your goal.

The years that have passed marking the time of your day are the seeds of promise in the soil of your life. The years you are looking forward to will bring the harvest of those seeds of promise. The present moment of your life is the gardener labeling those seeds. You must choose the place where those seeds shall be planted, you must be the judge, for you will reap all that you sow. You must climb the steep hill of PROGRESS to its summit if you would preserve the harvest of your sowing. The tomorrow of your hope today will bring you many joys and if diligent, success in the years that are to come. When discouraged think of those teachers who in the past have struggled to bring knowledge to the world. Follow the path altho it may seem obscure in its windings; the Light is ever before you and you do not need to fear. Serve yourself no better than you expect to serve others. Do all things well and humanity will call back, we will follow.

Think not of life as a mystery. Behold the bright sunshine upon the earth and know that the great intellectual sun within you is the glory of *your* life. Learn to listen; make use of the fragments of thought; they are the pearls of knowledge bringing you greater understanding. Set your feet firmly today and resolve to catch each little glint of wisdom crossing your path.

To get a clear conception of life after the change called death, study life in the physical form. Go into a maternity hospital and watch there the care of the children by the nurses as they are brought forth into the physical dimension of life. Man is the most helpless creature in the universe.

Go into the animal kingdom and study the various animals that do not need any assistance from outside help save the assistance that the mother gives it and the help that is in itself.

Man is only a little less helpless in the second birth than he was in the first. Progressive man entering into the second life carries on his progressive thoughts,

building homes, building schools, building hospitals, building large cities, for the purpose of the education and the advancement of those who seek advancement.

Individuality never dies. The physical body only perishes. It would be like taking a record and then destroying the principal factors that made that record. The record is not despoiled. Every thought, every act of the physical body is recorded. This record remains with life animating the spirit body after death. If man who is so confident in his many other questions would be willing the dead should live this question of life after death could be intelligently answered while yet we are in the flesh body, and much knowledge could be gained about the country into which we all sooner or later find ourselves.

The multitudes receive and are benefited by the electric light and not one out of a thousand knows anything about how this light is produced, yet they do not deny themselves the privileges and the blessings of the great light.

The question, is there life after death, is similar to the question, is there electricity in an apparently dead wire. Man claims in quite a boastful manner that he has harnessed electricity, and yet, has man harnessed electricity? Man's electricity at its best must be a substitute.

If man would listen to the voices of the dead and heed their cry to gain access to them he would soon gain an understanding of life which would flood the world with knowledge.

Take the light as it reaches you and reach out for more. The very desire for knowledge will open the ears and eyes of the seeker for the understanding of the LAW governing LIFE.

When those in the spirit body come into the environments of the flesh world they clothe themselves for the flesh atmosphere, as does the diver and the miner clothe themselves to go to the bottom of the ocean or into the mine, or the same as we clothe ourselves for different temperatures. The atmosphere around those in the flesh world has degrees and phases. For example, anger creates a certain phase, the degree depends on the intensity of it. Love is magnetic while hatred is a repellant force. Try to understand the law governing all life and do not look upon those coming into your presence from the spirit world as being any more of a mystery than you do when we come into each other's presence. Life in the spirit body navigates the ether very much the same as a fish navigates the water. The law of gravitation surely need not stop with physical expression. The law of equilibrium holds together forces of the same power of action and scatters those not in harmony. The law of attraction gathers and the law of equilibrium unifies. It is these laws working at variance or in harmony with each other which cause construction and destruction.

I must be Universal Love, Universal Light, Universal Life, because I am Master of my own Temple and Maker of my own destiny. I cannot be a part or parts of any created thing, I must be the WHOLE, working with every member of my cabinet singly or in groups testifying to the LIVING LIFE. The just companionship of one with the other fulfilling the ONE LAW governing the ONE LIFE. This great I which we call LIFE in Flower, Fruit, Bird, Bee, Beast or Man, fleeting cloud

or ray of Light, Dew-drop or flake of Snow; call me by whatever name you choose / I am all things to all things, waiting to be claimed, CALL and I will answer; the Way cannot be missed, for I am the Way, I am LIFE.

Our lives are as the great ocean with its shoals and rocks and treacherous places, strong waves beating the frail barques or carrying the great ship. If you would sail the Ocean of Life in safety you must, as a great ship, challenge the waves that you may experience the strength within you, and bring forth from the depth of your own Life the Pearls that lie hidden there to bedeck yourselves with precious jewels of thought that Life may bring forth its wonderful Light. Be not swayed by every wind that blows, but set your own course and POINT THE WAY.

There are different ideas of silence and how to enter it, therefore an explanation of what is meant by it in our text book is necessary to give the student a clear understanding of our interpretation. We have coined the expression "listening silence." The following example will convey to you the idea we want you to have concerning the silence and the lessons which follow in "part two" will enlighten you on this important subject. When you wish to telephone you put yourself in accord with the law governing that operation, first by sitting down before the phone, then taking down the receiver and placing it to your ear. By doing this you have signified your willingness to listen; the moment you have put the instrument to your ear you have come into a listening silence; in other words, you have become attentive. You are never mistaken in hearing the voice; you might not always have a clear connection and even with a clear connection you are not always sure you are listening to the right party or you do not hear distinctly what is being said; but one thing you are sure of, you heard a voice. With patience and perseverance you will develop your sight, hearing, or whatever power you may possess, just the same as diligent study will perfect you in music, art or profession, so this will make you proficient in silence. Or again watching for some one you place yourself in the position where you can see the gate or path the person is most likely to come, and wait; your presence there or your watching does not bring the person, the person comes of their own volition. Your being there, watching for them enables you to see them when they come within the range of your vision.

The greater the knowledge you have of this important question of Life the better you are fitted to cope with all conditions connected with Life. The development of your psychic powers will give you service equal to that of a telescope placed before your eyes when looking at the stars. We teach you of the silence but you must hold within your very life this silence; always listening that no discordant note be proclaimed. The morning and the evening is the best time to wait upon yourself; lay aside all thoughts that have not given you joy and comfort during the day when retiring and enter into communion with yourself and ask the question, have I made the best use, possible of my time today, selecting the best for future reference? Upon arising, hold the thought that will serve your purpose best during the day. If in silent thought you voice the wish for good to all humanity, you will find no day too long or cloud

so dark that the sun of knowledge can not dispel. Keep faith with yourself is our instruction to you.

The purpose of the silence is to charge the human atmosphere about you thus making it a reflector. The brain mirror is like a great light and by its rays thoughts are projected into the inner chamber of the intellectual mind; the mental mind is like a cylinder bringing forth expressions through the voice, face and gestures. The divisions and sub-divisions of the physical brain are like a great terminal in a large city with its many trains unloading the people, baggage and freight.

Expansion is the law we teach. Learn to expand by learning to express. The first step in expansion is the elimination of fear. The knowledge of this law gives you full control of your life. We only desire to help you, not to do the things which can only be done by yourself. Realize the law in the small issues of life; analyze them to find greater ones. Sight is yours; using it, is the only way to develop it. *Sight and hearing is understanding.*

To go into the Silence does not mean just keeping still. It means to be silent in thought. This is creative, and masters the physical vibrations to the extent that they become subservient, or in other words, reaching a state of realization that in full consciousness and in a natural state of activity you can determine all sides of every question that may arise. To see the spirit of a thing is to realize the cause and the effect as well. Seeing the goal gives strength to faith in the promise; but seeing which is only another word for realization, gives you full knowledge of both the goal and the way. When you possess this sight you have the controlling power within yourself. To cast off a thought which no longer serves you, for one that will not only serve you but preserve you, is advancement. Realizing your relation to the universe is a silence which not only feeds but teaches.

No one can teach you the silence without your co-operation to follow the instruction given. It is governed by that immutable law holding you apart from all but yourself; once this realization is yours the perfect life has begun. Knowledge is power; wisdom will come to those who have found silence through such realization. You can not spend one moment in the listening silence without being benefited. This silence need not be interfered with by any mental or physical activities. The mental brain comes into conscious expression and through recognizing this expression you gain a greater range of vision. When listening you must realize you are listening for something; a voice, a touch, a face, perhaps a perfume, song or breath. Always bear in mind that to hear, to see, to feel or sense a person that may be near is a development one degree beyond the physical sight.

