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# EDITORIAL PAGE

## Sparks from the Inner Light

The altars of the world are not all in cloistered churches nor does the towering fane alone contain the sanctuary; but wherever love and devotion are found there abides the holy of holies shedding its beauty upon those who worship and purifying the souls of such as make their offering.

As the pendulum swings, moving the hands that record the fleeting hours, so do our hearts beat, marking our day's march toward the grave; and as the pendulum resumes its motion when the key rewinds the mechanism within the clock, so do we begin another span of life when nature reanimates our spirits in another sphere.

To get the best out of life we must put some good into it; for only as we give do we receive.

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them with power, tenderness or laughter. No great writer is deaf to melody, for the highest perfection of style rests upon the rhythm of language, the harmonious flow of speech and the concord of words.

Give one tear to the dead but an ocean of tears to the living who are despairing of life and hope. Sorrow not for such as have passed to a higher realm, but mourn for those who are groping in darkness for need of guidance to the light.

The treasure is never found by dreaming of its wonders but by patient toil in digging for it.

We tread our path, looking at the rocks and stones, seeing naught but the mire, while the stars beckon to us to look up and glimpse the sublime.

The music is in the soul of the singer who is greater than his song, the aspiration in the heart of the artist transcends his work, and the dream of the poet outshines his muse.

W. E. C.

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The continuous energy-wasting struggle to make our earthly existence bearable is becoming more difficult and dangerous than ever before. Suicide, insanity and crime are the result of the great struggle between the two opposing forces influencing human society.

Every time some one has reached the heights of his material and selfish ambitions there are many others who face destruction and thus fall as easy victims of present-day condition, for which each and every one of us is responsible. Suicide, insanity and crime are effects of the imperfection of modern civilization.

Hope is one of the dearest possessions man can have. It is our best friend. The afflicted heart bears the burdens of trials and tribulations by the strength of hope. But when one begins to lose confidence in this ever-true friend, when he ceases to put his trust in consoling hope, he opens the door to despair, his worst enemy. This mental catastrophe changes him entirely and leads him astray until he finally falls into the abyss of physical death.

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# PSYCHIC POWER

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## PSYCHIC POWER

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## PSYCHIC POWER

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# EDITORIAL PAGE

## Sparks from the Inner Light

The altars of the world are not all in cloistered churches nor does the towering fane alone contain the sanctuary; but wherever love and devotion are found there abides the holy of holies shedding its beauty upon those who worship and purifying the souls of such as make their offering.

As the pendulum swings, moving the hands that record the fleeting hours, so do our hearts beat, marking our day's march toward the grave; and as the pendulum resumes its motion when the key rewinds the mechanism within the clock, so do we begin another span of life when nature reanimates our spirits in another sphere.

To get the best out of life we must put some good into it; for only as we give do we receive.

The creative faculty that shapes sweet sounds into a sublime theme which moves the soul is akin to that which puts thoughts into words and clothes

them with power, tenderness or laughter. No great writer is deaf to melody, for the highest perfection of style rests upon the rhythm of language, the harmonious flow of speech and the concord of words.

Give one tear to the dead but an ocean of tears to the living who are despairing of life and hope. Sorrow not for such as have passed to a higher realm, but mourn for those who are groping in darkness for need of guidance to the light.

The treasure is never found by dreaming of its wonders but by patient toil in digging for it.

We tread our path, looking at the rocks and stones, seeing naught but the mire, while the stars beckon to us to look up and glimpse the sublime.

The music is in the soul of the singer who is greater than his song, the aspiration in the heart of the artist transcends his work, and the dream of the poet outshines his muse.

W. E. C.

Our ambition, which we expect to realize by this publication, is to render ourselves helpful to all our readers who wish to apply *Psychic Power* as a means of awakening the dormant but so precious faculties of mind and spirit. If you are in need of spiritual guidance, if you feel that you ought to consult an advisor who is able to look into the deepest recesses of your heart and into the obscurest corners of your soul, write us and state your needs.

Our Service Department is free to all our readers regardless of color, creed or nationality. Your letter will be carefully read and studied by an experienced *Psychic* of proven ability; one who is possessed of that universal sympathy which enables him to listen with the most solicitous attention to your story and who will advise you with the least self-interest. An advisor of that class has learned by intention and training to guide those who have been crushed by adversity and misfortune.

The continuous energy-wasting struggle to make our earthly existence bearable is becoming more difficult and dangerous than ever before. Suicide, insanity and crime are the result of the great struggle between the two opposing forces influencing human society.

Every time some one has reached the heights of his material and selfish ambitions there are many others who face destruction and thus fall as easy victims of present-day condition, for which each and every one of us is responsible. Suicide, insanity and crime are effects of the imperfection of modern civilization.

Hope is one of the dearest possessions man can have. It is our best friend. The afflicted heart bears the burdens of trials and tribulations by the strength of hope. But when one begins to lose confidence in this ever-true friend, when he ceases to put his trust in consoling hope, he opens the door to despair, his worst enemy. This mental catastrophe changes him entirely and leads him astray until he finally falls into the abyss of physical death.

## Eminent Authorities in Science, Art and Literature Whose Names Are of Record as Spiritualists

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Professor Challis, Professor of Astronomy at Cambridge.

Abraham Lincoln, martyred President of the United States.

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The Fox Cottage at Hydesville, N. Y.—Known as the Birthplace of Modern Spiritualism.

During the month of March, 1848, two young daughters of the Fox family residing at Hydesville, near Rochester, New York, were attracted by mysterious rappings in furniture about them. The sounds were so unusual, so unaccountable and mysterious that the girls were much concerned about the matter. Unlike any raps which could be produced upon a table, stand or other woodwork, these raps were entirely different, seeming to come from *within* the woodwork. They could not be successfully imitated by man or woman nor were they at all like the creaking of woodwork due to changes in the weather.

The girls—destined to be known in history as “the Fox Sisters”—were of an investigative turn of mind. By experimentation they found that the raps would occur in response to a mental request and cease in like manner. They found that the raps would answer questions in the affirmative or negative according to a code—three raps for yes and one for no.

It developed that some unseen forces endowed with intelligence were responsible for the rappings. The Fox Sisters

proceeded with their investigations and were quick to learn that these intelligences were spirits—personalities, people who had lived on earth but who had passed to higher and better expressions of life through the change called death.

Consequently the code of communication was elaborated upon. In addition to three raps for yes and one for no, two raps were found to mean “Don’t know.” Furthermore, that numerical information could be given by raps for the numbers one to ten. And that words and sentences could be spelled out by patiently repeating over and over the alphabet, a rap occurring at each letter selected to spell out a word.

In this manner modern Spiritualism got its most primitive form of communication. Later came “table-tipping” in addition to the table rapping and in succession various other forms of communication.

The greatest truths in the world have grown from small beginnings. The tiny spark of mediumship of the Fox Sisters developed into the great enduring flame of Spiritualism of today.

The Fox family made known their dis-

coveries to their neighbors who came to see and hear—then went away in wonder. Strangers came and were amazed. The news spread and people came from near and far.

Mr. Thaddeus Coffin, a grand old man, eighty-two years old, remembers the Fox Sisters. He says:

“A letter written June 15th, 1850, in Troy, N. Y., started my parents to investigating Spiritualism. The letter was from my mother’s brother, Elisha Waters, and said in part, ‘I was coming up First Street the other day and met a gentleman with four ladies. He introduced them to me as Mrs. Fox and daughters of Rochester, and invited me to go with them to his house and witness some of their work. I went and am free to say, I could not describe it verbally, much less with a pen.’ My parents commenced to investigate and soon the Presbyterians read them out of the church. I think that was the crowning incident of their lives. The new-found religion was taught to us children while we were under their care, and when we left home we took the idea with us and never regretted it.”—*Communication.*



## Occultism and Science

By C. V. Poland

The purpose of this article is to indicate, in barest outline, some of the points of contact about to be established between *Occultism* and *Science* in the era of intellectual and spiritual enlightenment whose beginning is now known to be near at hand. The fact that this new epoch is not far away is shown by results arrived at independently in various lines of occult study and research.

Astrology, the forerunner and parent of Astronomy, is supposed to be in the discard, if we are to accept the reputed attitude of modern science upon all occult subjects. Now while Astrology has been and undoubtedly still is today intermixed with much superstition and absurdity, it cannot be that the incalculable amount of mental effort that has been expended upon it during the milleniums of human history has all been to no avail. Nor is this true of any other branch of occult study. As to nativities, it is not at all unreasonable that, whether or not we accept the usual theory of horoscopes, the life of any developing organism must be profoundly affected by climatic and meteorological conditions surrounding it during the periods of foetal and childhood growth. To test this, I took a reference book on the violin which listed about 145 of the world's greatest violinists together with the date of birth. The list was alphabetical, and purely biographical in nature. It was not compiled for any occult purpose. Tabulation that I made myself showed that twenty were born in March and five in September. This variation could not be accidental and would influence a truly unprejudiced scientific mind. The author would suggest that similar tabulations be made from reference lists already compiled and published, which list men eminent in various lines.

Other astrological teachings are now receiving scientific confirmation. Statisticians who investigate variations in crops and prices have published charts which compare yield and price fluctuations with the movements of the planets. And to take an illustration closer home, a great newspaper is using the phases of the moon in its published predictions of the weather.

One of the problems of ancient occultism was the transmutation of one metal into another, particularly that of changing the baser metals into silver and gold.

It has been attested that some alchemists accomplished this. (See *Encyclopedia of Occultism*.) Today the sub-atomic researches of the physicists and of the chemists are skirting dangerously near to the same thing; and we may venture to assert that if it has not indeed been actually brought about it may be due to the instinct of self-preservation in men of science, which would instinctively warn them against anything that would threaten to disarrange the existing social order. However, other transmutations have recently been accomplished, perhaps not more difficult but at least infinitely less dangerous. A local newspaper has just published an article telling how to transmute a fine metal wire into helium gas by passing over it a current far too heavy for it to carry.

It is no longer dignified to consult a dream-book. But to have your conditions and aptitudes diagnosed and determined by a psychoanalyst is the perfectly proper thing to do. The Freudian psychology has stolen the thunder of the soothsayer and prophet.

The subject of sorcery is in many respects a revolting one and some features of its lore belong rather to the data of psychoanalysis than to occultism proper. Yet, after all has been said that can be said upon the Black Art, and while we cannot doubt the perniciousness of its practice, it is hardly possible that faith in its efficacy would endure through an immense lapse of time if its exercise were altogether futile. May not Black Magic have some unsuspected scientific basis? To be sure, its employment would generate confidence in the same way as the placebos of a physician, but it must go deeper than that. A book dealer who was anything but an occultist told me that he thought sorcery often did accomplish results with certainty; that there are undiscovered laws of the mind which the wizards knew how to employ even if they did not understand them. At all events, any form of pernicious propaganda, even from supposedly respectable sources, is dangerously akin to the Black Art, for its effects upon the collective mind are much more baneful in the end.

The astronomer should seriously examine the teachings of the astrologer, and the chemist and the physical scientist would do well to repeat the experiments of the alchemist. Let no one carelessly disparage the superstitions of the ancients, for while there is much that will have to be discarded, the chaff will be found to be not unmixed with pure grains of gold.

## The Call of Life

By Effa E. Danelson

When the days are lengthening and the sunshine grows warmer, it is then the flowers, sleeping under the snow, begin to arouse themselves to wakefulness and the first warm days find them alert for the call of Life, when they know they are to put on their bright green robes and present their smiling faces to the wonderful call of the children, racing for the early Spring flowers.

The call of Nature is the same whether in a bud or in the human heart. You who have stood the storms of many Winters are called upon to stand guard for these little lives. Are you at your post of duty that the children of men may not disappoint these flowers of Spring as the years come and go? Or are you stamping on this most sacred ground, blasting these most precious flowers? Are you robbing these of future fulfillment and cutting off your own posterity? Listen to the call of Spring in every human heart, O man, O woman, that Life may be fed abundantly from our Nature's great overflowing storehouse.

You have no right to hold the keys unturned within the lock while children starve and flowers wilt in sorrow, waiting for the tramping of their feet in woodland, over hill and valley, meadow and pain, along the gurgling brooks where fishes leap and the birds carol their song of Life, unheard. You have no right to grind the grain to hoard while mothers weep and fathers' tramping feet grow faint in search of food and clothing warm for wife and for children nestling in their mother's arms. You have no right to drive the herd to slaughter to wrap your bodies nice and warm and feast and speak with outstretched arm your toasts to festive days while the mother with child unborn goes stumbling on her way through Winter's storms to find a mound of clay to lay her weary body down to rest.

You have no right to kneel and pray in gold and glittering gowns while starving children cry for bread and beat upon the oaken door for warmth and love, unheard. You only have the right to share with all of these the blessings that are yours. You are the guard and in your hand the scale of justice rests. Guard well the post of duty then, that in the years to come, when eyes grow dim and step is slow, you will remember youth whose guard you were; and once again the flowers sleeping under the snow will lift their smiling faces and cover you when you are sleeping in their places.



## The Subconscious Mind; Its Nature and Powers

By Julius Frost

To the well-informed Spiritualist, the Subconscious Mind is undoubtedly a very perplexing problem. Those who know little about it and its remarkable possibilities and properties can easily throw it on one side, but to the thinking student it is apt to be extremely mystifying. My aim in this article is threefold: First, to review briefly the chief and indisputable characteristics of the Subconscious Mind; secondly, to attempt to show how it fits in with the Spiritualist conceptions of Man; and thirdly, to suggest the limitations of the Subconscious Mind as a possible explanation of psychic phenomena. I trust, also, that my effort will lead others to give their views, so that we may have an interesting and instructive discussion.

### THE CHIEF CHARACTERISTICS OF THE SUBCONSCIOUS MIND.

(a) The subconscious mind is the real seat of memory. The conscious memory, as we all know, is very far from perfect, and we may lay it down as a general rule that it only recollects things which have made a fairly strong impression upon it or minor things which have become associated with other ideas. Even then, if any idea is not repeated from time to time it tends to drop out of the memory and to be entirely forgotten.

The subconscious memory, on the other hand, appears to be *perfect*, not only for strong impressions, but even for impressions so slight as to have made no perceptible impression upon the conscious mind. In the subconscious is stored the memory of everything we have ever heard, read, seen or done. The proof of this has been gained through numerous hypnotic experiments, for in the hypnotic state, the subconscious mind of the subject is the phase of his consciousness which is in activity.

(b) There is an important difference in the modes of reasoning of which the two parts of the mind are capable. While the conscious mind can reason both *inductively* and *deductively*, the subconscious mind would appear to be capable of *deductive* reasoning only. That is to say, the subconscious mind cannot consider critically any premise that may be suggested to it, but accepts it as true whether it is so or not, but it will follow that premise to its logical conclusions in a way far above the normal powers of the conscious mind. A hypnotised subject will even accept the suggestion that he is another person and talk and act accordingly. Absolute amenability to suggestion is, then, the principal characteristic of the subconscious mind.