A child may see a long distance but only discerns that which is in reach of its hands; when it grows older it sees the things which it has learned to comprehend by the use of its senses. Mind development is not necessarily mental; mental development is not necessarily intellectual but intellectual development may or may not be sight. The mastering of all senses which in reality are only various expressions of one sense means realization of Life in *all* its dimensions even before birth and after death. Living in this silence you draw unto yourselves those who love you and those who can teach you

not only concerning life after death, but life before death, also giving you strength and courage. Your life is full of promise; no harvest can be greater than the one you gather if you will be diligent in your search for wisdom. Always remember to listen when in doubt, and record the response daily.

No conflict can be greater than you if you free your minds from mystery, and ask for knowledge. Understanding means awakening to the full life; be keen to possess all powers that Life holds for you. Grasp the thought, be self-reliant and use whatever gift is yours; only through the use of the pearl can you keep its luster. The plant life is nourished from without but the power to grow is from within; cultivate then the root of your desire and let it be fed from the expression of others. To cultivate it is to strive always, putting forth as the tree; it is not discouraged when its leaves fall; it renews its day through the falling leaves and again, the falling of the leaves bespeaks new growth. Grow then, that at each step a leaf may fall and at every stride the loose leaves drop but at the base the supply is waiting to be used. Call to the minds of the universe and drink from the fountain of *all Life*. When you are in the silence release the thought desiring more knowledge, stronger growth, greater opportunities and unlimited power of expression. Ask for the things you *need*, then watch and make note of their fulfillment. Each life is a world of opportunities; strengthen yourself then—and hope. If you want to become perfect in your work make it your task; repeat it until you become master of it.

You are asking questions about *Life after Death*. Demonstration is the only method. We teach you that you must receive and be able to express before knowledge in anything can be established in you. There is a part of your brain which records these messages and allows you to give expression but it must be brought into action by you. Intensified sight and hearing is the result of uncovering this part of your now unused brain. No one can bring this into service for you. We can interest in the things we have learned but unless you can grasp our meaning our words are lost. Those who are dead can attract your attention in the same manner and by the same law, but if you do not recognize their signaling their efforts are lost. Bear in mind at all times you must accept the help offered as you are the receiving station. Entry must be made in the book of your life; then the record bears witness for you.

You are at the beginning of your new life; the days that are gone are not wasted but are only the stem, so to speak, holding the flower of your life. Gather a new life now. Awaken to the call within you and know that it is the director of your life speaking through you. Rise again, make a new image and kindle anew the fire in your soul for the day is yet in the beginning. The dew of the morning can only feed the flower; the torrents wash away the driftwood. Adown the stream of life there are many hidden brooks to feed you as you journey on. Gather then the strength for this hour of your life; go on weaving the pattern. Out of the pattern of life, flowing into your life, the power will come to guide you each day.

Watch for the face of the loved one to appear; listen

for the voice; the glory of life will then fall over you as a mantle. Your eyes are touched even now with the blessed sight; your finger tips give life; seek then to perfect your powers and the overflowing bowl will be your portion in life. Weary not; the morning hour is still yours; hold tightly the shuttle and the thread will run smoothly; the result will be the perfect life. A little weaving each day in the things of life brings you to the completeness of one garment, then of another until you realize the mission of your life is like the rose, to bloom and leave your message as you glide.

The voices that you hear are guiding you, the hand you feel is giving strength; the cup that has been dashed aside and broken held a bitter draught; the happiness you craved for lies over new and broader paths. You are at the turning point of the way, let the curtain drop shutting out all of yesterday.

Behold "To-day" aflame with light;
The passing cloud is made more bright.

Be resolute, unyielding, it is the way. The hand that guides you has prepared for you the golden goblet filled to overflow with the nectar of life.

Victory in strife brings Peace in its wake and the wail of woe grows fainter and fainter; dying, its flame lights the sky giving promise of the perfect day on the morrow. Awake then! look and behold the new dawn! We will help you; we will give you strength; we will guide you over the hill top and you will find your way into the fertile valley beyond.

The rose is the queen of the garden because it has outgrown the thorn; sigh not, but rejoice; the sunshine in your life is dulled only because of the brighter light. Wait; fret not, for all things will come to pass in your lives before the day is done. Your hopes and your joys are one, for as joy cometh hope is renewed. Be not idle; be daily at your task that at nightfall you may be rewarded. Time holds the treasure you are waiting for.

It is not faith alone it is building power you need which is created by your success or destroyed by your failure; act with wisdom; do not classify success as failure; it may be a stepping stone. Hope should ever be stronger than faith. To unfold your power of discernment should be your duty.

Each one of you is as a reed in the wind, beaten this way and that; grow daily in strength by withstanding the buffeting gale. Your silent wish is as a mighty torrent rushing through the land washing away the treacherous sand. Your hand shall be strong, for your faith shall be unbroken. Your wish also is like the flower and the sparkling dew on the blade of grass. Awaken, for your wish is greater than you knew. Have no fear; no labor is in vain and as you wish, so are you in your heart; and as your heart is, so will your life be. Therefore, wish well that your footprints may be a guide to the weary traveler in life.

Wish for knowledge; for the fulfillment of that wish brings you not only power but peace through triumph. Hold fast! The feasting hour is *now*. Behold the field of ripened grain! The fruits of your wishing hour! Let your song of life be, *I live*, because I live, all men live also.

PART II

INTRODUCTION

Life after death is as natural to those who are born into it as life after birth is to the healthy babe as it matures. *One Law, One Life*, therefore, is the solution of it all. Mystery is the fruit of ignorance and ignorance is caused by fear. When you think of death, call it birth, for death and birth are one. We, who have mastered death know this and have banded together to bringing our message to the sorrowing world; and turning the minds of all people to the gaining of knowledge through the natural channels to the end that all will walk by sight and uprightly before each other. We know, because we have tasted death. To learn to live is the right principle. Apply it by grasping the meaning of life today with whatever understanding you have.

Go forth in joy that the light of knowledge may go before you revealing the rock or crevice. The step is not hard. Learn to behold the perfect image in all and everything you would possess and the power in life will bring it forth in service to you.

Send out the thought at sunrise for the dull cares in life that the dullness may wear away and bring forth splendor as your sun shines forth. Glorify your own life because glory is the fragrant flower called Love even as the sun is Wisdom, bringing forth the perfect life by casting out of your thoughts the things you are holding in memory that hinder your progress.

Life journeying from one dimension to another throws off unused parts as it enters one center of action after another until each life becomes a light traveling through space as a planet. Language is not necessary for you to know and understand the Universe of Life. Language is necessary to impart in speech to others the things you can comprehend.

Comprehension is what we should all strive for. To comprehend means to give added ability to move about in the Universe; it is in fact the process of moving.

Seek to understand within your own life the power of speech and know that all speech is the manifestation of the One Law for all Life. You cannot divide Life any more than you can divide water; you can arrange water in different vessels, but you cannot divide it. You cannot divide air or light; neither can you divide Life.

Your will power has no authority over the trinity of earth; your will power has no authority over Life. There are different vessels holding Life, but Life is the same whether in one vessel or many. Let us then study Life; not the physical body, neither the spirit body. Let us not call the soul body Life. Rather all of these are vessels holding Life. Life, whether in one body or another, reigns supreme. Study Life then, that you may know better how to clothe and feed these various vessels.

The stomach is master of the food supply but it does not control Life. When any or all of these heads do not function properly there is trouble and the body becomes dull; but as soon as these masters cease to function, Life steps out of its vessel, for Life is master. Let all members of your body be subject to Life, that Life may direct the brain which is master of the physical vessel, that there may be union and strength in purpose. Study

Life, that you may here and now reap the reward of Life's diligent sowing.

The physical brain is at the head of the nervous and muscular system but does not control Life. The heart is at the head of the circulatory system but it does not control Life.

The physical body is controlled by a physical brain. But you think with the nerves of the whole body through reflectors of the light chambers, and when the light compositors are inactive the nerves are in a state of decomposition. Nerves in turn are nourished by sound waves and these sound waves are produced by combustion both from without and from within the body. When from without, the person carries a carburetor in the eye and ear for registration. When from within the registration is made through the spinal cord and its accessories from which we get all registrations of speech, sight and hearing, both external and internal.

Every thought unexpressed makes one registration when expressed, it makes two. Nature is not only a Law but a law maker and registrator at the same time. Therefore a perfect balance of your actions is at all times accessible, accurate and active, in as much as every act is cumulative.

Do not be discouraged; sometimes the spring lies deep but if you are diligent it will burst forth in glad song in your life. It is natural for every Life to seek knowledge but you must always be open for new Truths.