(c) The subconscious mind has great powers of telepathy and clairvoyance. Again, the evidence is found in hypnotic experiments. C. Reinhardt, in his "Science and the Soul," tells how he hypnotised a subject. Reinhardt took a book, and read some of it mentally, and the subject repeated it aloud word for word as Reinhardt read it to himself. Examples of the remarkable powers of clairvoyance of the subconscious mind also are not lacking. Although I can merely state the bare facts here, there is plenty of literature full of instances which can be studied by those who care to take the necessary trouble.

These powers of the subconscious mind are very interesting, inasmuch as they seem to show that most clairvoyance has its origin in the subconscious, and not the conscious, mind.

(d) Such things as auto-suggestion, mental curing (either of oneself or others) are essentially phenomena of the subconscious mind (arising from points in section b).

### THE PLACE OF THE SUBCONSCIOUS MIND IN SPIRITUALISM.

That the subconscious mind, with the powers I have mentioned, is a reality seems to me beyond dispute. Consequently, it must be taken into consideration in any system of spiritual philosophy. What follow are my own ideas, which I do not state in any spirit of dogmatism, but merely in the hope of shedding some light on the problem and helping others who are puzzled by it. If this is understood, it will save me the necessity of adding "in my opinion" every few lines.

In order satisfactorily to place the subconscious mind in our philosophy, we must, to some extent at least, accept the Eastern conception of how man is made up. According to this, man consists of:—

Physical body.

Ethereal double or vital body.

Astral body.

(Eastern occultists teach that we have other bodies beside these, but the truth or otherwise of this point does not affect the question we are considering.)

The physical brain is the organ of the conscious mind, which cannot, according to the generally accepted theory of psycho-Physical parallelism, function on the physical plane without it.

The etheric double, which, be it noted, is still essentially physical, is the seat of the subconscious mind. Psycho-physical parallelism does not in the slightest degree apply in the case of the subconscious mind, which, according to all our evidence, is independent of the physical brain. (For it is only when the physical brain is out of action, as in hypnotic sleep, that the subconscious mind can function in any way in which we can get into touch with it.)

The physical and etheric bodies decay together after death. The two parts of the mind, however, continue in the astral body (or what is usually, though in my opinion erroneously, termed the spirit body). For both sections of the mind belong to the astral body (and ultimately to the Ego on a far higher plane), but in order to manifest at all on the physical plane, the one needs the physical, the other the etheric, brain.

This seems to me the only theory whereby we can place the subconscious mind in its proper place in Spiritualism. It does not follow that when we have lost the physical body, and begin to function in the astral, all the records of the subconscious mind will immediately be available to us. More likely, we shall find that only those who have the necessary knowledge can quickly develop these latent powers, while the mental equipment of the unthinking individual will be little more than he enjoyed in earth life until he begins consciously to develop his powers. But when he does so, no doubt his rate of progress will be quicker than on the physical plane.

### THE LIMITATIONS OF THE SUBCONSCIOUS MIND.

There are two distinct types of mediumship:—

(1) *Mental*—where the communicating entity utilizes the body of the medium. To this class belong trance speaking, planchette, automatic writing, clairaudience, inspirational speaking, and perhaps some clairvoyance.



(2) *Direct*—direct voice, writing, painting and materializations.

In phenomena of the first class, it is useless to blink the fact that there is a possibility—and not a remote one, either—that the subconscious mind of the medium is the direct or partial source of the communications. Hence we need for great care.

In the second case, I cannot see how the subconscious mind can be the source. That the medium's subconscious mind can gain information unknown to himself or any other, and deliver that through a trumpet (an excellent case of which I have had personally) is to me incredible. That it can produce a fully materialized form, which acts and speaks as a totally distinct entity, is also to me incredible. That it can give, by one of the methods in Class 1, information which could not possibly have been known either to medium or sitters (as the instance mentioned in *Light*, p. 537) is also to me incredible.

My conclusion is that the subconscious mind has its distinct limitations and that, if properly understood, it falls quite naturally into place in the Spiritualist philosophy, and up to the present I have come across nothing that inclines me to depart from this attitude.—*Light*.

## The Good Things of Life

By Dr. Wm. J. Bryan, Physician, Artist and Author

The time is soon coming when unthinking persons will refrain from ridiculing the righteous principles of Spiritualism, and they will accept its teachings gladly, believing it *truthful*. Also, spiritual phenomena will be sought after by those who wish to receive the ocular demonstrations and the convincing proof — by demonstrations through capable mediums.

Discredit should never be cast on the mediums who are faithful to their trust, as stewards for the advanced and righteous spirits who come to mortals to help, to direct, and to heal.

We cannot afford to miss the good things of life, especially the spiritual wisdom from the intelligences of the higher spheres; and it really is fortunate to be able to command the spiritual services of a medium who can and does bring to us the proof of immortality and of the return to earth of spirits of righteous endeavor.

Many times the skeptic has been known to go disguised to a spiritual medium, to discredit or to expose mediumship as a falsity. Whereas the skeptic has been convinced of divine power, operating through spirit ones and manifested by the medium, solely for the good that could be done thereby.

And now that we touch upon the subject of mediumship, let us call attention to the *services of mediums*, many of whom do considerable work as a charitable act on their part, to console, to benefit and to heal the client, without thought of any mercenary motive.

Of course, it is our duty to help others with a loving service, and to teach them *the way, the truth, and to show them the light* of spiritual illumination, to the end that our Father in heaven will be glorified, and a salvation from ignorance, sin and superstition, be obtained.

## When

When, in truth of Life, we travel with the stream  
And take all as it comes anent the day,  
Meeting each wild-eyed dragon along our Path  
Who seeks with gnashing teeth to bar the Way;

When this reflection of ourselves through other lives,  
Nurtured by straying steps, by many lies,  
Through weight alone of Greater Knowledge weakens,  
Slinks back, as we advance, sinks down and dies;

When, close to shipwreck, for we have not listened,  
And pushed along by others crazed with fear,  
We reach beyond and grasp the hand that guides us  
The hand which, tho' afar, is ever near;

When, through storms of youth's tempestuous waters,  
And past the reefs which graze the surface calm,  
We reach, mid-life, into the Greater Ocean,  
With all but nothing left within our palm;

When, as we strive to search the lone horizon,  
The darkness of the night-around does veer,  
We seek to reach, in loneliness, far onward,  
Hoping this time Life's mystery to clear;

When, e'er discarding stress of many voices  
We then take counsel with ourself alone,  
Grasp ever after Greater Truth beyond us,  
As we hold fast to all the good deeds done;

When we perceive that total Life-Progression  
Is but Self-Progress born in outward Love,  
We see the far-away horizon lighten  
As dawn breaks through the mantle dark above;

When beyond, we see a shore abeckoning,  
We grasp the tiller with a firmer hand  
And, landing on the beach of our reckoning,  
We marvel at that strange and beauteous land;

When, as the outline clearer grows upon us  
As we discern the detail of that shore  
And see those forms which all so truly loved us,  
From which we parted once forevermore;

THEN, at last, the Great Truth flashes on us,  
In that dark moment just before the dawn,  
We must have passed through Death without a tremor  
And ceased to be of mortal life the pawn!

How then shall we start on the next new chapter?  
What bends and turns await us on the way?  
The answer comes that ever greater Knowledge  
Will e'er transmute all those who try to stay!

Constant increase in fineness of perception  
Causes warm Light-Beams in our Lamp to form  
As we strive on for ever further Progress,  
In calm, beyond the clouds, beyond the storm!

—*Alfred Gould.*



## Spirit Obsession and Psychiatry

### Lines of Convergence

By E. W. Duxbury

Perhaps there is no more striking illustration of the way in which scientific materialism has permeated modern theology than in the attitude of the latter towards the possibility of spirit possession or obsession. The demoniacal possession so frequently mentioned in the Gospels is by certain schools of theology regarded as representing the superstitious conceptions of an unscientific age, which possessed little or no knowledge of the pathology of the brain. The objection that Christ seemed to share these conceptions is met by the "kenotic" school of theology, which alleges the limitation of His knowledge in certain directions, with the assertion that He shared on this account the erroneous belief of the age regarding demoniac agency.

It is, therefore, interesting to note how modern psychological experimentation tends to recognize the possibility, if not the probability, of hostile spirit obsession or invasion. The translated extract given below is taken from a review, appearing in the issue of December, 1920, of the *Bulletin de l'Institut Métapsychique International* of a work entitled "Devant le Mystère de la Névrose" ("On the Mystery of Neurosis"), by M. Emile Magnin, a French psychiatrist. While not accepting a spiritistic explanation of the case he describes, this author appears to recognize its rationality as an explanatory theory. It is important to remember that the obsession in this instance was not the result of spiritistic practices, but that spiritistic methods, and those alone, seemed capable of effecting its cure.

The method employed by M. Magnin was very similar to that made use of by the late Professor Hyslop in his treatment of the American case of "Doris Fischer," and both he and Dr. Prince seem to have admitted the intrusion of spirit agency as a factor in that case.

The translated extract from the above-mentioned review proceeds as follows:—

M. Magnin recalls cases more complex and more difficult to interpret. Some, such as the well-known case of Mlle. B., have been published in the *Annals of Psychological Science*. The following case, although it is not an unpublished one, deserves to be repeated. It relates to mediumship analogous to that which we are at present studying:—

Mme. G., aged 28 years, was attacked by a malady of the head, of neurasthenic origin, to which for several years an obsession of suicide had adhered. Having been treated by several physicians, who recognized the integrity of her organs, she was referred to me by one of them.

If there were no physical defects, the psychic side, on the contrary, left much to be desired, the patient being emotional, whimsical, and very suggestionable. She complained of maddening pain in the nape of the neck, with a feeling of weight, at times intolerable, on the shoulders; on these occasions she felt an almost irresistible desire to destroy herself.

In the course of a long interrogation the patient confided to me that before her marriage she had been courted by a foreign officer, whom she loved, but whom her parents would not permit her to espouse. He had then taken service in the Foreign Legion and had since died.

A short time afterwards this obsession of making an end of her life had taken hold of her. There resided, without doubt, the origin of this obsessing idea, and a psychotherapeutic treatment seemed to be indicated. Several sittings in the waking state gave no success, and attempts with hypnotic sleep were no happier. An examination of the subconscious did not bring me any fresh element. The patient was irrevocably lost. Some day she would inevitably yield to the obsession, and it was necessary to save her.

I was studying at that time in the quiet atmosphere of the study of "clairvoyante," who had on several occasions astonished me by the clearness of her visual pictures, descriptions of "spirits" of which I had sometimes thought that I recognized the identity. Here, however, let me not be understood as saying more than I mean. I use the word "spirit" because my method of experimentation is a method of adaptation to the subject that I am examining and to her conditions, and it exacts that I should place myself in the greatest harmony of thought with the medium, who on this occasion was an ardent Spiritualist.

Without the knowledge of the patient, but with the consent of her husband, I decided to seek the assistance of this clairvoyante. I took all the precautions necessary in such a case. I did not say a word about the situation to the medium, and took her into the presence of the patient only after having put the latter to sleep. I warned her that I should not put any question to her, and that she would only have to tell me, as simply as possible, what her gifts of psychic vision permitted her to see.

She had hardly been introduced to the patient, who was in a deep sleep, than she described to me a being who appeared "gripped" to the back of the sufferer. Without allowing her to perceive my astonishment and the great interest which this vision presented, I requested the medium to indicate the exact position of this invisible being to my eyes. "With his right hand he compresses the neck of this woman, and with his left he hides or indicates his own brow," she told me. Then, choking with emotion, she cried: "He committed suicide, and wants her to rejoin him."

At my request she described the physiognomy, the expression ("a very strange look," she said), and even the character of the being that she declared she saw. Then led on (a little too much for my liking) by her spiritistic theories, she began to talk to him. I listened to her with growing interest and, although still sceptical, I followed her example, and conversed with this hypothetical being as if I were the most fervent disciple of Kardec. The medium did not take her eyes off the patient, and transmitted to me the replies of the persecutor. Her expression, full of life, contrasted strangely with that of the patient, perfectly passive.

This conversation was long and painful; the replies denoted a violent, passionate, and obstinate nature. Also, in spite of my apprehension of living at this moment in a kind of dream, in spite of my scepticism, I could not prevent myself from expressing a real feeling of consolation on learning from the medium that my arguments had convinced the persecutor, and that, seized with pity, he promised to abandon his work of destruction and leave his victim in peace.



I only awakened the patient two hours after the departure of the medium, and she has thus been ignorant of her existence. I did not tell her a word of the immense interest which this experiment had presented, and which she had, moreover, always to remain ignorant. On leaving me she said: "I feel very much easier to-day."

On the next day but one she came again at my appointment. She was transformed. Her expression, her bearing, and her dress all denoted a turn in her thoughts. She assured me that her normal mood, her gaiety, her interest for the Arts had returned in the course of a day. As for her husband, he scarcely recognized her, the change had been so sudden.

Since this proceeding, so fertile in results, Mme. G. has never again felt the pain in the neck, nor the physical sensation of weight on the shoulder, nor the psychic obsession of suicide. Her health was in all respects perfect, and I know that she has had two very healthy twins.

A discreet inquiry, conducted solely in the interests of science apprised me that this officer had not died of an infectious fever, as was said by his connections, but that he had really committed suicide by a bullet in the head. I have not been able to ascertain with precision which side the bullet had entered. His character was absolutely what the medium had described, and his strange look was explained by a very slight squint.

I guard myself from drawing any conclusion whatever. I give the experiment just as I made it, and the results such as they have been published in the "Psychic Annals." I affirm, however, that Mme. G. was undoubtedly vowed to suicide, and that it has been sufficient not to close one's eyes to a gift of clairvoyance, still unexplained phenomenon, for her to be restored to life.

But what is the phenomenon? Have we had really to do with a "spirit," as the medium and many people attest? I know that logic appears to be in favour of the hypothesis that there may well be around us essences of undetermined nature quite escaping our sensorial perceptions, but the ground is still too shifting for us to adventure thereon. Let us remain modest in our interpretations, however difficult that may be.

## Laws in Maryland Less than 150 Years Ago

With the advice and consent of His Lordship, Governor of Maryland:

That if any person in this Province willingly or maliciously and advisedly, by writing or speaking, blaspheme or curse God; or deny Our Saviour Jesus Christ to be the Son of God; or shall deny the Holy Trinity, the Father, Son, and the Holy Ghost; or the Godhead of any of the three Persons; or the Unity of the Godhead; or shall utter any profane words concerning the Holy Trinity, or the Persons thereof, and shall be convicted by verdict,

Shall, for the first offense, be bored through the tongue and fined \$20, to be levied on his body. For the second offense, the offender shall be stigmatised by burning on the forehead the letter B and fined \$40.