Instructions for Lessons

Hold within your physical mind the thing you want to accomplish; draw for the mental mind the picture of the accomplished thing, then from out of the Universe gather the raw material, weaving it into the required material for your garment. Enter the dimension of light by closing within your mental mind your finished product; the light which you attract during this activity is thrown into your vibration and you will have within your grasp the thing you so desire.

Every part of the body must give service. Life is master over everything. Life must command the various parts of the body and, as you are Life, it is the conscious part of you which sits in authority.

If it is your hand that must labor you must direct the forces to the hand. Consciously or unconsciously, this is being done all the time. To consciously perform this act would increase its velocity, its power for action; therefore, when you would perform a task command the different parts and particles of your body that are to perform the task.

While you are in the silence command service to yourself according to this law.

First, know the thing you would do or be, command all parts and particles of the structure of your body which you are depending upon to do or be that particular thing.

Command over yourself is your greatest asset.

When we once know the law, we draw to us those who do right, and establish within ourselves harmonious and effective results.

In healing, hold in mind the image of a perfect body, focus your thought on the stomach, as that is the engine of the body; then the heart, it is the pump; then the lungs, they propel the other internal organs; they are the tracks; then the head, which is the light tower; eyes, ears and other facial organs are the sentinels; the limbs are the outposts, reaching in all directions. As you touch upon these different members of this great organization called the physical body, register in your own mind or body any blemish or hindrance to perfect health, focus in your mind, and focus the mind's eye on the unhealthy parts and command health for your body.

Each physical body has healing emanations. All people can heal; healing is neutrality; when two people come together a third vibration is set up which creates new fabric; therefore to heal is to re-construct. One person can not heal all people for there must be aggressive action for cleansing. The language of ancient days is very misleading. Understanding the language takes away all mystery of the so-called miracles of ancient or modern times.

Disease is inharmony somewhere in the structure of the physical body. Disease sometimes is a reflection, sometimes a suggestion. To heal is to restore harmony; a highly polished surface reflects; the slightest touch on the keys of an instrument causes a response. It may be harmony or in-harmony. The law of suggestion is the most difficult law to deal with, out of tune or in tune. The delicate instrument responds to the artist or the amateur. The law of response seems ever to be active. The compass directs the mariner, but the ship must have guidance. The mental mind is not the compass of the human life; it is the monitor of the physical body. Life is the greater ruler. Life has created the physical body; the mental mind is a slave to the minor minds inasmuch as it is master. The physical body can be made subservient to the mental mind when perfect equilibrium is established. Without this the body does very much as it pleases, like a headstrong, undeveloped child under the guidance of a weak mother.

The object of these Physical Exercises is to close all avenues from without that no undesirable person may enter into your environment. The student must be as careful of his physical body as he is with his clothes or house. No person would swing wide open the door of his house to the passerby or hang his suit of clothes on a peg in a public place for anyone passing to make use of. Much care and caution must be taken at all times. Think healthful thoughts especially. One must have a living desire for knowledge to be successful in gaining results from these lessons.

LESSON 1.

Evening Exercise—Set apart a few minutes before retiring. Take a pencil and paper and write your needs. Breathe deeply, exhaling quickly, say four or five times. The deep breathing expels the foul secretions from the brain cells, thereby cleansing them entirely, and in this way preparing for the work of re-construction during sleep. Watch carefully the construction work going on in the caring for your needs. Repeat this seven nights, rest one night, taking up again, repeating four times.

This exercise may be taken after retiring if the pupil so desires.

Morning Exercise—Upon awakening, stretch your limbs and arms, then breathe deeply, exhaling quickly. Lie perfectly still, mentally stretching every part and particle of your body. Reach out in vision into the great expanse of the Universe, slowly coming back to physical activities, bringing before you the needs you recorded the night before. Rise slowly from your bed, stand erect on both feet and mentally lift yourself from the floor three times. Bring hands together in front, raise above head, stretch out at sides, then back. Breathe deeply, exhale quickly and you are ready for any and all emergencies. This exercise should not take more than five minutes, ten at the longest. Think of the master minds in the Universe while exercising.

LESSON II.

Evening Exercise—Reserve ten minutes before retiring when you can be undisturbed. Take pencil and paper, lay paper before you, holding pencil in position for writing, keeping in mind the master minds of all time. If you are desirous of becoming successful in any given thing keep in mind those men and women who excelled along the lines you are interested in. In this way you will project yourself into their stratum of life. At the close of ten minutes, stand erect, breathe deeply, exhaling quickly three times and retire.

After you are resting in bed, ask again for the most important things you desire or any one thing not yet in your possession that you have previously recorded. Keep in mind that you are shutting out the old way of thinking for the greater method, that of knowledge, the things you need to know will come through sight which is simply realization. To realize a thing is both sight and hearing.

Morning Exercise—Upon awakening, let the body rest but reach out into space in quiet meditation. Think of some loved one whose presence would bring you joy. If the person thought of appears, keep the mind at ease while they are present. If they do not appear, breathe deeply, exhale slowly, then stretch as instructed in first lesson. Always rise slowly from the bed; stand erect, solid on feet; raise body on toes, touching hands to floor. You may not be able to do this at once but keep trying. Three times is quite enough; raise hands over head, palms up, head thrown back; close eyes one minute or even less. Through this exercise the life fluid pours into the body through palms and eyes. Repeat this exercise daily same as in lesson one. Be diligent and win.

LESSON III.

Evening Exercise—Reserve fifteen minutes before retiring; sit in a natural meditative position with or without pencil and paper, as the pupil desires, for the recording of the impressions that come into the mind. The pupil may feel touches, hear whispers or audible sounds; some feel only the presence; others take on the condition of those trying to make their presence known. For the time being, so to speak, the pupil should not be controlled but able to recognize another in himself. Do not encourage control but ask for the spoken word to you, not through you.

Morning Exercise—Follow instructions of previous lessons if your time is limited, but if not, take fifteen minutes of meditation, or listening, peering into the depth of the Universe. Put from your minds all thought of loved ones, but desire the manifest presence of the great scholars who have preceded you.

LESSON IV.

(Always sit or stand erect while in the healing silence.)

SILENCE FOR HEALING.

Hold yourself in mind in this silence in picturing the perfect image of health. If there is something wrong with the physical temple there is a cause. To determine the cause is the first step to be taken in healing. If, within ourselves we can find the first cause and correct it, we can heal ourselves from any manner of disease that may attack us.

To Treat Your Own Body.—Begin with your eyes; place your mind entirely upon them; shut out everything else. Do not allow yourself to be concerned about anything but your eyes. Look at yourself, straight in the eyes, as you would look at another. Become conscious of the condition of your eyes.

By looking within your eyes you can trace all their nerves to where they are anchored in the brain.

The eye is a very peculiar organ and a very treacherous one. It is thru the eye that Life displays storm and sunshine, and if the nerves are crossed great disaster is the result. Now see if you can trace these nerves of the eye to their anchorage. You will have to feel conscious within your own head of having traced these nerves in order to demonstrate this within yourself.

While you are holding the eyes in mind, send health into them.

Now take up the organ of the ear, a very essential organ. It is most necessary that you hear and see. That we hear from a physical standpoint is necessary, but we must hear and see rightly, which brings it into a finer application and needs a very specific treatment.

As you take up this exercise, impress your ear on your mind, so that you may travel the different departments of your ear and realize what a wonderful organ it is. You can talk to it and it answers you back. It is a very necessary organ. Silence for the ear.

The ear is covered very dexterously. If it were not so, there would be din and clatter. All sounds reach the outer ear. There are many chambers in the ear. The ear chambers open and close.

Now, the hands. Know how necessary the hands are to the brain, how they lift the loads, carry the burdens, express grief, joy, and sympathy. They caress, demand and chastise. See along what lines your hands exercise the greatest control, keeping always in mind it is your own body you are working on.

Now the feet. They are lithe, swift, lax and stumbling. You know the feet are wonderful members of this great family called the physical body and each part and particle as we have named them, are as individual as one of you are individual from the other. Each is a master in its own department, yet Life is the engineer of the whole station. It is a question of bringing Life

and the different members of the cabinet together in era- tion, one serving the other.

Visualize what these feet really do; where they shall carry Life; to health, or ill-health; demand to know which way your feet are leading you.

You know the feet must always be set just right to leave the track in good condition.

Now take the internal organs one by one.

Take up the heart first. The heart might be called the windmill of the body. Choose what you want your heart to be. Shall it be responsive, or shall it be metallic? Shall it serve or not?

Now the stomach. The stomach is the great separator where all the different chambers get their supply. It might be called a terminal and yet it is a separator. Picture this station within you that gathers together all supplies of the body and distributes them to its different parts, that you may be nourished.

If you have trouble in this great separator settle it right now. Go over your life and see what you thrust into it that kept it from serving life as it should.

Now reach into the head, the great tribunal, where the judge is sitting and from which the record is made. See how well equipped you are, how wise you are, how you make decisions and to carry out orders. If you are waiting for a day in the future to make good, you are fooling yourself because that day in the future will never come. The day in the present for you to make good is within your grasp. Make good today, with the tools you have to work with. Then each day in your Life brings recompense.

Now bring to your vision the perfect form that you have created during this silence and behold yourself free from prejudices that hold you back. Watch yourself in the future.

If, at the expiration of the time set in this lesson, you have received no communication do not feel your time wasted, but know the constructive work has been going on, and continue your silence as directed in lesson for

Exercise in these simple rules will in time give you absolute control of your Universe. Always remember never to desire that which causes another's loss. If you do, it will bring loss to you of some precious possession.

QUOTATIONS

That which we would see in another we must first reflect from ourselves.

If a wise man says something we do not like, answer him back that he may speak again; but if a fool speaks, silence is your best answer.

Give me knowledge and understanding that I may seek association with the great minds of the Universe whom men call God. Teach me the POWER of forgiveness and the value of forgetfulness that I may live within my vision only those things which can serve humanity well.

If I pray, let me pray, thus: "Give me strength to do more tasks worthy to be called GOOD."

Effa E. Danielson

JEWISH SPIRITUALISM

PROPHETS AND FAMILIAR SPIRITS

With a Record of Psychic Manifestations, Spirit Communications and Healing Among the Jews in Bible Times and the Talmudical Era

By WILLIAM BROCK

An attempt to write on Jewish Spiritualism might be considered a rather strange undertaking. Followers of the various New Thought movements as well as Bible students of all orthodox religions, the Jewish faith included, are all under the impression that the Mosaic Law be emphatically opposed to Spiritualism in its inner sense.

Whenever a Christian minister or Rabbi wants to point out the strongest religious proof that communication with the dead be an ungodly act, or an unpardonable abomination before the Lord they refer to the many Mosaic prohibitions enacted 3,500 years ago against necromancy, sorcery, demonism and other Heathen practices, designed to invoke the aid of immaterial beings for immoral purposes.

Lev. XIX, 31. *Regard them not that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God.*

Exodus XXII, 18. *Thou shalt not suffer a witch to live.*

Deut. XVIII, 10-14. *There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that uses divination, or an observer of times, or anchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out before thee.*

These quotations and many similar ones have been thoroughly exploited against the spiritualist cause, much more by Christian Churchmen than by Rabbis, and it seems that all the arguments offered to cripple the new movement are of no avail and that the followers of Spiritualism are making heavy inroads among the churches of all Christian denominations.

And why should Christian Churchmen leave it to Moses to condemn the new cult and prove by his ordinances that spirit-communion be sin? Christianity has set up a new standard of salvation. The old law was discarded long ago. The Mosaic law is not binding any more. The prohibitive law against the eating of blood which is so often repeated throughout the Pentateuch as an emphasis of its importance is nevertheless disregarded by the Churchmen.

So why pick on some other laws intimately interlinked with statutes that are repudiated and violated by the same people who insist upon obeying only a few chosen ones, just because they serve their interest?

With the Jewish people this matter is to be regarded from an entirely different view-point. Millions still pretend to live up to the Mosaic law. The orthodox Jew still observes the dietary laws of Moses, much to his sanitary benefit. He abstains from eating blood and still observes the seventh day as the day of rest. If the orthodox Jew agrees with his Rabbi that spirit communication is sin, it is a matter of his own belief and right here lies the question, the greatest of all Jewish questions:

If sorcery, necromancy, augury, familiar spirits, and

kindred practices were pronounced sinful—does it also include communion with loved ones in spirit, if the spirit's help in creating the conditions necessary for such intercourse? If no advantage is sought, except to save an innocent image of God from execution—is it sin to permit spirits to testify? Is it sin to demonstrate the continuity of life at a time when people have become victims of the grossest materialism? From an educational or scientific viewpoint this problem is solved. But how can it be solved from the religious point of view?

The entire Chapter XXII of Exodus consists of 31 verses. It relates ordinances regarding the punishments executed on those who transgress against a neighbor's property, the kindling of fires, injury of property, immoral relationship between males and females, man and beast, the affliction of the widows and fatherless, etc. An exception is made in verse 18 (apparently this verse does not belong in this classification of ordinances). "Thou shalt not suffer a witch to live." It meant that the people were forbidden to support her. Many of the misdeeds related in this chapter were attributed to the evil influence of witches. For this reason we will readily see that this verse is not out of place and rightfully belongs where it is found.

Moses, who was born in Egypt and lived there for eighty years, was too well acquainted with the Heathen practices of sorcery and witchcraft. That the children of Israel have learned all these things from the Egyptians was an established fact which did not escape his attention, and it is for this reason why he put a ban upon the exercise of occult powers without given authority. They were dangerous weapons in the hands of questionable characters.

A witch was understood to be a poisoner, a person who invoked the aid of demons (not disembodied spirits) to accomplish misdeeds among the enemies of those who enlisted psychic power for such purposes.

The practice of sorcery was a similar abomination. Its aim was to work mischief, to curse one's adversary, competitor or rival or to injure the property of others.

In ancient Israel this class of Mediums was placed under ban. Here in our glorious land of Freedom this class of mediums can work undisturbed. Witchcraft, sorcery, necromancy, etc., has become a menace to the American home, and the denial of its existence does only help these people to go to the limit. Demonism flourishes here as much as it did in ancient Egypt or Canaan. But the existence of such debasing practices can by no means disprove the existence of true mediumship, the purpose of which is to render aid to those who seek comfort, to assist those who need advice, to encourage the drooping spirit and to give counsel to the perplexed. Israel always recognized the prophet, the seer, the healer, and all who were connected with the divine oracle, the Urim and Tummin. These inspired people were often called upon to prove their rights to their calling by giving demonstrations of their spiritual or psychic powers. Anyone who is acquainted with the Bible will admit that such was a

case. Moses tells his people how to test those who pretend to be prophets. At the same time he warned the prophet not to say anything that was not put into his mouth.

Another reason why Moses enacted drastic laws against practices of a supernatural nature, was the great difficulty of determining whether it was of God or not. Whenever a man or a woman established a good record with the authorities they were not molested when they made use of their gifts.

Deut. XVIII, 18. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Numbers, XII, 6. And He said: "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and I will speak to him in a dream."

Deut. XVIII, 20-22. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or shall speak in the name of other gods, even that prophet shall die.

And if thou say in thy heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: then shalt not be afraid of him.

Numbers II, 25. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it to the elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

-26. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other was Medad; and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27. And there ran a young man, and told Moses, and said, Eldad and Medad prophesy in the camp.

28. And Joshua, son of Nun, the servant of Moses, one of his young men, answered and said, my lord Moses, forbid them.

29. And Moses said unto him: Enviest thou for my sake? Would God that all of the Lord's people were prophets, and that the Lord would put His spirit upon them.

The exercise of psychic or spiritual powers was never prohibited, when practiced by men or women who led a moral life. All Israel was always eager to witness demonstrations of Spiritual power. But we must not forget that psychic work is extremely fascinating. The old Egyptians abused these powers very excessively and there was always temptation to use the gifts occasionally for selfish purposes.

Besides this one must not forget that people who spend too much time for things not material, gradually become unfit for any other work. To permit the former slaves of Pharaoh to spend their time in such a manner would have been very detrimental for the Jewish people, who had to be well prepared for war and conquest.

In I Kings, XVIII, verse 20-39, we read that Elijah asked the people to come nearer unto him. And afterwards he permits the people to do all that was necessary

to prevent fraud. He asked them to pour water on the burnt sacrifice. Do it a second time—do it a third time. By giving them the privilege to put so much water on the sacrifice, and even on the wood that the water ran about the altar and filled the trench that was made about the altar, the people were satisfied, and when the fire came down and consumed the sacrifice, they believed.

Today test conditions are similar to those as in the times of the old Hebrews. Spiritualists, when consulting mediums demand signs or demonstrations. They ask for the names or descriptions of those which come from the spirit side of life; they ask them to tell something in an unmistakable manner regarding their intention, the past or other things which cannot be revealed without psychic power. If materializations are announced, those attending demand scientific test conditions, to prevent fraud. It was not different in the case of Elijah.