And that, for the third offense, the offender shall suffer death without the benefit of clergy.

This law was in force in the District of Columbia up to the year 1875.

## Lift Up Thine Eyes

By Mary E. Lewis

Art thou bereaved, and dost thou long for peace?  
Let weeping cease.  
Thy tears but dim the shining of the light,  
Their mists but hide the vision from thy sight;  
Look up, for there a glory waits for thee.  
Couldst thou but see.

Hold not thyself from every joy apart,  
With aching heart.  
Make not thy song of life a mournful dirge,  
Let not the waves of sorrow o'er thee surge;  
Look up, and see the dawning of the day  
On thy dark way.

Awake! For angel voices on the air  
A message bear:  
That Love still lives, and loves thee as before,  
Keeps watch about thy pathway evermore;  
Behold—upon the hills a glory lies—  
Lift up thine eyes.

## Spiritual Perception

By Dr. Wm. J. Bryan, Impressional Writing Medium

The theme for consideration just now, is one of personal importance, inasmuch as it embodies the thought principles of our daily activities for success. It is the theme of loyalty to God and the high aspirational ideals of mankind.

Let us inquire of the wise and righteous spirits of the spheres-of-progress-and-advancement and learn from them, for they tell me impressionally, that both spirits and mortals can become cognizant of Infinite Spirit, if they will only use their intuitional faculties of spiritual perception and pierce the mists of doubt, uncertainty, gloom and materialism that confronts us at the present day, and look with the *spiritual* sense and see that Infinite Intelligence is apparent and as provable as the presence of light from the noon-day sun.

And this is not all, for with the recognition of deity we acclaim God as the divine creative and sustaining force of the universe, and we ponder, awe-stricken at the greatness and sublimity of divine providence.

Those in spirit are trying to reach their loved ones in the flesh, without respect to their creeds. Remember that the person who does not believe in Spiritualism, still has loved ones in the light who are helping the best they can; the best their earth dear ones will permit.

If the Law of Compensation were taught in schools, it might accomplish more good than some of the studies included in the average course.

If death is a natural passport, how about suicide? Is it not possible that one may hasten hence before one's home is ready, and one's place is prepared?



## Surgical Dentistry

The spirit world has long been trying to get across the vital message to us that one of our greatest menaces to health is the harboring of dead teeth and dead areas around those teeth in the mouth. When the nerve in the tooth is killed the blood supply is removed, and the tooth and its surrounding area at once becomes a corpse, subject to all the laws of decay that dead bodies have always been. The blood stream constantly is being inoculated with the infection from these areas, and Bright's disease, rheumatism, heart trouble, arthritis, and many other ills including gastric disorders arise, to shorten life.

Now that the greatest surgeons and authorities in the world have discovered that these facts about the teeth are true remarkable cures are being made in all parts of the country by a complete cleaning of the dead areas of the mouth. The Mayo brothers, Dr. Frank Billings, Dr. Rosenow, the world noted bacteriologist, Dr. Novitzky of San Francisco, Dr. Nodine of London are leading the fight against killing nerves and removing blood supply in the teeth. They point out the fact that cures from any angle, whether mental, physical, moral, medicinal, etc., must be made by the way of the blood stream which purifies and balances the body, and that when that is removed from a tooth a danger area at once grows in the mouth which has no vital relation with the human economy.

Dr. E. Mary Lohmann, one of the foremost surgeons of the jaw in the country, has been proving this work in Chicago, and the facts disclosed in her operating rooms are startling.

Dr. Lohmann says "The tooth should not be merely pulled. The flap of the gum must be laid back to give as complete a vision to the surgeon of the diseased area surrounding the tooth, as has the surgeon removing a tumor from the abdomen. Blind curetting will not do. All dead bone should first be removed around the tooth, and the tooth then lifted out. In that way a smooth area is left with no infection to retard quick healing, and new restorations can be made within a week, whereas with the old style method of extracting teeth, rough edges were left, necrotic bone, and abscesses also, and the patient was as bad off as before, because the infection was not completely removed. The restorations could not be made for many months sometimes, and the complete recovery expected was not obtained."

There are no words to describe the filth

and extent of infection seen in her operating room when old permanent bridges hooked onto dead teeth are removed. One sees at once why it was impossible for the patient to be well, harboring such areas which extend sometimes into the nose, ears, eyes, throat, and even into the brain itself. The work is entirely without pain as a modern technique in anesthesia is used.

Dr. Cotton of Trenton, New Jersey, is sending home cured, over seventy percent of patients from his institution who were insane from mouth infection. By careful surgical removal of all dead areas from their mouths the cure is usually quickly accomplished. Sometimes bowel and stomach complications have resulted from this mouth infection so they too must be cleared up.

Dr. Gray, a former dentist of Chicago, on going into spirit has been continuing his work on that side for the health of people on earth. Through the hand of a Chicago medium he wrote the following:

"I've killed a few people in my own way,  
Said the honest dentist the other day;  
I've killed them slowly, bit by bit,  
I've done a dreadful deed—to wit:

The nerve inside my patient's tooth  
Was put there by a master hand:  
The blood that livened it by day  
I've turned around the other way.

I've torn it loose—I've cast it hence,  
It cries a bit, and builds a fence  
Of caries, and necrosis too,  
Just slowly sometimes, it is true.

But steadily the fence builds up  
A wall that digs a grave which eats  
Itself into the frame of might,  
That's meant to work its own salvation.  
Instead of fighting foes that hide  
And strike as nation unto nation."

In all probability, judging by the law suits which are being brought against the old-time killing of nerves in teeth, in various states, it will be considered a criminal offense to kill nerves and remove blood supply of the jaw at any point.

The head is the most important member of the human body, and deserves as great if not greater skill than is put into surgery of any other part. The dentist who realizes that the tooth is just as much a part of the body as is the arm or leg and fully as important in the maintenance of health, has the welfare of the country in the hollow of his hand. In

the future he will be the right one to teach us proper foods to eat so that our teeth do not decay—how to properly clean our mouths, and how to protect ourselves against old-time methods in dentistry.

EDNA WALSH.

## Two Wills

Not long ago two men died. Both were wealthy and well known. One was Nathaniel Myers, a lawyer by profession and president of the Hebrew Technical School for Girls, in New York City. The other was Peter Cooper Hewitt, scion of an eminent American family, an inventor by profession.

When the wills of these two men had been made public it was found that Mr. Myers disposed of a fortune of less than a million dollars. After having made provisions for his wife and other relatives, left bequests to about twenty-five schools, homes, asylums, hospitals and other philanthropic institutions—Jewish and non-Jewish. The residue of the estate he bequeathed to three institutions. Mr. Cooper left over a million dollars; not one single cent went to charity, philanthropy or education.

Nathaniel Myers was a Jew. His name did not appear in the Social Register, for he did not belong or was not permitted to be a member of "Society." Peter Cooper Hewitt was a Gentile in and of "Society."

We only point to this to show that as a rule when a wealthy Jew dies charities are remembered in his will. Within recent years even moderately rich Jews have bequeathed sums of money to philanthropic institutions, regardless of creed or color.

Nathaniel Myers loved to do good. Day after day he could be found at the Hebrew Technical School for Girls on Second Avenue and Fifteenth Street. Though the school had first call upon his energies it did not exhaust his sympathies which were broad and very inclusive.

It has become the habit of assailing Jews and particularly rich Jews. They hold no brief for any of these millionaires or semi-millionaires. But those who preach the doctrine of hatred might ask the rich of their own faiths to follow the example of rich Jews who share their fortunes with others. It is unusually rare for a rich Jew to die and not leave something to charitable, philanthropic or educational institutions.

This is just a story—a tale of two wills and we leave it to the readers to draw their own conclusions.



## Mastery

O ye of little faith! Wouldst thou become  
 A Master and the elements control?  
 Wouldst thou subdue thy passions and make still  
 The waves of erring thought around thy soul?  
 Then fear no more that superstition, "Sin."  
 None "evil" are. God's realm is one of good,  
 And I persuaded am that there is not,  
 Nor can there be in all infinitude  
 One soul who is not in its essence pure;  
 For God alone doth fill the universe,  
 And every soul must be a gathering  
 Of elements Divine. Pray tell me, then,  
 Whence cometh any "sin?" Each soul contains  
 An universe within its little sphere,  
 A God, immortal and omnipotent,  
 Who, to its inner self, must be all-wise,  
 As Omnipresence in itself must be.  
 And though a God may not have all control  
 O'er souls without, or even know their shape  
 (For even Gods are blind to that without;  
 Omniscience only sees within itself),  
 Yet I, though blind, know that in all vast space  
 There dwells no thing which is myself unlike.  
 How do I know? Why through eternities  
 Discarnate I have roamed, and touching each  
 And everything throughout infinity,  
 I found no soul who differed from myself!  
 And if it's true that I indeed am God,  
 How may a soul like God a devil be?  
 Or where in depths of space may Hell be found,  
 If God entirely fills infinitude?  
 No, it must be that every soul is good,  
 And true to its conception of the right;  
 For were it not, if miracles could be—  
 If any soul could err, the lesser souls,  
 The elements Divine o'er which it ruled,  
 Would then rebel—would then and there dissolve  
 And leave that soul of souls discarnate.  
 A house divided, soon or late, must fall,  
 And only bonds of love eternal are.  
 Aye, naught immortal is in heaven nor earth,  
 But Love, and that alone, hath made it so!  
 A soul may know not what is best for those  
 That dwell without its tiny sphere of life,  
 But every soul believes its counsel best  
 And is obeyed by those who deem it wise,  
 Until a higher wisdom proves it wrong.  
 Thus Wisdom is the only force that rules  
 Throughout the universe. Some souls are weak

While others emulate Omnipotence.  
 How can you say that ignorance is "sin?"  
 Shall I, who give the hungry beggar bread,  
 Which all unknown to me is poisonous,  
 Be punished for an act that I thought kind?  
 I tell you, NO! *There is no "sin," no crime,*  
 One only errs when one is hypnotized  
 By those misguided souls within its brain.  
 And even they shrink back upon themselves  
 When time reveals that they have been unwise.  
 And if thou choose to call thy wisdom, good,  
 And those who err, depraved, then know this Truth:  
 Unto that God above thy wisdom seems  
 But foolishness; and doubtless other souls  
 Who discarnate are, look up to him  
 Thou thinkest ill, as thou look up to God.  
 No one should judge, we only should impart  
 To those around the knowledge we have found,  
 And if they heed it not, the fault must be  
 That we have not ourselves true wisdom gained.  
 True wisdom is obeyed when it is known  
 Or else the laws of Nature were in vain.  
 Then should I blame the unchained elements  
 Who, ignorant and blind, fall on my head,  
 Or curse the waves that beat against the ship?  
 Not so; they all obey the laws which they  
 Have thought through countless ages to be wise.  
 It is only when a Master gives command  
 That elements are calmed and passion stills.  
 And when some erring thought against my soul  
 Strives hard to gain its way, I say to it,  
 "Poor soul, thou art deceived, I pity thee;  
 If thou wert wise thou wouldst not crave a thing  
 Which didst thou gain could only cause thee pain."  
 And when I tell it why the thing it craves  
 Is neither best nor wise for it to have,  
 It thrills with joy that it has wisdom found,  
 And near to me I feel it closer draw  
 And whisper soft, "Henceforth, thy will is mine."  
 Thus day by day do I acquire control  
 O'er erring souls that linger in my frame;  
 Thus day by day do I become more loved  
 By those dear souls which God hath given me.  
 And now the time is coming, aye, is near,  
 When Masters shall again incarnate be,  
 Then will a mighty faith and reason blend  
 To hasten man on to that glorious end—  
 That end, when he shall be at one with God!

—Selected.

Stop looking for short-cuts. They exist only in stories. No matter how long or how short the way, achievements must be along the lines of honest winning.



## Astrology and Its Relation to the Fundamentals of Life

By "Uranus"

Astrology, if it means anything at all, has a wonderful significance to those who will be guided by its basic principles. There can be no doubt that life and destiny together form at once the most interesting and most insoluble of the mysteries of the universe. The problems of KARMA, REINCARNATION and PLANETARY INFLUENCE form practically the foundation of everything worth while in life. Neither can there be any doubt that all sentient beings, even those of the lower order, have WILL energized and free to a degree; the question of degree is everywhere a source of controversy and investigation among the thinkers of the day. What really are the lessons which the science of ASTROLOGY has, not only for every individual, but for every race in every clime?

Empirical evidence abounds that the planets do largely influence people and races. The study of horoscopes whether of individuals or nations will bear ample witness to this fact. What has not yet been fully ascertained is exactly the lesson which the science at its best aims to impart. At its worst it imparts to the individual an undue sense of introspection and often an accompanying sense of melancholy and restriction; but at its best it undoubtedly imparts optimism and new inspiration to that common sense which is ever striving to get the best out of life.

The problem of free and restricted will is decidedly interesting in this connection, the factor of planetary influence primarily giving the uninitiated the impression that there is no such thing in life as free will. There is undoubtedly a first cause for life but it is shrouded in the mists of inscrutability. And, as there must have been a first cause for BEING so by analogy there must have been a first cause for individual manifestation as evidenced in lower and higher animal forms, types of evolution traced from the lowest forms of mammal creation to the highest forms of human intelligence. Following the analogy still further we may reasonably assume that there was a primary cause for all suffering, all joy, all types of manifold experience manifested by individuals in incarnations, no matter how unwarranted and how unjust these experiences may appear on the surface.

Analogies are necessary in the study of metaphysics for the reason that it is only through the processes of analogy that the

occultist or earnest student can reach any conclusion as to the principles functioning behind all experience and phenomena. Analogy is, too, in many cases a fundamental truth in itself. Evolution itself is perhaps the most apt expression of the force of analogy that presents itself to the student of life. The grandest of all analogies, that of the macrocosm to the microcosm, has been amply demonstrated by the greatest of the world's modern scientists, Lord Kelvin and Sir Oliver Lodge, who have definitely established the fact that the electron, one of the most minute forms of life known, is itself a solar system fashioned after the plan of the great solar system of which our own EARTH is a component part. One could travel far afield to prove the value of analogy. This we shall leave, however, to those of the public sufficiently interested to follow the study of its final analysis so far as they are concerned. Now, analogy in the present study will convince the earnest student that as there was a first cause for BEING at all and for individual manifestation, so must there have been a first cause for every experience encountered by each of these individual manifestations in individual incarnations. Here, then, we have the key to the whole situation.