There is no intention on my part to advocate the application of psychic power as a religious necessity. I am far from the idea of urging the Jewish people to cultivate psychic or spiritual powers for selfish motives or material gain. But I do believe that the Jewish people, who as a whole have become a materialistic people, have become doubters, just as their fathers were and that in an age where religion does not stand in high credit, they should have the same privilege as those who stood at the Mount Sinai and witnessed the greatest spiritual manifestation recorded in ancient times.

With the growing inroads which Christian Science recently made among Jews, it was inevitable that "Jewish Science" should soon follow. This is an attempt to accept the larger part of the new cult without actually withdrawing from Judaism. Many have hesitated in their approach to Christian Science because they would not accept the divinity of Jesus. They are willing to be healed by prayers, to read the Bible, and to believe that everything is good, but they find themselves unable to turn from the God of Israel to a divinely begotten son.

It has been stated that 70,000 Jews have been drawn to Christian Science in New York City alone. We doubt the figures, which we would cut in half. However, even so, there is fine missionary work to be done among our own and honest effort should be made to hold them to Judaism. In this New York Jewish Science drift, the leader is Rabbi Morris Lichtenstein, while the leader in San Francisco is Rabbi William Rice. Both are foreign-born graduates of Cincinnati and hold college degrees. If they but hold some wavering souls who might otherwise fall to Christian Science, their labors will have its reward. As a positive and constructive force in Judaism, their efforts will be but weak and short-lived. To teach that "God Is Love" one need not leave Judaism. We also preach that "The Lord is nigh to all who call upon Him," a sentence written thirty centuries before Mary Baker Eddy, and found in Psalms (CXLV). Jews hold that many evils in the world are man-made instead of being "visitations of God."

What we do envy the Christian and Jewish Science Jew—and more so the Jewess—is the enthusiastic zeal with which they seek converts. Would that our synagogues possessed equally devoted followers that they bring our indifferent Israelites to the house of God.

We publish this extract from *The Sentinel*, a Jewish weekly, to show that the house of Israel is longing for a

renovation: for new improvements and above all—for spiritual food. Neither Christian Science, nor Jewish Science will save the situation. You can not save an old house by putting on a heavy coat of paint to make it look like new. And why look around and seek comfort among others, when everlasting salvation lies within your own fountain of life and truth. "Bring back into our house the holy tabernacle of old." Seek the mighty pillars, that were removed from the temple; put them back again where they stood before, protecting the grand structure from falling. They are not lost. Search, study and analyze the spiritual manifestations of the Old Testament and you will find yourself again.

Why should Jews hesitate to have the divine oracle come more? Why should we not have the Urin and Tumin again? Why should Jews think that God refuses to speak to his people as in ancient times?

The editor of the mentioned article is right. The efforts of the Jewish Scientists will be but weak and short lived. This is true, because the Jew will not stand in the middle of the road. He will march on until he will arrive at the other end of the line and this is SPIRITUALISM.

When this will be accomplished Preacher and Rabbi will not only preach and teach the fatherhood of God and brotherhood of man—they will *know* it.

Rabbi Blau of Temple Peniel, New York, said in one of his sermons: "Talmudical Judaism has broken down; they seem beyond resurrection." * * * The old ceremonial law is more honored in a breach than in the observance. The dietary laws linger apparently as an occasion for periodical meat riots and excuse for profiteering. The Saturday Sabbath is all but gone; even in the thickly populated Jewish sections there is an open selling and buying on the seventh day. * * * The old training based on rabbinics is gone; but no new culture has taken its place. What then is left? A lifeless formalism that no one takes seriously. * * * The old words fail to move, the old ideals fail to thrill. And there is no new Sinai from whose thundering top the God of the Fathers might speak to his blacksliding children. * * * He continues, saying: "Great as is the tragedy of the Jew, greater still is the tragedy of Judaism. What greater tragedy than the life of a people that has lost its God? The greater tragedy is the fate of a religion that has been the suffering mother of religions, pierced by more than seven wounds, forsaken by her own." So spoke a distinguished rabbi in Israel. It sounds like a funeral sermon. No ray of hope that might penetrate the dark clouds hovering over a people who lost their spirituality. And why? Because centuries ago the rabbis themselves were doubtful and rather hesitated to mention even the possibility of Spirit communication for fear it may lead them to serve other gods. And what is the result of such an unwarranted fear?

A psychic law teaches us that fear attracts the things we fear; and this law affected Israel, much to his misfortune. I should advise Rabbi Blau to be of good cheer. Israel is not dead yet. It will rise again. New Prophets, new miracles workers, new dreamers will be in its midst again. Soon, even in our days, **ALL THE PEOPLE** will look forward for *Signs and Wonders*. Israel will enter the contest and once more the people of the Earth

will raise their voices shouting: "Blessed be the God of Shadrach, Meshach and Abednego."

Following is a Rabbi's views on Spiritualism as reported by a Boston paper:

"The Spirit World" was the subject of the address given by Rabbi Harry Levi at Temple Israel. Rabbi Levi said in part:

"What did Sir Oliver Lodge's address leave us? First a reassurance of our belief in immortality. And second a reverent wonder as to the possibility of communication with the dead. What right have we to deny the possibility? What sane self-contradiction is impossible for God! How much do we know, what infinite wisdom is ours that we dare argue that anything is impossible? Has not our ignorance shamed us again and again by bringing to pass what we insisted could not be? Have not most of the impossibilities of yesterday become the realities of today? Why should the development cease now?

"If telepathy be a fact, why not communication with the dead, especially if the dead really live, as we believe? If there is life beyond the grave, why may we not come somehow upon the means of communicating with it?

"If the body be only a medium through which the soul expresses itself, why may not the soul find some other medium? Have not all religious people professed a belief in just such a possibility for ages?

"Keep the open mind," said Sir Oliver. He is right. Keep the open mind. Think. Read. Reason. And meanwhile live as well as we know how. One day the confusion will go and we shall know certainly where now we only infer and trust.

"We may be sure that He who cares for us here will care for us there. But we want to remember that it is how we live here that determines what we shall find and know and have there."

Lloyd Kenyon Jones, a noted author and spiritualist, wrote in one of his articles:

"For years, the Jewish people have been very psychic. They have great love for their dear ones—love that abides. Their natures make them believers in immortality. The Christian nations have kicked and abused and maltreated them at every turn. If Jewish people have become commercial, it is because Christians have left them nothing else to depend upon. The early Christians were persecuted for a season. The Jews have been persecuted for ages. The Hebrews have had one long, rotten deal, and some day Spiritualism will help bring them back into their own. Mark this prophecy."

This is a deliberate statement of Cesare Lombroso, Italy's greatest Jewish Scientist. A man whose great knowledge and service to mankind makes every Jewish heart beat with pride.

"If ever there was an individual in the world opposed to Spiritualism by virtue of scientific education and, I may say, by instinct, I was that person. I had made it the indefatigable pursuit of a lifetime to defend the theory that every force is a property of matter, that the soul is an emanation of the brain. For years and years I had laughed at the idea of center-tables and chairs having souls! But if I have always had a passionate devotion to my own special science—the flag under which I serve—I have had a still more ardent love of the truth, the verification of the fact.

"When, at the close of a long career, I began investigations into the phenomena of spiritism, especially when I announced that I would publish a book on the subject, my nearest friends rose against me on every side and cried, 'You will ruin an honorable reputation, a career in which, after so many contests, you have finally reached the goal. And all for a theory—one which the whole world repudiates, but worse still, thinks absurd!'

"All this talk did not make me hesitate. I considered it the predestined end and way and my duty to crown a life passed in the struggle for great ideas by entering the lists in this, the most persistently mocked at cause of our day and generation. Undiltingly I stood my ground in the very thick of the fight. The result! To put it briefly it is this: However doubtful, the individual manifestations of spirit return may be, in the ensemble they form so compact a web that it cannot be pierced even with the sharp scalpel of doubt! In psychic matters we may be as yet not close to scientific certainty. But the spiritistic hypothesis seems to be like a continent incompletely submerged by ocean. Visible in the distance are broad islands, raised above the general level. Only in the vision of the scientist are they seen to coalesce in one immense and compact whole. The shallow mob laughs at the seemingly audacious hypothesis of the geographer."—From "After Death—What?"

Cesare Lombroso started to investigate Spiritualism in an effort to prove it false. He says so himself in no uncertain terms. In equally strong language he declares that he has found Spiritualism to be founded on solid scientific fact and asserts that it can not be swept aside by ridicule or doubt.

Lombroso lives today in his physical form. And as advancing years bring greater understanding to him, he reiterates his belief in Spiritualism and is even more emphatic in his declarations regarding the genuineness of the phenomena.