We have now definitely established a first cause for manifold experiences of individuals. The next step is to show in what way present experience may be so garnered as to make for higher inspiration in the future. This brings the factor of free will into the problem, added to which is the relative value of astrology in determining the channel of expression of each individual in his or her incarnation. This science teaches that while the individual is born with certain virtues and vices the individual is relatively free to do as he or she will with those vices. We say relatively because, after all, there can be no doubt that the accumulations of experiences of thousands or tens of thousands of years functioning as one of the many primary causes for each incarnation must necessarily restrict the WILL, thus giving the term "Free Will" only relative value. Well, the individual having fully studied his planetary influences aids these studies by the application of common sense. It is this common sense and its application which in itself becomes the primary cause for later incarnations. One had better say that it is either this common sense or its lack which determines the future of the native according to the degree of application or lack of application. We shall take for example the absolute square of the planet

NEPTUNE to the planet VENUS in any horoscope.

Now, to the being who applies common sense to his study of life this will not necessarily imply that he or she is destined to be the renegade which this influence might imply. We are taking it for granted that this position is the most powerful in the nativity. What will the individual of common sense decide to do? Naturally he will decide not to allow this knowledge to overwhelm his emotions. No, he will wherever possible assume an attitude of mind which will counteract this evil influence. He will realize that the only attitude of mind which will meet the emergency will be that of static calm. And he will act accordingly. But let us suppose that he lacks that quality which would apply common sense to the situation. What will happen? The inference is clear. Introspective imaginings will occupy the place of common-sense calm, with the result that the influence will make tremendous headway to the detriment of the nativity and with startling results. The end of such imaginings will be either the insane asylum as a dipsomaniac or a sexual pervert, or a state of hypochondria resulting possibly in suicide. In any case application of false idea from the knowledge gained of one's failings can lead only to worse and more miserable conditions. This, then, denotes the difference between two types of individual, the one exercising his WILL to the best advantage, the other permitting his lower self to dominate his WILL to his detriment.

What has been noted with regard to the position of NEPTUNE in square to VENUS applies one way or the other to every conceivable planetary position in a horoscope. The writer is firmly of the opinion that the chart of one's birth denotes the inherent possibilities of the native while the chart of one's death denotes just what that individual has made of his or her opportunities, also the point at which the next incarnation will be taken up.

Here we reach another decidedly interesting possibility in the study of astrology. That is the question of the influence of signs as differing from the influence of houses. In this connection it may be shown that the position of a planet by sign in astrology may indicate the general character tone of the individual while the position of planet by house may indicate the conditions mental and physical in which this character has to function in order to better reach the culmination of evolution in a single incarnation.



## A Psychic Detective

Hansen Solves a Murder Mystery

If the avenging conscience can operate in the hemmed brains of murderers, its bite must be deep. The fear it brings into action must be haunting and relentless. What can be the sensations of a criminal when, added to this natural fear, this driving desire to hide, there is the knowledge that one who has the Unseen within him, has taken up the trail? Here is another case in which Gabriel Hansen's powers came into telling action, the press dispatch being reproduced in full:

Meridian, Miss., April 12.—Ludie Martin, aged about 28 years old, has been arrested, suspected of the murder of Miss Carrie Hatcher, daughter of Mr. and Mrs. George Hatcher, who was choked to death and her body thrown into a marsh near the home of her parents, Sunday evening, April 11.

The arrest was made by a party of citizens who visited the home of the negro before daylight today, and secured a statement from his wife to the effect that her husband had told her that he had killed Miss Hatcher by striking her on the head, then choking her to death, afterwards placing her body in the water.

Information causing the visit to the negro's home was furnished the arresting party by G. Hansen, claiming to be a psychic detective from Memphis, who says he has been working on the case since about the middle of last week.

The woman, in making her statement to the men who visited her home, is said to have stated that her husband acted strangely on the night after the murder of Miss Hatcher, and when pressed for a reason for his actions, she said he replied: "I killed Miss Carrie Hatcher, first striking her on the head, then choking her to death, afterwards placing the body in the marsh where it was found, and I have got to leave."

The men visiting the home of the negro state that no force or threats were indulged in to secure a statement from the woman, but that she talked freely in her own way and of her own accord, not only saying her husband had told her she had killed Miss Hatcher, but told where the party would find the clothes he had on at the time. In a search of the clothing, they claim to have found a strand of blonde hair, similar to that of the murdered girl, entangled on a button.

Mr. Hansen often is referred to as "the psychological detective." Psychic is the more fitting name, but psychological seems to mean more to the average person. The title itself matters but little. The facts matter very much.

And now, let us inquire into the manner in which Gabriel Hansen unravels these baffling mysteries:

A lady from a Texas city walked into Mr. Hansen's office one day, unannounced. It was evident that she was in a state of mental disturbance.

"I have heard," she said, "that you can solve mysteries."

Mr. Hansen nodded. He was "feeling" the audience, much as an expert would feel a table, to determine its quality. Mr. Hansen felt, however, not with his fingers, but with his inner, or spiritual senses.

"You have lost something that you value highly," he said, motioning the lady to a chair. Surprised, she nodded her reply.

"I see your home," he proceeded. "I am looking down a walk that leads from the street porch—screened in; and the house is a frame structure, with a beautiful entrance; an entrance with large round pillars, painted white. I enter. I am in a reception-hall. To the right is the dining-room, and to the left is the living room. Before me are the stairs leading to the second floor. I go up those stairs, and turn to the left, and come back toward the room with three large windows. There is a walnut four-poster standing diagonally, with the head to the Southeast. In the Northeast corner is a dresser to match—a dressing-table, I should say, with a large mirror in the center."

"There is a young woman in your home. She is a tall, slender, good-looking young woman. Her hair is auburn. Red, I would call it. She wears a calico dress, with small black dots—or squares—in it. She stands before your mir-



ror. The center drawer of the dressing-table is opened. I see a jewel-box—of leather. The lid of this box is black. This girl has a trinket in her hands—a necklace. It is not very valuable, but you prize it for its memories. Your grandmother gave it to you for a keep-sake."

"The red-haired girl is trying it on. She loves it. And now, in a moment of weakness, she takes it, closes the box, pushes the drawer to, and runs down stairs. She goes to her room, which is just off the kitchen. I see she is a maid—she has been with you for years. You love and trust her. You do not know her silly vanity."

"She has hidden this necklace in a small oblong box in her trunk. In time, she thinks you will forget it—and whenever she leaves, this trinket will be hers."

"But—but," the lady stammered, "I have told you nothing. It is that necklace I wish. But the girl—why, I would trust her with my life!"

Gabriel Hansen waved his hands impatiently. He had heard much of this human trustfulness for years.

"Do as you like, madam," he said. "I have told you the truth."

A week later, Mr. Hansen received a letter from this lady. Summoning all her courage, she had told the maid what she had heard—detailing every movement, as related by Mr. Hansen. Before she was finished, the girl broke down, took the woman to her room, opened the trunk, withdrew the oblong box and unlocked it. There was the necklace!

Mr. Hansen's introduction to the Editor of COMMUNICATION occurred in June, 1919. He came quite unannounced, and had a chat. He had talked for perhaps fifteen minutes when he said, "I see a house—a brown house. It has a gable right in front. Back the land slopes upward sharply. There is a fence in front of the house, and apple-trees at one side. I see you—so high—a baby, almost. And now comes a man about five feet ten, slender, and with a beard. He holds you by the hand. He is an uncle. He lived at your home that winter very long ago."

And Mr. Hansen described the second house in which the Editor ever had lived—and an uncle who had lived there one winter at that period, and who had worn a beard the only time in his life!

There is a rather uncomfortable feeling to have Mr. Hansen turn his penetrating gaze upon one. That searching look stirs up memories of the past, and causes one to wonder if all has been well!

Like most geniuses, Gabriel Hansen is misunderstood, and often is robbed of his honest dues. But some day, he will solve some great mystery, and the world will be at his feet. His talent must become known world wide, for his duty is to act as the open door through which will come the forces that deal with retributive justice. He is a link in the chain of Compensation's Law. That is his lifework—his mission—his purpose, and his years of experience have whetted his psychic senses to a keen cutting edge—so sharp, so true, that they are prepared to pierce the deepest blackness of the unsolved. Remember, you who read this, that while many mysteries remain unsolved, so far as mortals go, not one is beyond solution.

## They Are Not Dead

By ANNA M. F. STARRING

They are not dead, the ones you mourn,  
Into higher life their souls are born.  
They have only passed to a better sphere  
To continue work they have started here.

Higher and higher these spirits go  
To realms beyond we do not know,  
Until we have walked the pathway true,  
That leads to the gate we must pass through.

Here and there along this way  
Some dear one lingers until that day  
The chosen one they left on earth  
Has come to know its spiritual birth.

Together they journey hand in hand,  
Not two, but one, in that angel band.  
Why do you weep when they pass above,  
From sorrows of earth to a home of love?



## Cosmic Consciousness

"Cosmic consciousness is a higher form of consciousness than that possessed by the ordinary man. This last is called Self-Consciousness and is that faculty upon which rests all of our life (both subjective and objective) which is not in common to us and the higher animals, except that small part of it which is derived from the few individuals who have the higher consciousness above named.

"To make the matter clear it must be understood that there are three forms or grades of consciousness. (1) Simple Consciousness, which is possessed by, say, the upper half of the animal kingdom. By means of this faculty a dog or a horse is just as conscious of the things about him as a man is; he is also conscious of his own limbs and body and he knows that these are a part of himself. (2) Over and above this Simple Consciousness, which is possessed by man as by animals, man has another which is called Self-Consciousness. By virtue of this faculty man is not only conscious of trees, rocks, water, his own limbs and body, but he is conscious of himself as a distinct entity apart from all the rest of the universe. It is as good as certain that no animal can realize himself in that way. Further, by means of self-consciousness, man (who knows as the animals know) becomes capable of treating his own mental states as objects of consciousness . . . . .

"Cosmic consciousness is a third form which is as far above self-consciousness as is that above simple consciousness. With this form, of course, both simple and self-consciousness persist (as simple consciousness persists when self-consciousness is acquired), but added to them is the new faculty . . . . .

"The prime character of cosmic consciousness is, as its name implies, a consciousness of the cosmos that is, of the life and order of the universe. There are many other elements belonging to this cosmic sense. Along with the consciousness of the cosmos there occurs an intellectual enlightenment or illumination which alone would place the individual on a new plane of existence—would make him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation and joyousness, and a quickening of the moral sense, which is fully as striking and more important to the individual and the race than is the enhanced intellectual power. With these come, what may be called, a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already . . . . .

"In contact with the flux of cosmic consciousness all religions known and named today will be melted down. The human soul will be revolutionized. Religion will absolutely dominate the race. It will not depend upon tradition. It will not be believed or disbelieved. It will not be a part of life, belonging to certain hours, times, occasions. It will not be in the sacred books nor in the mouths of priests. It will not dwell in churches and meetings and forms and days. Its life will not be in prayers, hymns nor discourses. It will not depend upon special revelation, or the words of gods who came down to teach, nor in any bible or bibles. It will have no mission to save men from their sins or secure them entrance to Heaven. It will not teach a future immortality, nor future glories, for immortality and glory will exist here and now.

"The evidence of immortality will live in every heart as sight in every eye. Doubt of God and eternal life will be as impossible as is no doubt of existence; the evidence of each will be the same. Religion will govern every minute of every day of all life. Churches, priests, forms, creeds, prayers, all agents, all intermediaries between the individual man and God will be permanently replaced by direct, unmistakable intercourse. Men will not worry about death or a future, about the Kingdom of Heaven, about what may come with and after the cessation of life of the present body. Each soul will feel and know that the entire universe with all its good and all its beauty is for it and belong to it forever. The world peopled by men possessing cosmic consciousness will be as far removed from the world today as this is from the world as it was before the advent of self-consciousness." —Selected from the Writings of Dr. Richard Maurice Bucke.

## A MEDIUM IN EVERY HOME

By Dr. Wm. J. Bryan

*Author of two new books on Spiritualism.*

The spirit-world of progress and of activity, is not far removed from us here in the mortal life, but it lies just beyond and around the spheres of earth. Its inhabitants, who once walked this earth, are permitted by their spirit form of existence, to function as spirits, also as individuals; and, to visit them by astral flight, as some mediums do, is a great treat, because it gives one a knowledge of experience, of the spirit-world, that convinces us of the realities of the Great Beyond.

Now and then, a spirit comes near us, and allows us to see the spirit form in a materialized condition. And this, also, is very convincing proof of the return of spirits to earth—for a visit, but not to remain here.

Many people, as investigators of psychic phenomena, eagerly look for proof of spirit-return; and they can readily find the proof, in the various phases of spirit phenomena, both mental and physical.

Impressional writings, for instance, is a phase of mediumship, that can be readily developed by many who seek direct communication with their spirit ones, and, by a little practice and concentration that is spiritual, can become mediums in the quietness of home.

'Tis true that mediumship is *inborn*, and must be unfolded according to the law of development. And no one can acquire a condition of mediumship by purchase. It must be earnestly and prayerfully sought, and when conditions be favorable, communication with your spirit ones will be established, in due time.

\* Because of the powers that have been ascribed to the dead they were regarded by all ancient people as supernatural beings to whom the same sort of worship should be paid that was rendered to the gods and to other classes of spirits.

It is noteworthy that the animals and birds pronounced unclean by Moses are precisely those which the other Semites regarded as most often possessed by spirits.



## ELEMENTARY PSYCHOLOGY

## PART II

By CLARENCE H. FOSTER

## Point Four

1. Pain, misery and inharmonious circumstances may be of two broad classes.
2. Disease in some form whereby one suffers pain. This would include all types of disorders in the organism and nervous system, commonly regarded as objective disease. Since these will be brought up continuously henceforth they will not be discussed in great detail at this point.
3. Other inharmonious circumstances, which may cause great mental and emotional pain, are those to do with one's objective situation and environment. Perhaps from poverty and the type of life and work one is forced to follow. Or perhaps from the actions of other personalities who may cause one great pain.
4. In the cases of disease, elementary psychology is often very helpful, for it teaches that some phase of the mind governs absolutely the state of every part of the body. And it teaches how to reach the unknown and subterranean planes of mind which direct and rule the body.
5. It teaches that direct and positive commands, either self-directed, or given by another, to the deeper planes of "mind" will be obeyed and carried out literally and exactly, in direct ratio with the definiteness with which they are placed, and the receptive attitude in which received. This is the basis of all healing by "Suggestion."
6. Under other cloaks, disease is approached through appeal for the intercession and aid of spiritual agencies, and through forms of verbal and visual prayer.
7. Again, the controlling planes of mind are affected toward healing of disease, through the fixation in the mind of the sufferer, or of the healer, of the thought of Deity or divinity in some form as the universal solvent, with the affirmation of "All-Good." Various persons would be responsive to different methods of approach.
8. Regardless of the method, the end attained is a change in the deeper planes of mind, which is reflected in the body and nervous system, and the disease is "cured." It is rather unnecessary to argue over which is the more divine method. Man is divine, even as the ant, the tree, or the planet Earth, as of one common essence, and the method is equally divine, whether the name of Deity be included or not.
9. The object, in healing disease, is to change the mental or psychic structure or condition, and it matters not under what cloak, or with what outer approach it be effected. We shall take up point by point and method by method, until it has become clear that the ultimate purpose is the same.
10. The misery which comes from inharmonious objective circumstances has the same roots as the primal causes of disease, but must be considered separately now.
11. Some are miserable and unhappy because of poverty and the type of life and work they follow. This will be discussed in those numbers which deal with temporal and material progress in life.
12. Others are unhappy and in pain because of the actions of other personalities toward themselves. Often this is solely because of phases of their own nature which,

it must be confessed, are purely and entirely selfish. Some teachings of elementary psychology purport to teach how to fulfill the purely egoistic and selfish desires, but such teachings can only lead to greater ultimate suffering. Some persons suffer from the actions of others without apparent cause or reason, and these will find their first relief through the same identical methods which heal disease—changing the state of the deeper planes of mind, whereupon the reflection in the outer life begins to be more of peace and blessed harmony.

## On Teaching

One of the universal laws, applying on all planes, is that to maintain harmony and true balance, whenever anything is received by any unit, something must at some time be passed on by it to another unit.

This applies to the individual human life in all ways.

In order to be a student of life you must be a teacher of life as well. To learn you must teach. In this way the balance is maintained. You can only receive as you give, and you must give first. You can only crystallize your own realizations by teachings.

It matters not whom you teach, nor where. You serve, in aiding one other toward unfoldment, as well as if you reach thousands.

You need not put forth the slightest effort to find your pupils. They are waiting by your side at all times. You need make no effort to "hold" your pupils. They gather a bit from you and then drift on to another medium. You need not put forth the slightest effort to teach. It is never necessary to formulate a lesson in advance. You simply give that which comes easily and naturally, and along any lines that seem to open up.

You serve, in teaching the most elementary facts, as well as though they were the deepest. Remember always, that you are not the true teacher, but that you are but the medium of instruction.

The greatest good comes from doing what you can to teach without a thought of reward, financial or otherwise. Whatever may come to aid you, let it be unasked. Render your service in every walk of life. The books eternal balance off all things. As you teach you learn.

The cardinal point to know and remember in all teaching of any kind, is this—

That the words you utter to another apply exactly co-equally to yourself. Your own greatest objective lessons lie in your own utterances to others. This truth may be studied and followed out endlessly. We will later take up, point by point, the unseen mechanisms whereby this becomes more clear. When you have spoken to another, or others, with lessons on, or explanations of life, reflect upon what you have just said or written, for therein lies the lesson you, yourself, next need.

To summarize, the essential points on teaching are—

To learn you must teach.

It matters not whether you teach one or many. Nor how far you take them.

And last, the deepest cardinal point in all personal unfoldment—your own utterance contains your greatest lesson.



## Point Five

1. All that we see or know of this series of units which we call the "Universe" may be seen as but the expression, or manifestation of Creative Ideation. Nothing can be sensed by man that does not resolve itself down to—the expression of an Idea. This planet but expresses the Idea which appears objectively manifesting exactly that Idea. The Idea of the planet Earth, however, is the composite total of countless lesser Ideas, which make up the whole.

2. The crystallization of your understanding of the simple laws or principles by which all Centers of Creative Ideation manifest, will carry you further toward an understanding of nature, than any other realization. These simple principles will be given in numbers to follow.

3. We, as humans, are no whit different than all other types of Expressive Ideas. The Universe is not created for our pleasure, nor are we one iota more important in it than the dandelion or the ape. It is true that we comprise a different type of Expressive Ideation than the dandelion or the ape, and that we consider ourselves far above them. Nevertheless, there are other forms of Creative Ideation in contrast with which we are as insignificant as the ant appears to us.

4. We are but the expression of sentient Man. The cells which make up our bodies are themselves the expression or manifestation of the Ideas which they represent. They are used as such to make up the composite Idea represented in the human body. And we, in our part in the drama of human life, exist solely in the reception and expression of Ideas.

5. This entire Universe is but the expression of an Idea, composed of Ideas.

6. The laws which govern the expression or manifestation of an Idea, or a Center of Ideation, are identically the same whether it manifests in the mineral plane, vegetable plane, gross animal plane, or through human mentality into human action. These principles are fixed, changeless, and immutable. They apply exactly the same for the expression of "Good" Ideas as for "Bad." We live and sow and reap our harvest in conformity with these exact laws and principles, whether we know it or not.

7. The possession of certain types of Ideas brings certain types of results and harvests. Please note the word, "possession." If the Ideas are within you seeking expression, you reap the harvest from them, directly or disguised, whether you express them or not.

8. All creation is divine, in that all is the manifestation of the Creator. True, the exoteric student must picture a Deity of human form and appearance. If such a one read these lines, let him cast them aside as chaff for the field mouse. For he could not understand when it is said that—Creation is the Creator.

9. High explosive may be used for purposes of great aid to man, or it may be a great curse, entirely dependent upon the Idea with which used.

10. The laws applying to human life may be employed for great blessing to all, or the same identical principles may be used for great harm. Entirely dependent upon the Idea with which used.

11. If one knew these laws and principles he could employ them exactly as well without using a name repre-

senting an external personalized Deity, as he could by including it. This does not belittle Deity, but recognizes a more sublime Creative Principle than the human picture of a "Man" in our physical form—recognizes a Creation of mathematical perfection. We will answer somewhat, by an by, the phrase—"In the likeness and image—".

12. Elementary Psychology teaches of laws and principles. Some must be taught from a religious ground, others from a material ground. It matters not which cloak is used, for both serve the same end and purpose.

## The Wheat and the Chaff

If you were traveling to a distant city, there would probably be several different routes which you could follow, all of which would lead you to the same ultimate point.

And even so is it true in the personal "Way of Unfoldment."

It is not necessary that all follow the same road in thought, study an unfoldment, to reach one common consciousness and vision. Particularly is this true in the elementary and intermediate stages. One may learn from one "school," another may receive guidance from a directly opposite line of thought. And neither has the slightest need for the other's teachings. Both in time may pass on and come together upon one common ground.

Throughout all times there have been two classes of teachings, commonly spoken of as exoteric and esoteric. No teacher of the race has ever given to the mass his deepest knowledge and understanding. For, even if he had done so, the masses would not have accepted them, for they could not understand. Any "mass" teaching or philosophy is necessarily exoteric.

The more nearly travelers approach the esoteric or deeper knowledge, the more do they merge into one common understanding.

But each, at some time, must have passed through some of the exoteric beliefs. It matters not which type or kind. Nor is it necessary that any one person ever understand the nature of other exoteric schools than the one in which he is interested. Some are served best in one way, others in another.

Therefore, remember always, that that which is suitable for you may not be for your neighbor, and that your neighbor needs his creed, even though it may appear ridiculous to you.

As you read and study, or listen to the words of another, remember that only a small portion of the entire lesson may be for you. Other portions may be exactly what your neighbor needs. He is right and you are right. Your wheat is his chaff, and your chaff is his wheat.

It is useless to argue over what seems chaff to you. What does it matter? If anon you find a bit of value to you, take it, digest it, and pass the rest.

You need make no slightest effort to separate your grain from the chaff. Nor to ponder over something which is not clear to you. You can skim over the pages of a book and derive all that it contains for you at that time, as far as the lessons of life are concerned. A year later, the same book might reveal far deeper meanings to you. In this connection, you will observe that you never derive your greatest benefit from any lesson until



months or even years have passed. True unfoldment, be all sound growth in nature, is steady and gradual. When you read and think and listen, find your own, and that which is for you and simply pass the rest without concern.

Find your own, it comes to you naturally—realize that your food may not suit another. Somewhere in the chaff you cast aside others will find their guidance.

It scarcely behooves any of us, regardless of our self-knowledge, to broadly proclaim that anything is unworthy the attention of others. If it is indeed unworthy it will die a natural death.

Find the wee grains of wheat, and let the chaff blow by—a field mouse may find nourishment in it.

#### Point Six

1. Life is not, and cannot be, made up of an unbroken series of new realizations and lessons gleaned on the way of unfoldment. For every new lesson or realization grasped a great deal of "fill-in" time must elapse, which is apparently of no value whatever. In this "fill-in" time one feels that he is learning nothing and is making no progress.

2. There is not much that one can do to lessen or eliminate this "fill-in" time. One cannot force growth and unfoldment to come at a speed greater than its natural rate. Study alone cannot do it, for you may read and study endlessly, yet only truly grasp it by degrees.

3. Further, it is not possible for us to easily and readily learn from cold, bare statements and facts. Like children we learn best of natural laws through analogy and illustration, with later application to the experiences of our own inner life.

4. In all teachings, in all learning, a great deal of time is devoted to "fill-in" and a great deal is devoted to illustration.

5. The "fill-in" is necessary in order that the lessons may not come too rapidly, for it is possible for unfoldment to come at a dangerous rate. The illustrations are to make plain truths more readily clear to us.

6. Then too, in many teachings, much space is given to suitable veillings and parables, the true lesson or lessons being deeply cloaked in allegory and symbolism. This has always been true of the deepest estoteric truths, and is necessary in order that they may be meaningless to the one not yet ready, yet simple enough to him, who can read.

7. It is not possible to say that anything contains *only* certain vital points and lessons. For even a statement of the most simple principle will bring many different messages to those who hear. The further one goes, the more true this becomes. One may read the same identical sentence at various times over a period of years, and find an entirely different and deeper meaning each successive time.

8. Yet, it is always possible to analyze any teaching, and lift out into isolation the simple basic facts which that teaching gives. If stripped of all illustration and argument, the prime points, which any large volume of instructions gives, could usually be printed upon *one* page of the book.

9. The broad class of teachings here called "Elementary Psychology" can be stripped of argument, illustration and "fill-in" and will be found to contain three major truths.

10. That we, in our active, conscious, "thinking" mind, are aware of but a very small portion of our total mental activity. That there exists beneath the surface of consciousness a greater, deeper, thinking self, which has been termed by some—"Subconscious Mind". Since any person, who may read these lines will have already passed beyond this stage of understanding, we will not pause here long.

11. It teaches, in an abstract way of generalities, that the composite "Ideas" existent in the Subconscious Mind make up the true personality deeper and more powerful than our conscious self. It teaches that the outer circumstances are but the reflection of the Ideas in the Subconscious Mind. While it is absolutely true that the Subconscious attracts exactly all outer experiences, yet they are many half-truths and even untruths in common teaching, which fails to know of the duplex or dual attraction of all Ideas, reaping in many cases the exact opposite of the Idea. But this is of the deepest study of cause and effect, which we shall cover by degrees in the years to come. Suffice it now to say that the Subconscious rules the body and the outer circumstances of the life.

12. It teaches of a way whereby the Subconscious may be altered. It teaches of the Law of Suggestion, which is very simple. For one learns that he has but to implant new Ideas in the Subconscious, which will bring their fruit, or will replace older, negative Ideas already existent in the Subconscious.

#### Progression and Regression

In all phases of nature you may come to observe the procession of opposites following upon opposites, endlessly and eternally. The ever shifting panoramic scene is but an unending series of shuttling alternating opposites.

And, as it is certain that one side of each of the pairs of opposites will manifest, so is it also certain that the other side must follow in turn.

You observe in the opposites the positives and the negatives, the night and the day, the winter and the summer, the rise and the fall; action and reaction, reception and expression, movement and inertia. You also observe that the smaller cycles of alternating opposites are contained in larger cycles, and again, repeating endlessly.

There are many ways in which an observance of these facts may be helpful to you.

For you come to realize that the intensity of the departure from the neutral point between the pairs of opposites is compensated for, or equalled on the *other* side of the neutral point.

The greatest lesson which life has to offer us in that we should attain, as far as possible, a neutral frame of mind, neither elated nor depressed by the passing events, and that the more nearly we find and follow the "middle of the road" the more continuously do we reap peace, plenty and harmony.

For it is a truth that for every shade of emotional joy, conceit, etc., over the passing events, at some time we must experience an exactly equal compensating shade of emotional pain. There is absolutely no way to evade or circumvent this automatic compensation in nature. It profits one to reflect upon this.

One also finds peace in connection with temporal and material progress by studying the path of growth in



every phase of nature. The botanists tell us that in all vegetable life, growth is made up of an endless series of cycles of progression, or expansion and growth, followed by regression, or shrinking back.

The same holds true in all growth, and in your own progress in life in all ways. The era of progress is always slightly greater than the era of regression.

In all growth there is the unending rise and fall, or gain and loss, and the advance is always slightly greater than the decline. As you look back over your own life, you can readily observe wherein you have made progress, and other periods when you seemed to have lost all that you had gained before. Yet you have always gained in some way more than you have lost.

Again and again this will repeat, in every phase of your life, and in the times of decline and loss you may despair. Yet, in time you come to observe that the cycle turns again, and once more you find the way of progress, more beautiful and expressive than before.

Remember always, when you feel that you have lost, that throughout all nature, inertia is followed by action, and regression is followed by renewed and greater progress. Then will you rest in quiet peace in the hours you spend crossing the valley or idly waiting, for you know that if you but work and wait, the cycle turns and again you find your feet upon the open road, unhampered. Better fitted by your time of rest and by the lessons you have learned.

And too, you must learn anew, that even as you have received your lessons, so must you fulfill the law of opposites, and give, express, and pass them on again.

Steadily, unmindful of apparent loss and gain.

End of Part II

## Conservation of Energy

By Dr. Wm. J. Bryan, Physician, Artist and Author

Conservation of power, so that it may be expended again, for good, for the welfare of mankind, proves to be a most dynamic and efficient means to an end.

Power, imponderable force, and the strength of life, is, in the ultimate, the deific attribute that fairly astounds us with its greatness, its sublimity, and its God-like quality. So conserve all of the divine power that is available, and when the time comes to expend some of it, in righteous endeavor, let us do with a knowledge that Supreme Intelligence has invested us with divine principle, peace, love and harmony, so that we may be good spenders as well as good conservators.

Every good thought, deed, word or action, starts with a little impetus and soon it courses along with the speed of lightning, to fulfill its mission for good. Likewise, any form of badness can gather its forces of evil and can go down like a mountain-torrent, and can expend itself with the fury of madness, bearing within the element of its own destruction, because evil can not utterly prevail against the forces of righteousness.