I want to ask every open minded seeker of truth to analyze the contents of chapter Genesis XXXII. Beginning with verse 24 we read:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said: "Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me." And he said unto him: "What is thy name?" And he said, "Jacob." And he said: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed." And Jacob asked him and said: "Tell me, I pray thee, thy name." And he said: "Wherefore is it that thou dost ask after my name?" And he blessed him there. And Jacob called the name of the place Peniel; for I have seen God face to face and my life is preserved.

No Israelite will really believe that the man, as Jacob called the spiritual being, was God Almighty Himself; that the Creator of the Universe, the Everlasting, without beginning and end, spent a whole night with Jacob and finally was defeated by the old pious patriarch. Study, dear reader, the visions of all the other prophets;

make comparison and judge for yourself whether great seers were not highly developed mediums who received their divine inspiration through spiritual beings, who acted as men in white linen, as Angels, Angels of the Lord, Messengers of God. At other times we find the expressions spirit, ghost, angels of heaven and other names for the spiritual beings which appear unto the Patriarchs, prophets, seers and dreamers. The God that ruled the Universe in ancient time is the same that rules today. The earth on which we live is the same as the one on which the prophets and their contemporaries lived; we are of the same nature as the people who lived 3,000 and 2,000 years ago. Perhaps we are more moral, more refined, yea even more religious in heart than our fathers were who at times committed crimes which would make us shudder if they happened today; and God had compassion and through His spokesmen gave the infidels signs, and they performed wonders. And why not today? Why should we doubt that those spiritual manifestations which occurred at that time could not be repeated today?

The truth is that they *do* occur today. Spirit Materializations, Spirit Photography, apparitions of ghosts, spirit writing, Trance conditions, prophecy are established facts of the present day. However wicked idolaters in Israel were, before Elijah succeeded in turning their hearts to Jehovah again, they were truth seekers; they were willing to be convinced. But today Israel does not seek the truth. They are unbelievers; they have become monotheists, atheists, socialists—even Christian scientists—and not a few become Christians outwardly to gain prominence, financial advantage or intermarriage with Non-Jews and thus forsake the faith for which their fathers have often and bravely sacrificed their positions, their happiness and their lives. And why? Because the Jewish teachers have become materialists. How can a body live without the soul in it? And can we expect a religion to live without its soul?

Our public press, although as a whole against spiritualistic cause, has published ghost stories which have been vouched for by scientists, doctors, teachers, newspaper men and other respectful citizens of unquestionable character. More than one thousand of these true stories circulated last year in the American press throughout the country. In most of these cases we discover that it was the spirit which took the initiative by arousing sufficient attention of those directly or indirectly concerned and that spirits have aided in solving mysteries of murder, theft, and many other crimes. In most of these cases the aid of a spiritual medium greatly helped to bring the guilty to justice. The immense record of psychical manifestations seen under most rigid test conditions by scientists of unimputed authority, integrity and honesty is another evidence which proves that Spirit return is an established fact. The recognized written spirit messages seen by mediums prove that our loved ones pay much attention to all things here on earth. They mention events that happened long after they left the earth plane. In Bible times it was not different, as the following narration from the good book reveals to us.

II Chronicles XXI, 12. And there came a writing unto him from Elijah, the prophet, saying: "Thus said

Lord God of David, thy father, because thou hast not walked in the ways of Jehoshaphat, thy father, nor in the ways of the king of Judah. But has walked in the way of Israel, and hast made Judah and the inhabitants of Jerusalem to —, like to the — of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives and all thy goods, etc."

This letter came 11 years after Elijah's departure to heaven. If one man can send a written message from the beyond, why should we doubt that others could do the same?

Now Samuel was dead, and all Israel has lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that divined by a ghost or a familiar spirit out of the land. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then Saul said to his servants: Seek me a woman that divineth by a ghost, that I may go to her and inquire of her. And his servants said to him: "Behold, there is a woman that divineth by a ghost at En-dor." And Saul disguised himself, and put on other raiment, and went, he and the two men with him, and they came to the woman by night, and he said: "Divine unto me, I pray thee, by a ghost, and bring me up whomsoever I shall name thee." And the woman said unto him: "Behold thou knowest what Saul hath done, how he cut off those that divine by a ghost or a familiar spirit out of the land; wherefor then layest thou a snare for my life, and cause me to die?" And Saul swore to her by the Lord, saying: "As the Lord liveth, there shall no punishment happen to thee for this thing. "Then:" said the woman, "Whom shall I bring up unto thee?" And he said: "Bring me up Samuel." And when the woman saw Samuel, she cried with a loud voice; and the woman spoke to Saul, saying: "Why hast thou deceived me? for thou art Saul." And the king said unto her: "Be not afraid; for what seest thou?" And the woman said unto Saul: "I see a godlike being coming up out of the earth." And he said unto her: "What form is he of?" And she said: "An old man cometh up, and he is covered with a white robe." And Saul perceived that it was Samuel, and he bowed with his face to the ground, and prostrated himself. And Samuel said to Saul: "Why hast thou disquieted me, to bring me up?" And Saul answered: "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do. Wherefore does thou ask of me, seeing the Lord is departed from thee, and is become thy adversary? And the Lord hath wrought for Himself, as He spoke by me; and the Lord hath rent the kingdom out of thy hand, and given it to thy neighbor, even to David. Because thou didst not hearken to the voice of the Lord and did not execute his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will deliver Israel also with thee into the hands of the Philistines; and to-morrow shalt thou and thy sons be with me; the Lord will deliver the host of Israel into the hands of the Philistines.

The following verses of the same chapter surely

verify the truth of this message given by Samuel through the mediumship of the woman of En-dor.

Samuel had been Saul's advisor for many years, but the King had repeatedly refused to listen to the prophet's warning. Finally he had to bear the consequences of his misdeeds and disobedience and thus made his throne tumble. In his despair Saul called Samuel, who told him that the impending catastrophe could not be averted. Samuel was very stern, but after all he seemed to have forgiven Saul all his mischiefs, for he said to him: "To-morrow thou and thy sons shall be with me."

The interview was quite a long one. Samuel could have used it as a demonstrative declaration against the establishment of spirit communication, if it were such an awful crime against Jehovah. The initiating question, "Why hast thou disquieted me?" was a very natural and human one. If some of our good friends would come to us at midnight, we might ask in a very similar manner. We must not forget that Samuel died only a short time before the request of the interview and he was entitled to rest for awhile.

To believe that a spirit can be compelled to appear is ridiculous. A medium merely establishes a condition under which disembodied beings (even animals) can manifest their presence, if they care to do so.

The Jewish people are a very psychic people. From Father Abraham down to the most modest leaders of the talmudical era we find thousands of records which bear testimony of the eminent Psychic power they applied to produce spiritual phenomena and to commune with the dead, and to heal without drugs.

The following quotations from the Talmud are very interesting. They show that many of the great Jewish teachers were mediums. Clairvoyance, clairaudience, prophecy, healing and spirit materialization were a frequent occurrence among them.

It happened once, that the son of Rabban Gamaliel took sick. The latter sent two learned men to Rabbi Chanina Ben Dosa, asking him to beseech (the Lord) to have mercy upon him. As soon as Rabbi Chanina saw them coming he went up to the upper chamber and besought (the Lord) to have mercy on the sick. Coming down he said to the two learned men, "You may go home, for the fever has already left him." "Art thou a prophet?" they asked him. "Neither a prophet, nor the son of a prophet," he answered them, "but I have this tradition: If my prayer flow readily from my tongue, I know that it has been accepted, but if not, I know that it has been rejected."

So they wrote down the exact hour when he told them that the sick man was delivered and when they came to Rabban Gamaliel, he said to them: "I swear it happened neither before nor after the hour, but exactly at the time you were told that my son was relieved; at that moment the sick asked for a drink of water."

On another occasion it happened that when Rabbi Chanina Ben Dosa went to Jochanan Ben Zakai to study the Thora, the son of Rabbi Ben Zakai took sick. The latter then said: "Chanina, my son, beseech (the Lord) to have mercy on my son that he may live." Rabbi Chanina placed his head between his knees and besought (God) to have mercy upon the sick, and he got well.

Such divine healings occurred quite often in talmudical times, long after the death of Jesus, not only among the Jewish people but also among the so-called heathen nations. Here we see that Mary Baker Eddy did not receive any new revelation and that Christian Science is but a corrupted imitation of the old methods of healing. The Jews, of course, did not believe in Christ's mission on earth and their success as healers was by no means dependent on Mary Baker Eddy's precepts. The deplorable fact that so many young Jewish people, especially women, have been intoxicated by Christian Science is due to the Rabbis' neglect to inform their people in such matters.