So we learn the lesson of the ages, from those who have, at former times, started their active expressions and have subsequently seen, from the spirit side of life, the results of their activities while on earth.

Earth-bound spirits, who have been chained to despair over the results of their bad actions while on earth, can

be helped by our prayer to the higher forces, to lift up the weak and disconsolate brother to a bright ray of hope, that will eventually lead him out of his misery.

## Common Ground for Jew and Christian

This is an age of reconciliation. Never before have so many earnest minds been seeking some common meeting ground for Jew and Christian. No one is so foolish as to believe there is one church wide enough to hold the Jew, with their several groups of orthodox, conservative and reform, to say nothing of the unchurched Jew, together with the many divisions of the Christian churches. Still, is there not some point from which we may jointly start to work in peace and harmony? We hold that there is, and Jesus, the Jew of Nazareth, offers the clue. Let Jews cease to hold that Jesus is a myth, as so many of us have said. We shall forget that the pages of ancient history practically ignore his existence. Henceforth, let Jews accept the historical Jesus and call him a Jew of high ideals and sincere follower of his faith. If Christians will do the same, and no longer pray to a theological personality who was first painted some three hundred years after his death, we may begin an era of better understanding. Instead of hair-splitting about the dogmatic Jesus, why not agree on the human and historical Jesus? True, all Christians will not surrender his divinity, but thousands will be only too glad, under these conditions, to fellowship with us. This will be the entering wedge toward genuine and mutual friendship. Jews surrender nothing vital and spread the domain of peace. Israel's mission is peace. Here is one practical way to further it.—The Sentinel.

Numerically, people who believe in spirit survival and communication are strong enough to protect their rights, but they regard their religious convictions as secret sins, much after the fashion of a segregated district—and then wonder why they are not respected.

The people who predict the end of the world are those who say that the world is six thousand years old—but we know that some suns are so distant it takes their light one million years to reach the earth. The little mind world restricts God, time and the universe.

Just because there are pent-up forces in the universe sufficient to destroy it, is no sign that God will use them in that manner—and the individual who uses any force for dishonest ends is running contrary to the Law of Justice.

Most lies are told because the habit of lying seems to eliminate the necessity of long explanations, but the time comes when the explanation will be due with compound interest.

Add to your store of mental treasures. They stay with you. They are your "belongings," and the only ones you will have when you take the long journey.

No man was ever so clever that he put anything over without at least one unseen witness watching him—and the place beyond death is the place where secrets will be revealed.



# PSYCHIC MANIFESTATIONS

Published by the American Press

## "Ghost" Finds Lost \$5,000

Legacy Had Been Hidden in Attic of Georgia Home Many Years

(From the Cleveland Plain Dealer)

The attention of the Society of Psychical Research has been called to a very extraordinary series of ghostly and materialistic manifestations which, according to the solemn declarations of reputable eye-witnesses, have been taking place in the little village of Bolton, near Atlanta, Ga.

A ghost, or whatever it was that was seen, is declared to have left behind tangible evidence of its visits in the shape of a perfectly good \$5 bill, a Bible, and still later a lost and forgotten legacy of \$5,000.

The legacy is now being utilized for the benefit of an invalid son of the late Mrs. Everett Byrd. Her spirit, it is said, has been making nocturnal visits to the house in which she formerly lived and where the money had been hid in the attic.

Since the recovery of the money the supernatural visitations have ceased and a house which gradually was acquiring the reputation of being "haunted" has been restored to its former standing as a highly desirable place of abode. Following is the statement of Mrs. H. Walraven:

"It was after midnight—for my husband went on duty at 11 o'clock, and he had been gone more than an hour. I was tired, worried over domestic affairs, and unable to go to sleep. The room was, of course, in total darkness, except for a broad bar of moonlight which crept in through a window at the foot of my bed. Across the room in another bed were three of my children and Walter, the youngest, was in my bed.

"Suddenly I had an uncanny feeling, as if there was somebody else in the room. I can't explain the feeling—I had heard no sound—but suddenly, I was stiff with fright. I remembered weird stories told about ghosts and 'haunts' and things and, while I have never believed in ghosts, I couldn't get rid of that feeling of terror.

"And then I saw it—a dim, shadowy thing that stood just inside the doorway, surveying the room. It was the figure of a woman, dressed in some dark stuff—an old woman, though the figure was so dim that I could get only an impression of it. Slowly, it crossed the floor—I can't describe the way it went forward, for it didn't seem to walk—it just sort of floated,

### Found Money in Book

"It reached the foot of my children's bed, and stood there for a moment—then it turned toward me. By this time I was so scared that I just jerked the covers up over my head and lay there shivering. Imagine my horror when I felt the covers drawn down, slowly, but with such force that I was powerless to stop them—and then, suddenly I was looking into the face of—whatever it was. For a moment a hand, icy cold, was laid on my bare shoulder—then the figure, ghost, or whatever it was, asked me, in the most casual voice in the world, to get up and get a certain book on a shelf in the closet. Hypnotized, I did it, climbing on a chair to hand down the book. The figure opened the book, took out a worn \$5 bill, and handed it to me.

"More—in the attic—hidden," came the voice, faint and far away, now. And the figure just melted away.

"I must have fainted then, for when I recovered consciousness I was lying on the floor, with the book beside me, and a \$5 bill in my hand. I would have thought it all a dream, but for the \$5 bill and the book, which was a worn old Bible, with the name, 'Sarah L. Byrd,' written on the fly leaf in an old fashioned handwriting, in ink which had faded with years.

"Convinced that I had seen a 'haunt,' and scared out of my wits, I bundled my children up and fled to my sister's house—nearly a quarter of a mile away."

Mrs. Harry Walraven is a resident of Bolton, Ga., a few miles out of Atlanta. She is an alert, contented, motherly woman—sane, sensible and well balanced—the last person in the world to "see spooks," you would think. Yet the story she told was only the beginning of what Bolton refers to as "a reign of terror"—for more than a hundred stanch, substantial and skeptical citizens of Bolton and Riverside, a neighboring town, are willing to take a solemn oath that they have seen the "spook," and all firmly believe that Mrs. Walraven's statement is true.

### Husband Doubts "Haunt"

Mrs. Walraven's experience occurred on a recent Wednesday night. On Thursday, when her husband came home from his work, he laughed at her story, accused her of dining unwisely the night

before, and of "seeing things." Even the Bible and the \$5 bill failed to convince him.

And on Thursday night, Mr. Walraven and his brother, accompanied by eight or ten other skeptics, decided to sit up and await the ghost.

At 11:30, no ghostly manifestations having taken place to keep them awake, most of the men were dozing—when, suddenly, it is declared, the leaf of an old-fashioned writing desk in the room began to lower itself. Mr. Walraven, convinced that someone was trying to play tricks on him, leaped to the desk and made a swift examination for hidden wires or something of the sort. Finding nothing, he tried to close the desk, but he says it resisted his efforts. In the struggle between Mr. Walraven's powerful muscles and the force of the unseen hands, the entire leaf of the heavy oak desk was torn loose from its hinges, splintering in Mr. Walraven's hands.

### Statement of Henry Walraven

"Nobody who struggled with—what-ever it was—as I did that night could doubt that there was something in the room—something that we couldn't see, but something that had a tremendous force. And I'm not ashamed to confess that I left the house, promptly, accompanied by all my brave friends.

"The next day we talked it over and decided that the time had come for some strong measures. So the 'watching party' on Friday night numbered about twenty men, some armed in case we should discover that the 'spook' was human, and fond of playing jokes. About 10:30 we went over to the house—locked tight and fast, and the windows fastened down.

"As we reached the gate we saw an old lady, dressed in dark stuff with a white apron tied around her waist, carrying a lighted lamp held high in her hand. She—it—the ghost—well, anyway, whatever it was, came around the side of the house, from the back, and, paying no attention to any of us at the gate, went up the steps, opened the locked door, and, going into the house, closed it behind her. We were all tempted to leave again, but we decided to stick, so, all bunched together for comfort, we went up to the door—and found it still locked.

### Found \$5,000 in Attic

"I unlocked it, and we all went in. We saw the figure, with the lamp, in the



front room, as if waiting for us. She—or it—smiled and waited for us.

"Still somewhat bunched, we followed her to the attic, and the figure crossed to an old-fashioned trunk in a corner. And then the figure vanished. We investigated the trunk and found \$5,000 in bills."

The story which first gave rise to the theory of "haunts," as the southern darkies call them, in the Byrd home is a sad little tale, and one soon told.

Years ago, Mrs. Sarah L. Byrd and her son, Everett, came to live in the humble cottage at Bolton. Mrs. Byrd's husband had been killed the winter before on the railroad, and \$5,000 had been paid to the widow. Everett, the son, was feeble-minded and helpless.

Mrs. Byrd believed she had a cancer and, despite the fact that several doctors told her again and again that she was wrong, the belief finally clouded her mind and she was sent to the insane asylum at Milledgeville. In the meanwhile, Everett was cared for by an old negro, known as "Unc' Tom." Following treatment of several months, Mrs. Byrd was returned to her home, but the taint of her stay at the state asylum, together with Everett's affliction, made the neighbors shun the little house, and the old lady and her boy lived a lonely life, with only faithful "Unc' Tom" for company.

#### Ghost Seen No More

And then the "Widow Byrd" died. She was buried in the family cemetery beside her husband, and people believed that Everett and "Unc' Tom" would move away. But they didn't. A month passed and Everett confided in "Unc' Tom" that he meant to run away—" 'cause they's spooks and things in the house that's trying to tell me things—and can't," he whispered fearfully to the faithful old darky.

So Everett, with his poor clouded mind and his little boy soul, went to live in the woods. The neighbors were afraid of him, they say, and nobody could be found who would undertake to give him the care his enfeebled condition demanded.

Finally, Mrs. Walraven, herself a mother and with a kindly heart, took him in.

Everett, half wild, starved and emaciated, a pitiful sight, was coaxed from the woods and taken into the Walraven home, where he was adopted.

And the ghost has been seen no more.

—Kansas City Star.

## Spirit Messages Likened to Radio

Rev. G. Vale Owen Says He Hears from Daughter Who Died When 15 Months Old—Calls Her Music Teacher

The Rev. G. Vale Owen, a former rector of All Hallow's Church of Oxford, England, declares that his daughter, who died at the age of fifteen months, is now a music teacher on "the other side" and that he communicates with her frequently. Mr. Owen says she has a class of little children.

At his suite at the Bellevue-Stratford recently he uttered some of his views on the subject which has entertained the minds of Sir Oliver Lodge and A. Conan Doyle. Mr. Owen said he had pursued his spiritualist studies with their help. He likened spiritualistic communication to radio.

#### Spiritualism Akin to Wireless

"Wireless waves travel on a medium that is not material, which does not belong to the materialistic world," said Mr. Owen. "They travel through ether, a substance that previously was considered only of interest to theologians. Psychic science is the result of our eminent scientists going right through the material and toppling into the immaterial. That is spiritualism."

"I am asked very often what good my message is doing to the world. My answer is that it gives faith to many who otherwise would be tired of living. I have received numerous letters from persons who have followed my beliefs, and they tell me that their faith in spiritualism has restored their faith in the world. They now can communicate with lost ones who have gone over, and thus have something to live for. I have been in touch with my mother and daughter repeatedly. My daughter died in 1896, when she was fifteen months old. I have been kept informed by relatives and friends on the other side, who tell me she is now a teacher of music, and she herself has told me she is teaching a class of little children."

The Rev. Mr. Owen explained that he receives his message from the spiritual world through mechanical writings of his own and his wife, and also through mediums.

#### Scenes Similar to Earthly Ones

"It will surprise very many," he said, "to know that scenes in the spiritual world are similar to those on earth. Of added interest is the fact that all good literature published on earth is reproduced there."

"Most of those who go into the great beyond devote their time to inspiring others who have succeeded them on earth. Thus a great surgeon who performs an operation is inspired to success by some predecessor who has passed on. This is also the case in the instance of a musician who composes a masterpiece. In the spiritual world they do not believe that a person is eternally punished. As he sows, so does he reap. He may suffer for his sins for a time, but he comes to light finally."

Mr. Owen explained he was induced to follow the study of spiritualism through the discovery of messages written in a Bible in his church twenty-five years ago. Since that time he has devoted his life to the study of spiritualism. He continued:

"I saw the messages as I perused the pages of the Bible in my little church. I wondered, if those messages came in the past, why they should not continue to be written, and that furnished me the incentive to complete my study of the subject."—Philadelphia Record.

## Choking Phantom Perils Girl's Life

18-Year-Old Victim Wrestles Nightly with "Ghost" Intruder Invisible to Others

Morewood, Pa., Jan. 29.—County authorities were called upon today to capture a "ghost" that has so frightened Margaret Frennosky, 18, it is feared she may die if the apparitions continue. For almost eleven months the phantom has appeared in her room every night, struggling with her, choking her almost to insensibility and then disappearing, according to her story.

"Tall, dark and gaunt, with steely eyes," is the description the girl gives of the ghost. This corresponds to the appearance of a miner suitor the girl rejected just before the visits began.

Guards secreted in the girl's room and the girl's mother, Mrs. Joseph Frennosky, who has remained there all night, have failed to see the phantom. Nevertheless the phantom appears to the girl and struggles desperately with her. They can see her efforts to free herself.

—Herald Examiner.

You say that you would like to find yourself. Well, you were never lost. In everything you have done, and thought, you have been finding yourself—and until you know just what lessons you came here to learn, you have no right to say that you have been deprived of opportunity.



# "Spirit" Clews Aid Murder Sleuth

Ellis Parker, New Jersey "Sherlock" Holmes, Hasn't Read Conan Doyle's Essay on the Supernatural, but Cites "Spirit Influence" in His Own Cases—His Many Successes

A practical detective with ninety-one convictions in ninety-nine murder cases. A shrewd criminologist whose successful record contains many cases the equal in sensationalism of those attributed to the fictional Sherlock Holmes.

A county detective of Quaker origin who says he is forced to believe in spiritism from his personal experience although he has never had the time to review Sir Conan Doyle's theories on that subject.

Such is Ellis H. Parker, detective of Burlington county, N. J., for twenty-nine years, and solver of some of the most notorious murder mysteries of the United States; a man whose apparently inexhaustible patience devoted to his famous process of elimination has made him one of the most absorbingly busy persons in America today.

In appearance Parker reminds one more of the popular conception of a genial, comfortably-fed, rural justice of the peace than of the keen detective whose name has become anathema to desperate criminals of many classes. Small steely gray eyes flashing from behind horn-rimmed spectacles and a sudden tautening of grimly humorous lips now and then belie the ordinarily passive pose. Parker is said to be a political leader of known ability. He smiles slightly when denying the charge but admits he knows "what is going on" politically.

## Busy But Accessible

Deeply immersed in preparation for the famous Brunen case, which comes to trial next week, Parker still had a few moments for an interviewer. A steady stream of visitors interrupted as he talked. From a clergyman anxious for one of his flock that had fallen by the wayside, the detective turned to a telephone and briefly answered a few questions from a New York newspaperman, calling long distance. A moment later, as he again talked to his interviewer, he gave directions in an aside to an assistant preparing subpoenas. The county prosecutor, John Kelsey, who has worked indefatigably with Parker in preparing the case against the three persons charged with the murder of John Brunen, circus owner, of Riverside, N. J., on March 10 last, claimed Parker's attention for five minutes.

In response to a question as to why he had not taken a hand in the Hall-Mills murder case in New Brunswick, N. J., after he had received several requests to do so, Parker gave his reasons. They were purely personal. No, he did not believe that money or politics was influencing the investigation. Although it was not expressed, there was the intimation that "too many cooks have spoiled the broth," accidentally and meaning well, of course.

Despite numerous spectacular cases where national prominence has been given to Parker's solution of baffling murder mysteries, Parker himself asserts that the most serious from his standpoint was the recent murder of Sergeant Michael Gregor, a soldier at Camp Dix. Another former Camp Dix soldier is now awaiting trial charged with slaying Gregor with his own automatic pistol.

The arrest of the accused slayer was made against the protests of army authorities, and after Parker had personally weeded his man from 175 other suspects by individual interviews. Army authorities asserted that the accused man's record was flawless.

His arrest, according to Parker, was the result of a "flyer" he took when the case looked hopeless; a last chance which took him through many States, and which resulted in the finding of the slain man's pistol after it had changed ownership many times.

Gregor's body was found in a decomposed state in a lonely spot many weeks after his disappearance from Camp Dix was reported. The discovery was made after Gregor's sister, residing in St. Louis, wrote Eastern authorities that on a certain night she dreamed her brother had been slain.

## Proved Letter Was Right

Investigation disclosed that the murder had been committed in virtually the same manner as the sister had described in her letter written from more than 1000 miles away.

"There must be something of spiritism in that," says Parker, discussing that phase of the case. "If it isn't, what is it? Gregor's sister came East and repeated what she had written of the dream. It tallied in all particulars. It might have been months before the

body would have been discovered. It was even thought by authorities that the soldier had deserted."

When the case was turned over to Parker there was not the slightest clue to be gained at the scene of the crime. Then commenced a ceaseless questioning of hundreds of soldiers in an endeavor to find one who knew something of the actions of the slain man about the time of the murder. Of 175 men questioned personally by Parker, his suspicion was fastened upon one, despite a seemingly clear alibi.

Parker took "the flyer." With nothing other than a letter written by a woman in a Southern State, and found in the suspected man's effects, he journeyed forth in quest of the pistol with which he was sure the murder had been committed. He located the woman and the gun, but not until the latter had changed hands many times and in several States. The investigation also disclosed that the suspected man had a criminal record in his own State and that he had been there on a visit at the time he said he had been in Trenton, N. J. The automatic pistol, when found, was identified by an army serial number as that issued to the murdered sergeant and carried by him on the day he was slain. The letter of the sister, spiritually prompted or not had started the mystery to a successful conclusion.

## The Russo Case

This incident of outside prompting from mysterious sources, Parker mentions with that of the discovery of the body of eight-year-old Mathilda Russo, of Moorestown, in the home of Louis Lively, the negro convicted and electrocuted recently for the little girl's death. Parker's version of the Lively case is a story of varied effort and tireless patience almost beyond comprehension. The finding of the girl's body Parker places at the door of a mother's belief she heard the voice of her child after the child had been slain.

The Russo child was reported missing. The negro was immediately suspected, but advanced a seemingly airtight alibi, accounting for his presence elsewhere at the time. A degenerate of the worst sort, according to Parker, his story was investigated more closely, and when



suspicion found some basis. Lively had disappeared. Mrs. Russo was insistent that she had heard Mathilda's voice crying out in the darkness.

The discovery of the body was due to belief in a mother's story. On the theory that ground where something has been buried will never regain its solidity, even after many years, Parker ordered that every square inch in the cellar of the negro's home be examined.

In appearance the cellar was undisturbed. Boxes, barrels and all the impedimenta that finds its way into the cellars of the poorer classes were covered with cobwebs. There was nothing to indicate that anything therein had been disturbed for months. Ceaseless probing in all corners and over every inch of the floor space finally revealed a "soft spot" in the earthen flooring. Excavation brought to light the horribly mutilated remains of the eight-year-old victim of the negro's blood-lust.

Then commenced a chase through many States to the Canadian border and return to arrest the negro murderer, who showed degenerate cleverness by keeping in constant contact by mail with his wife and a sister in the neighborhood of the crime. At one time, when Lively was traced through a national manufacturers' association as having asked for and received employment in Boston, the detectives were ready to close in upon him. A fight and stabbing in a negro boarding house and the escape of all concerned, Lively among them, the morning afterward, made the capture impossible at that time. Once again the trail was taken up through the postal authorities.

#### Lively's Ingenuity

For fiendish cleverness and typical criminal ingenuity Parker says the negro Lively far outdid any other murderer of his experience and exhibits numerous communications received by Lively's wife and sister as proof of his statement. Many of these crudely worded, "hand-painted" letters are clever beyond belief. Some of them are done in the style of the Sunday newspaper picture puzzle with a few letters interspersed among drawings, others are words put together on the back of the popular jigsaw puzzle which was then broken up and its parts mixed in the container; still others are crudely drawn maps showing some bridge or building known to those concerned. One and all informed the recipients that the negro murderer was constantly drawing nearer to his home. Some were sent in boxes

and baskets of grapes, others were inclosed in postcard folders; one of them even held a single word written into a printed advertisement in such a manner that the whole conveyed a message.

With the aid of postal authorities Parker and his men read each and every message before it was turned over to the person for whom it was intended. The result was that Lively fell into a trap placed for him in South Jersey and was captured after a shooting affray in Vineland when he wounded a policeman and was almost lynched shortly thereafter. His conviction, sentence and electrocution followed quickly in the well-known manner of "Jersey justice."

If Parker is to be classed as an American Sherlock Holmes his processes are now to be compared with those of the great fictional detective. The process of elimination used by the Burlington county sleuth has none of the earmarks of the complicated cerebral processes of Conan Doyle's character. Parker merely follows out each and every clew personally to the bitter end. Holmes never was bothered with a consultation of the weather records to solve a case. Parker has been, and the case was solved.

In this particular instance the spiritist influence which Parker says he realizes without exactly understanding resulted in another solution when applied with ordinary horse sense. A child disappeared and foul play was suspected. As in the Lively case the child's mother repeated she had heard her small daughter's voice as from a distance. Acting on that basis a search of the weather records showed that on the date in question high winds from a certain direction could have borne the child's cries to the home some distance away. On ordinary days such a sound could not have been heard. Acting then, on the mother's statement, the detective dragged a small pond almost a half-mile from the house and the little girl's body was discovered under circumstances which proved accidental death.

"Let 'em talk," is Parker's motto dealing with suspected criminals. He also believes in the isolation of suspects from the time of their arrest until they have been indicted or the Grand Jury refuses to return an indictment. Taking statements from numerous suspects and quiet investigation of their accuracy before one suspect is confronted with the assertions of another, is his system.

"Too many peace officers immediately tell a suspect that he is lying and put him further on his guard," Parker says.

"Let 'em lie, even if you know they are lying. Sooner or later they will convict themselves if they are really guilty."

The case of Mrs. Giberson, convicted and sentenced to 20 years in the New Jersey State prison recently for the murder of her husband, a taxi owner of Toms River, is typical, according to Parker, of the practical application of his "let 'em talk" theory.

In Mrs. Giberson's first statement she accused two unknown men who, she said, robbed her husband, after binding her and carrying her from the house. They then shot her husband while she was in a helpless position at the bottom of an outside stairway.

The testimony showed that Mrs. Giberson had been gagged with a napkin from her own home and tied with rope belonging there. The alleged disappearance of \$600 in cash belonging to her husband was the given motive for the murder, but nothing else in the house had been disturbed.

"Mrs. Giberson laid herself open to suspicion by two assertions in her statement," says Parker. "In one place she described the two men—'Mutt and Jeff' as we afterward came to call them—and said they had been seen by her as they left the house through a rear door. In a later assertion she said she did not summon aid from other persons in the rear of the house because that same door had two locks and she could not manage to undo them with her hands bound as they were."

#### Talked Too Much

"In another instance Mrs. Giberson asserted that as the smaller man was binding her at the foot of the stairway, there came the sound of the shot from above."

"What did you shoot him for?" queried the man downstairs, according to Mrs. Giberson. And the man above said gruffly, 'He was waking up.'

"Now, how, I ask you, did that man at the foot of the stairs know it was his pal who had done the shooting. As far as he could determine it might have been Giberson himself. That entire portion of her statement was ridiculous on the face of it, and Prosecutor Jayne brought the 'Mutt and Jeff' theory out prominently in getting the conviction."

"How did we get the gun Giberson was killed with? That was easy. After I had searched the house Mrs. Giberson was reasonably sure that the next search would be started in her direction. During the examination she excused herself and later we found the pistol in an out-



house, where she had attempted to dispose of it, thinking her person was to be searched next."

As he discusses case after case, with an unflinching memory for details, Parker brings forth voluminous evidence in support of his contentions. In fact, his office, overcrowded, as it is, with various exhibits that have been used or are still to be used in sensational murder trials, is a very arsenal of weapons of all kinds. Both sides of the room are flanked with tall cabinets containing documentary evidence for use against criminals who have come within the net.

The chair in which John Brunen, the slain circus man, met his death from a gunshot fired just outside of a kitchen window is among the latest exhibits, which also include the gun with which the crime was committed and the barrel of another gun Parker says is involved in the case. The discovery of the murder suspects, which resulted from painstaking effort based on a thorough knowledge of firearms, is typical of the way Parker goes about a case.

#### A Long Race

This shotgun was of Belgian make. One of the few clues discovered at the scene of the crime was the hand-grip of this gun, dropped by the murderer as he sped to a waiting automobile. From a number on the hand-grip the gun was traced from a factory in Belgium to a sporting goods store in Philadelphia. It was there purchased by a gunner in Schuylkill county, Pa., who, in turn, lost it to a game warden when caught shooting illegally. The gun then changed hands three more times before it came into the possession of those charged with the murder. The fact that the hand-grip was loose, and fell from the gun as the murderer attempted to take it apart, Parker classes as "an act of Providence." It was the basis for an investigation, which ended only after Parker had personally eliminated all but three suspects among 400 persons connected with John Brunen's shows. These people were questioned when they had been gathered from all parts of the United States after the circus had disbanded.

#### Miss Anna Yoos

No story of this American Sherlock Holmes is complete without a brief sketch of Parker's "female Watson," Miss Anna Yoos, who has been the Burlington county detective's secretary for three years. Miss Yoos has had in her brief career of sleuthing some unique experiences.

When the negro Lively was to be taken from the Cumberland county, N. J., jail at Bridgeton, a mob of three or four hundred persons assembled to prevent the attempt and to lynch the negro accused of the murder of little Mathilda Russo. Parker first sent Vineland and Bridgeton policemen from the jail in a motor car. Thinking the prisoner was in the car with the policemen and hidden the crowd booed the attempt. Miss Yoos, Lively and Parker followed in another car. Seeing a white woman in the second car the crowd paid no attention to the prisoner not believing it possible that such a desperate criminal would be permitted to accompany the woman.

#### A Fast Worker

On another occasion not long ago, during Parker's absence Miss Yoos was informed of a shooting affray and the reported abduction of a girl by an automobilist. Without hesitation Miss Yoos personally arrested two men connected with the case and had taken statements from each by the time her chief arrived on the scene. Miss Yoos has taken down the confessions and statements of a dozen dangerous murderers.

Parker is "death" on lawyers who attempt to get their clients away from the authorities after their arrest on suspicion of some serious crime.

"I believe the authorities should hold a man until he is either indicted for the crime or freed of all suspicion in connection with it," he says. "They owe that much to an innocent person who may be branded by connection with that crime for the rest of his life. Many of our lawyers are very good about it, and take their stand on the highest principles. Others go to any means to get their clients from the clutches of the law and render our investigation useless by defeating the ends of justice when possible."

Parker is of Quaker stock, and his great-great-grandfather, Marcus Parker, was killed at the battle of Monmouth in the Revolutionary war. He is 51 years old, is married and has seven children, four girls and three boys. For his most successful cases he asserts no small part of the glory in recent years is due to his assistants, Clifford Kane and Anna Yoos.

C. C. SHANFELTER.

—Philadelphia Record.

#### Hylan, Coached by Dream-Voice, Appointed Enright, He Admits

Only thirty minutes of January 23, 1918, had passed into history when John F. Hylan, sleeping the sleep of a just Mayor at 959 Flatbush Avenue, Brooklyn, was awakened by a voice. The voice spoke in his ear and said:

"Get rid of Bugher; he will make trouble."

The Mayor dozed off and again the voice spoke to him and aroused him, saying:

"Get rid of Bugher; he will make trouble."

So the Mayor slumbered no more that night nor in the morning until he had obeyed the supernatural mandate and got rid of Frederick H. Bugher, who had been Police Commissioner twenty-three days, and appointed in his stead Richard E. Enright.

#### Tells of Dream Voice

The Mayor told about the voice that spoke to him in a dream yesterday at a luncheon given at the Chamber of Commerce of the State of New York, in honor of Commissioner Enright, who completed yesterday his full term of five years as Police Commissioner and will be reappointed today unless Mayor Hylan's adviser visited him again in his sleep last night and advised against it.

The announcement that the Mayor had decided to reappoint Enright was made by Barron Collier, who brought a blush of pleased surprise to the Police Commissioner's cheek by saying:

"The Mayor whispered to me just before he left to say that if Commissioner Enright would be at the City Hall tomorrow morning he would be glad to hand him his reappointment as Police Commissioner."

It is understood that the Commissioner will be there.

"I went home that night, the night of January 22," said the Mayor, in telling of the miraculous visitation, "and as usual after dinner I strolled about the neighborhood and came in about 10:30 and retired."

"About 12:30—I found out the time afterward—I was awakened as if somebody had taken me and grabbed me by the neck and shoulders and shook me. This person said, as I remember it—of course, this was only a dream—this person kept saying: 'Get rid of Bugher, he will make trouble.'"

"I was awakened so suddenly I got out of bed—thought I had overslept—and looked at the clock and it was only 12:30. From that time on until morn-



ing I did not sleep any more. I dozed off and was awakened again in the same way, and a voice seemed to say: 'Get rid of Bugher, he will make you trouble.'