Rabbi Chanina Ben Dosa was a spiritual Healer; this is evident from the preceding accounts of his healing power. When asked whether he was a prophet, he denied it so emphatically that he added, nor the son of a prophet.

Rabban Gamaliel, although older and the teacher of Rabbi Chanina, as we learn from this story, could not heal his own son and for this reason enlisted the aid of a healer.

If God was to do the healing Himself, could he not with the same divine mercy hear the fervent prayer of a father for his sick child?

But Gamaliel was also a Medium. He was clairaudient as the following story of the Talmud proves.

It once happened that while Rabban Gamaliel was traveling between Acha and Chezib, mounted on an ass, and Rabbi Ilai was walking behind him, the former saw some loaves of bread lying on the road, and said, "Ilai, pick up those loaves from the road." Afterwards meeting a Gentile, Rabban Gamaliel said to him, "Magabai, take these loaves away from Ilai." When Rabbi Ilai became acquainted with the Gentile, he asked him: "Whence art thou?" The Gentile answered: "I am from the cities of Burganin." "And what is thy name?" "Magabai is my name." "Does Rabban Gamaliel know thee?" "No," said the Gentile. From this we learn that Rabban Gamaliel knew the name by divine vision.

Another clairvoyant medium was Rabbi Yochanan, the High Priest. The Talmud says that he heard a voice (coming forth) from the Most High announcing: "The boys who went to fight against the Greeks have won the battle."

Simon, the Just, was another Voice medium. He heard a voice saying: "The big army of the enemy that was coming to besiege the palace was destroyed; that King Gaskalgus of Greece has been killed and all his decrees against Israel have become annulled." The exact hour was marked off and it was found that all this happened at that moment.

Rabbi Jose said: "Once upon a time I was walking on a road, and I entered one of the ruins of Jerusalem to pray. Elijah, blessed be his memory, came and watched me at the door until I finished my prayer. After I had finished, he said to me: 'Shalom (peace), my teacher.' And to which I answered, 'Shalom, my teacher and my guide.' 'My son,' he said, 'why did you enter this ruin?' 'To pray,' I replied. 'You could have prayed on the road,' he said.

"I was afraid lest I be disturbed by travelers." You should have prayed 'Habineini' " (name of a prayer).

"He then said to me: 'What voice did you hear in ruin?' I replied, 'a "Bath Kol" (a heavenly voice), w coos like a dove, saying: "Woe to the children, because of their sins I have destroyed my ed burned my temple and exiled my children among heathen."'"

Rab. expressed a wish that if a funeral oration sh be held for him when he died, there should be no ap on the part of the speaker, but that the oration was strong and emphatic, as the departed spirit is pre on such occasion. Sabbath, 153.

The spirit of man never dies and is cognizant of y is going on here below. Brachoth, 18; Megillah, 29. I we read that the idea of Sheol (an underground s of existence) is changed. According to the Bible, Sa came up. According to this talmudical expression spirit is cognizant of what is going on here BERO

There is, however, no contradiction in the two di ent statements as spirits can come from any directio they please just as we in the flesh can.

Rabbi Abba in the name of Samuel said: "The sch of Shammai and Hillel were at variance for three ye the one party contending that the Halacha is in acc ance with our views, and the other party contem likewise." Then came a Bath kol (a heavenly vo and said "Both, these and those are the words of living God but the Halacha is according to the se of Hillel." Rabbi Juda said: "If a man dies and le none to mourn his death, ten men shall go to his p (where he died) and sit there seven days." It c happened that a man in the neighborhood of Rabbi J died and left none to mourn his death; Rabbi Juda v there every day with ten men and sat in the place wh he died. After seven days the spirit of the dead pe appeared to Rabbi Juda in a dream and said to h "Mayst thou be comforted as thou didst comfort n

It was related of Rabbi Chanina C. Dosa that he wont to pray for the sick and predict: "This one s live and this one shall die." Whereupon the Ra asked him: "How do you know it?" "I notice," answered, "when I pray if the prayer flows easily f my tongue I know it is accepted; but if not, I kno is torn."

II. Macc. 15:12-16.

The High Priest Onias and the prophet Jerem appears to Judas Maccabeus on the eve of the ba with the Syrians.

The Jewish historian Josephus Flavius records apparition of Alexander the Great to his wid Glaphira.

All a Jew is required to do for his loved ones in sp is to offer prayers, to do charity according to his fu cial ability, to visit the graves here and there and remember the dead at the Memorial Exercises ca "Maskir Neshomoth" at the close of all great holid which were compiled by the rabbis of later date in or to sooth the painful yearning after the dear ones spirit. Also a small flame, "the Yahrzeit Light" is l dled every year on the anniversary of the day of de

"Maskir Neshomoth" is considered the most sol exercise during the entire divine service. Even th who have broken away from everything Jewish drawn, as with magic power to participate in this Me

rial service. Indeed, very often the only tie that remains to bind him to the synagogue. And why?

Deep in his own heart the Jew never ceases to think of those who have gone before him. Indeed, the piety with which a Jew remembers his father or mother in spirit is very touching, even pathetic. Although the Jewish teachers have thought and taught that the dead sleep in the dust until they will be awakened by the sound of the trumpet, when Messiah will come, he carries in his heart the conviction that this it not so.

From the Zohar

Believe not that man consists solely of flesh, skin, bones and veins.

The real part of man is his soul, and the things just mentioned, flesh, skin, bones, veins are only the outward covering, a veil, but are not the man.

When man departs he divests himself of all the veils which cover him.

And all these different parts of the body correspond to the secret of the divine wisdom.

The skin typifies the heavens, which extend everywhere, and cover everything like a garment.

The flesh puts us in mind of the evil side of the universe.

The bones and the veins symbolize the divine chariots, the inner powers of man, which are the servants of God.

But they are all the outer covering. For, inside, man, there is the secret of the "heavenly man."

Everything below takes place in the same manner as everything above. This is the meaning of the remark that God created man in His image.

But just as in the heavens, which cover the whole universe, we behold different shapes, brought out by the stars and the planets to teach us concerning hidden things and deep secrets, so upon the skin which covers

our body there are shapes and forms, which are like planets and stars to our own bodies.

All these shapes have a hidden meaning and are observed by the sages, who are able to read the face of man.

The poet, Longfellow, recognizes the existence of an invisible spiritual world in his beautiful poem entitled "Haunted Houses," from which are the following extracts:

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

We meet them at the door-way, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table, than the hosts
Invited; the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

We have no title-deeds to house or lands;
Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates.

The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air.

And as the moon from some dark gate of cloud,
Throws o'er the sea a floating bridge of mist,
So from the world of spirits there descends
A bridge of light, connecting it with this.

Dr. Still—Humanitarian

When Dr. Still broke away from the old traditions and practices he soon encountered the sneers and ridicule of those about him. His former professional brethren snubbed and ostracised him, and his erstwhile friends jeered and called him "crazy."

He never saw in one sick or crippled just a scientific problem presenting itself for solution. He saw a human being suffering.

It was the "Old Doctor" who got so interested in examining a little crippled charity patient that had come on her crutches to the rear of his home and accidentally met him, that he forgot all about the wife of the then most prominent and influential U. S. Senator who was waiting for him in the parlor. Mother Still had to call him back as he started to the infirmary across the street explaining to another how to care for the little moneyless sufferer.

In the old days when the helpfulness of his ministrations began to be heralded, and the sick and afflicted crowded about him, some coming from distances, they just gave what they could, many having nothing whatever. He collected a dollar for setting a hip that had made a cripple of one for years, and then turned around and gave that dollar to another little sufferer to get a railroad ticket back home.

An old colored washervoman, who hadn't been able to work for some time because of a "powerful misery in de head" and who owed for her grocery bill until credit had been withdrawn, was treated, the "misery in de head" miraculously sent away and the old lady sent shuffling up the street with a ten dollar bill to pay her grocery account.

An old darkey, an ex-slave with a trouble he had accepted as the "rhumatiz," was made whole, and having no money to pay his bill, and having eaten nothing since the day before when he

reached town, was informed that he owed two dollars for his treatment. He was given three silver dollars with which to pay the bill, and he stood on the corner for half an hour looking at the remaining dollar which he had in his palm, in a haze of bewilderment, trying to figure out just how he really stood financially and "Gawd blessing" the "Old Doctor." A book could be filled with such little incident combining humor, pathos, and kindness.

"If his heart o'erflowed his brain now and then,
Twer better for that when the tide ebbed again."

ASA WILLARD, D. O.

Outwitted

He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win
We drew a circle and took him in.
—Edwin Markham.

ANSWERS

To Letters and Questions

Letters received by this department
must reach you about one week after
the date of the receipt of them by
the post office.

THE UNIVERSITY OF CHICAGO

[illegible]

THE ANSWER MAN

10. 5. 1938—The young man you speak
 always be cheerful in his attitude and it is
 your doubt which creates vibrations of doubt
 and therefore they slip away before you reach
 me it. Some men are too good and too good
 to fall on their knees. Your phrase "I can't
 believe in them any more" speaks against
 men, great truths. We are back into yourself
 and see what's the matter? Forgive my
 foolishness—I want to help you to win. Write
 again, if you wish.

M. L. L. Western--You must have patience for awhile. Don't go into business until you know enough about it; otherwise you will lose the few dollars you have. In a large city are more opportunities. Stop now and you will succeed.

Unhappy Marriage—If your mother-in-law were not in Chicago, I would advise you what to do. I don't want her to come to the office to demonstrate on me. You need a private reading. Consult a psychic.

Remember—Don't worry, the boy will see the folly of his actions and will apologize.

You have taken the right course and you
thank me for it. I am sure you will not regret
it.

Answer: A. B.—Your first friend is always success and a disappointed man. Your first one to make his service short that you should know that you are impressed.

Yours respectfully,
Wm. J. Harrison

Remember—The New Year will bring a change in your life. Let your position be such that you will not miss it.

1. The first of these is the fact that the
 government has been unable to raise the
 necessary funds to meet its obligations.

Q. E. J. K. K. K. — Your husband has two roommates who are constantly pulling him away. Don't argue with him when he is full of booze. Make sure he is perfectly sober and then talk with him about the matter and in the same time don't fail to emphasize his good qualities.

Investigator—You are highly motivated and should develop your personal power. This magazine gives all the instructions that are needed and you can ask as many questions as you want.

Business Men and they are above the law and money. This is against the law. But in your money, plus with directed energy, in your business and you will not have to look for such such corporations.

Advice Sought.—This is a hard question. Some people marry by a Rabbi and seem to be on the safe side; again, have some trouble. The same conditions are found among those who permit a minister of a Christian church to bless the tie that binds; sometimes live ever, sometimes for a little while only.

Hilda—The voice you heard with sadness
was a warning. Be careful during the
coming week. Watch your step and your
ambitions.

Letter D--The message which you heard
comes from your window. There is no message
to be heard; it is an imagination.

Disturbed—Brings the king at least
get rid of it. His thoughts will be centered
on the king and thus war effort too.

A D. P. — I think you have chosen my
 way a long time for you. Sometimes I think
 that there is something in "social vibration"
 that is necessary; at least in your case it
 seems to be so.

Thankful Reader—Stick to your job. Wait until the spring comes when you can make a change for the better. Don't put any money in shares. You don't know the business.

Dark Sance Room—If you want to develop for materialization you should have it dark in the beginning. The building up of forms is subject to the same law as growth. The seed grows in the dark underneath the ground; the embryo of animal and human

[Faint, illegible handwritten notes]

1940

A Library of Spiritualism
One Dollar

If the S. A. C. of the New York
 office, who is the only one who
 would be able to get the
 form, it would not be long
 then Tom [redacted]

Psychical Researcher, *New Thoughts* and *All That's New* will find this collection a valuable library article with a leader as a masterpiece. The intellectual and spiritual food for every man in a matter what your belief is.

The following extract of the report states that a small part of the information and misstatements of the unique collection of facts, and the events and events.

Astrology, Automatic Writing, Colors, Development of Mediums, Ouija Board, Physical Manifestations, Spirit Healing, Materialization, and their interpretations, Divination, Clairvoyant descriptions of Authentic Ghost stories, Reincarnation Poems, How to conduct Home Crystal Gazing, Trumpet Medium, Stories of Spirit return which were published by the Press throughout the country, How to attain your goal, Dr. Bliss, Laws of Occultism in the use of films, Ectoplasm, Physique, Fortune Telling, How to banish evil influences, How to conquer evil influences, Character Reading, Experiences of Mediums and Psychical Research, The Forces of the subconscious.

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COUPON

FROM THE FIELD OF SPIRITUALISTIC ACTIVITIES

Leading Light Spiritualist and Benevolent Church

Several new officers for the year 1923. The following were installed:
 Pastor—Marian, president.
 Rose Dandelion, vice president.
 Isabella Wiedersheim, recording secretary.
 Alexander Scherby, financial secretary.
 Nicholas Oken, treasurer.

Trustees—Rosa Schwaben, Alma Harting, Alma Grete.

Leading Light Church is one of the few independent organizations which are regularly organized. The efficiency of their mediums, the rare quality of the inspirational power they demonstrate, have greatly helped this society to grow.

We are informed that there is a strong desire for the establishment of a Building Fund. Its aim is the erection of a spiritualist edifice of their own. Friends of the cause will not overlook the opportunity of demonstrating their loyalty to the movement in helping with words and deeds to make this vision come true.

Mission of Love No. 7 is always crowded with investigators. Mrs. Gilbert's messages are a puzzle to the sceptics, who come to hear her words of cheer and warning. Not long ago a visitor of the Temple asked a member surprisingly: "How can she do that and how does she know all these things?"

Aryan Psychic Research Society, under the leadership of Rev. Jannette Erion, is organizing new classes for beginners who wish to investigate the claims of Spiritualism. Test conditions prevail in all seances. Although being an ordained minister Mrs. Erion would like to see Spiritualism taught along educational lines.

Henry E. Parker, Pastor of Peoples Spiritualist Church, performs wonderful healings. People who have been given up by doctors of medicine come to our office and tell us of the wonderful cures he has accomplished. Mrs. Parker, whose mediumship is of the physical phase, holds very successful seances.

Spiritualist Educational Society holds meetings every Sunday at three o'clock sharp. Lecture and communication service by Effa E. Dandelion.

Mission of Love No. 3 is very fortunate in having very inspirational services. Mrs. Annette Sorenson is a cultured musician and singer. She is a very hard worker. There are always lots of beautiful fresh flowers which are given away to attendants of the meetings who bring them to their sick relatives and friends.

There are always enough mediums present and no one leaves the meeting without a message of cheer and comfort.

Saturday Evening Club at Capitol Building is always crowded. Mrs. Lassen, the untiring leader, is continually on the outlook to secure noted lecturers for the harmonious gatherings held every Saturday evening at 8 o'clock. Good music, fine singers and a sufficient number of message bearers make it worth while to spend the evening among cheerful and jovial people. Strangers are always welcome.

The Spiritual Temple of Truth will be re-opened for services with the coming of Spring. Mrs. England is a Trance Medium and her messages have always attracted the investigator. At the present the Englands are touring through the country, visiting every spiritualist society they may discover on their trip. We suppose they will have many interesting stories to tell when they come back. Mrs. England promised to make notes and let us publish her experiences.

Second Church of Spirit Healing is conducted by Pastor La Mar, who is an old worker in the field. His is the glory to have fought many battles with the authorities. Some of his consultants come from far distances to enjoy his words of comfort. A bad reputation goes far, but a good one, as in his case, goes still farther.

Chicago Heights, Ill., is blessed with a Spiritualist Society, called "First Spiritualist Church" of Chicago Heights. Rev. Alice Meyer is the Pastor and Medium. This progressive society has services every Sunday afternoon. Known speakers come regularly from Chicago to address the meeting. Mrs. Minnie Millar, who is associated with the church, is a very successful healer.

An Attorney's Appreciation

July 18, 1922

My Dear Mr. Brock—

I am not exactly a spiritualist, but have always been interested in psychic manifestations, and so I dropped in the other day to see what kind of a message you would give me. To my great and agreeable surprise you told me many things with perplexing accuracy, things of my home and parents which I had forgotten long ago, but that came back to my mind again after you spoke of them. There was one thing, however, a warning and a prophecy which did not seem to have any sense whatever. But only two weeks after I had seen you, every word of it came literally true. I wish to express my appreciation for your work and mediumship.

If you wish to publish this letter, you are at liberty to do so.

Again assuring you of my sincere sympathy with your efforts, I am

Yours very truly,

2408 Warren Ave. Alois S. Knapp

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3. To give instruction in the proper use of psychic power.
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