The Mayor said it was on the advice of friends that he had appointed Mr. Bugher, but after the voice had spoken to him in his dreams he did not consult any friends. He telephoned to Lieutenant Enright to stay at the Stagg Street police station until he got another message and then proceeded to "get rid of Bugher." When he had done so he ordered Enright to the City Hall and appointed him Police Commissioner forthwith.

"And I might say," added the Mayor, "for the benefit of you gentlemen, that the letter of resignation which Mr. Bugher wrote to me was written after he left my office and dated the day before, because it did not arrive at City Hall until 3 or 4 o'clock in the afternoon of the day when he was about to retire."

The trouble with Mr. Bugher was, the Mayor said, that he would not do anything and would not let the Mayor do anything.—*New York Tribune*.

## Soul o' Mine

Where are you, oh thou Soul o' mine?  
Are you my soul or am I Thine?  
Are you the I—Or am I you?  
Are we the same or are we two?

Were you, to me, from heaven sent?  
Or am I—just your instrument?  
Soul, Are you mist? or are you real?  
Soul, Can you hear this weak appeal?

Have I lived before, Soul o' mine?  
Are either you, or I, divine?  
Have we been someone else, somewhere?  
Will we be one, Soul, over there?

Is it you that speaks, Soul o' mine,  
In the still silence, where the line  
Of reason and of knowledge snaps,  
And then from consciousness I lapse?

What are you to me, Soul o' mine?  
Is it for you, Soul, that I pine?  
Oh—Do you pierce my consciousness  
And bring to me that loneliness?

Is there an answer, Soul o' mine,  
To all these queries, said in rhyme?  
Oh—Will my years of search reveal  
Just what is false and what is real?

Oh—Do you try to speak to me,  
Just as I strive to contact Thee?  
Do you, too, strive to pierce the wall  
That stands between me and your call?

Soul, I am sure you hear my voice,  
And in listening you rejoice,  
If we keep trying, harder still,  
To pierce that wall—Some day we will.  
—Neil Wood.

## Girl, 13, Has Jekyll and Hyde Nature

### Amiable Moods Routed by Evil Force Within Her and She Turns Vicious and Thievish—Has Mind of an Adult

Los Angeles.—A girl of 13 with an adult brain and a dual personality, alternately possessed by powerful forces of right and wrong—a Jekyll and Hyde in feminine miniature—sat in Juvenile Hall, a baffling problem to mental specialists.

She is Elizabeth Elliott, physically well developed, pretty. She is charged with suspicion of burglary. Police allege she confessed she dressed in male clothing and robbed a drug store of money, whiskey and toilet articles, and explained:

"I don't know why I did it. Something drove me—something I can't understand. It's always been like that. Sometimes the things inside me tell me to be good, and sometimes the other things tell me to be naughty.

#### Guided by Them

"I have to do what they tell me—I just have to. Nobody understands. I don't even understand myself."

Juvenile authorities, delving into the child's life, unearthed an astonishing story of the two mighty forces which controlled her. She was dominated, they say, by the two opposed, warring agents of right and wrong, and seemed powerless to control her own actions while these moods were upon her.

"For a week at a time, perhaps," said one investigating officer, "the child would be normal, sweet, even tempered, lovable. She ranked exceptionally high in her studies at school. The teachers adored her. When the forces of right controlled her she was a model of girlhood.

#### Changes Suddenly

"Without warning her nature would reverse itself. She would become morose, sullen, secretive. She would not tell the truth. On several occasions she ran away from home.

"During these periods, according to the result of our investigation, she sometimes carried away things that did not belong to her, on one occasion a diamond ring and on others various objects of less value. She had no use for any of the articles; she says she does not know why she took them.

"She is aware of these opposing forces in her nature and believes them to be the

Deity and the devil, eternally at war within her brain."

#### Lives With Aunt

For two years little Elizabeth has lived with Mr. and Mrs. George W. Tobler, her uncle and aunt. Her mother, according to the police, was banished from the state when the child was 3 years old, following family trouble. Her father is said to be very ill of a chronic disease.

An elaborate Christmas tree was prepared for the child by Mr. and Mrs. Tobler, and Elizabeth received dozens of gifts. Two days after Christmas, with the joyous spell of the season still upon her, the child was seized by one of the "black moods" and disappeared from the house with a suit of her uncle's clothes.

A newsboy saw a child dressed in male clothing smash the window of a drug store, crawl through the opening and emerge with a bundle. He told the police. Officers found a pair of trousers on the drug store floor and traced them to the Tobler home. The child still was missing. She was found at the home of another aunt in Long Beach.—*Herald-Examiner*, Chicago.

## Operation or Cure?

Now that the popular pastime of being operated upon for appendicitis is past, people are taking up the fad of having their tonsils removed. If the people would only understand that each part of their anatomy has its definite purpose and that the deprivation of any portion of the physical body is injurious to every other part, they would hesitate before any operation that was not absolutely necessary to save the life. If you lose a finger or hand, it inconveniences you all your life, but that is not all—for the severance of that finger or hand, affects the relationship of every other part of your physical being. Just consider for a moment the effect of taking out a simple part of any machine; it would not work right and would bother in results for as long a time as it was not there. Why is it that Nature immediately commences to rebuild new tonsils after the original pair are removed? You may depend upon the fact that if the tonsils were of no use, they would never have been a part of the human anatomy—and every person is born with them. So let us caution you, dear reader, to beware of the knife, and know first if it is absolutely necessary. Not so long ago, they used to bleed people half to death to cure them—they know better now—The Wheel of Life.



## Higher Thought The New Race

By Eugene Del Mar

The problems of individual life are not so difficult of solution as the general belief would seem to indicate. There are short cuts and easy methods. Not that one may secure something for nothing, or that any result may be obtained without good and sufficient cause; but man is not obliged forever to tread the worn-out paths of useless endeavor or laboriously work out each problem as though it has never before arisen. In an age of electric lights and X-rays, tallow candle methods should be relegated to oblivion.

The prevailing method of mastering a situation is to meet it on its own plane, to offset it by more force than it presents, to be strenuous in activity and laborious in method. It being assumed that results are proportioned to the physical labor and mental exertion expended, much effort is wasted in fruitless activities.

While there is ever an exact relation between cause and result, neither the vitality of the physical effort nor the productivity of the mental exertion bears any definite relation to the difficulty that one overcomes or the amount of force that he exerts. The artisan works more and accomplishes less than does the artist, while the greatest creative works of man have been executed practically without conscious labor or effort.

As long as man regards himself merely as a physical being and depends upon brute strength, he remains an animal and a rather insignificant one at that. Only when he becomes conscious that he is a mental being does he dominate the animal kingdom and other recognized forms of life. Then his powers of reason and logic, his will, determination and energy, all combine to make him the master of his environment.

Man stubbornly insists upon being bound by appearance and experience, and consequently he remains profoundly ignorant of his wondrous powers of mind and spirit. Appearance and experience are most useful in gauging the confessed limitations of the past. They serve also as hindrances to the more complete use of the higher powers that have been conferred upon man, but which at present he hardly more than discerns. While conservatism holds fast to the conquests previously made by liberalism, certainly it is not an agent of progress.

Without a mind, man could neither

control nor operate his body, which is absolutely without vitality or power of its own. It is an instrument of the mind, whose orders it obeys. While brute force is often resorted to, it has long been recognized as the crudest expression of mental power. The average intelligence of the world still functions on the plane of the conscious mind, regarding the physical as the realm of cause and brute force as its most potent instrument.

At one time man was the sport of the elements, the creature of circumstances and the slave of environment. He was a self-acknowledged "worm of the dust." That crude plane of understanding has been passed by the developed man, who has come to recognize the power of thought in the affairs of his life. It is realized generally in the progressive philosophies of the day that it is one's thought—with his resultant attitude of mind—that determines his physical and material environment; attracts what comes to him and keeps away that which it repels.

The results of man's substitution of a mental basis for a physical one, his acceptance that the mind is the realm of physical causation, has been tremendous. His understanding of the conscious and subconscious aspects of mind has opened up still another world to him. It is now realized that genius is potential generally, and may be developed intelligently. Many have already made use of the new knowledge and demonstrated wondrous mastery of the physical body and material environment.

This is but a promise of what man's future is to be. He has yet to come to an intimate knowledge of the superconscious aspect of mind. He is destined to as great a future revelation in his understanding of life as his past in reference to material objects. His increment of wisdom will be as extraordinary as has been his advance in thought in working out the wondrous inventions of modern days.

Man's substitution of a spiritual basis for a mental one will result in a progress even greater than followed his previous acceptance of a mental basis. Man is a Spiritual Being and he may wield spiritual powers, making direct use of the energy that thought but indirectly contacts. Spiritual direction releases powers far transcending those to which thought may relate itself.

The greater powers may be exercised only by one who understands their rightful use, and comprehends the results of their misuse. The price of spiritual pow-

er is self-control, the result of wise direction of thought power when illumined by spiritual ideals. One could hardly expect to be invested with power until he knew how to control or regulate it for constructive purposes, and one may exercise outwardly only that which he already possesses inwardly. Self-control seems to be a small price to pay for spiritual dominion.

The mental realm is one of analysis, differentiation, separation, contest, conflict and opposition. It is the amphitheatre for attraction and repulsion. To the mental victor belongs the physical spoils, and the victor is one who wields his thought weapons to the greatest advantage.

Wonderful as are the methods of the thought realm, they are crude as compared with those of the spiritual. With the spiritual lever in control one accomplishes with far greater ease, because he operates in harmonious accord with the higher laws, which with the least friction turn the wheels of mental and physical activities. There is an easy way of solving difficult problems; there is a simple method of dissolving the perplexities of appearance! Its basis is spiritual realization.

Fundamentally, life is spiritual. Being expresses itself mentally and manifests physically. Physical existence is a fact, and it must be accepted as a necessity of soul unfoldment. It is the avenue of approach to one's conscious realization of innate divinity. Physical existence consists of a continuous series of experiences; and existence and experience are identical and equally necessary.

Life manifests in individual forms environed by other forms; and that which is seemingly without and is related to any particular form constitutes its environment. Manifested life and its environment act and react on each other, and each one that partakes of any experience gathers such wisdom from it as it provides and to which he is receptive. In this manner, each manifested form undergoes constant change; and the basic problem of any individual form of life is to maintain constant harmonious relations with an ever-changing environment.

The tendency of individualized life in general is to manifest itself in increasing accord with the ideal of its own plane of existence. As the continued existence of each plane is essential to the support of the next higher one, it is evident that only certain individuals in each group may be permitted to cross the threshold of a higher realm. The mineral, vege-



table and animal kingdoms, from which human existence has proceeded, all remain to minister to him and are essential to his welfare. They constitute the material foundation of his physical existence.

A careful examination of the most variable and plastic forms of the mineral kingdom demonstrates clearly that the ideal of that kingdom was that of vegetation; the ideal form of the vegetable kingdom was evidently the animal; and the aspiration of the animal kingdom was the human form. Only the most progressive species were able to make these changes, even under peculiarly favorable conditions; and it is more than doubtful if conditions will ever again recur that will permit of similar graduations.

In each successive kingdom of existence, the time has been shortened materially for the development of its more progressive forms into a higher realm. It took longest for the mineral kingdom to graduate into the realm of vegetation, and the time since man appeared on earth is very limited as compared with the immense intervals that elapsed before that event.

The time is now approaching when a "new" race is about to come into existence; new in the sense that its accepted foundation of thought and bases of action will be in vivid contrast with those now entertained generally by mankind. The results of such a change must be tremendous and far-reaching.

The problem now confronting the progressive individual is how to understand, comprehend and put into activity those qualities and attributes that will entitle him to enter the new life. In order to do this, it will not be necessary for him to deny his reason or to close his eyes to facts. What is essential is a different and loftier interpretation of fundamental conceptions. The basis of this change will be his realization of himself as a Spiritual Being, with all of its necessary implications; including an inspired thought consciousness and an illumined physical manifestation.

The New Race will neither cease to be physical, nor will it dispense with any of its present faculties and functions; but its recognized motive power will be as superior to that which it now realizes, as electric and magnetic forces are to mechanical and physical ones. The New Race will function on a higher plane, where, in the light of its greatly increased powers, its present problems will seem comparatively trivial. It will mark a New Era of Human Evolution.

## Medical Astrology

### Injuries, Defects, and Diseases of the Eye

By Duncan Macnaughton

When the 12th and 13th degrees of the signs of Aries and Libra are afflicted, there is a strong tendency to eye trouble. Lilly, the famous astrologer, records in his "Life and Times" that he had his eye severely injured as a boy. His horoscope (1001 Notable Nativities No. 617) had Jupiter ruler of the Ascendant in Libra 13 afflicted by Neptune in Leo 29. The Earl of Arundel and Surrey (Not. Nat. 159) who was born blind, had Aries 13 afflicted by the M. C. Cancer 13, Mercury in Leo 27, the Moon in Taurus 28, and Saturn in Aries 14.

Leon Gambetta, the French statesman (Not. Nat. 736), was blinded in one eye by a fragment of steel. He had the Sun in Aries 13 in the 6th house afflicted by Saturn in Scorpio 28.

Benjamin Robert Haydon, the painter, had considerable trouble with his eyesight. Once he was completely blind for a period of six weeks. Aries ruled the 8th house. The 13th degree was afflicted by Mercury in Capricorn 13 (Not. Nat. 818).

William Blake, the poet (Not. Nat. 195), was very short sighted. There is an affliction from the Sun in Cancer 12, Mars in Leo 29, and Mercury in Scorpio 27.

A boy (Not. Nat. 629), who lost his right eye at 5, and his left at about 9, had the eye degree afflicted by Mars in the Ascendant in Taurus 27, in conjunction with Saturn in Taurus 29½.

A female imbecile (Not. Nat. 843) born blind, had Jupiter in Aries 12 in the 8th house, afflicted by Mars in Leo 27½, Uranus in Cancer 14, Neptune in Aries 15, and the Midheaven in Taurus 28.

If further proof were needed, many other examples could be supplied. The skeptics who scoff at astrology will have hard work, however, to explain all these examples as mere coincidences.

The lesson which these examples teach is that persons born with these degrees afflicted must guard their eyesight carefully from overstrain, or risk of injury. "The wise man rules his stars." None need play into the hands of Fate.

The Soul of each of us is an immortal Spirit and goes to other immortals to give an account of its actions.—Plato.

## Why Don't You Dare?

By Herbert Kaufman

Irresolution is your curse.

Unconfidence has picked your purse.

Be loyal to some hope or stay the failure that you are.

There are no streams too wide to bridge.

Pluck finds a path across the ridge.

Faith halves the road and shrinks the load and lifts the thwarting bar.

You sulked and haggled at the cost

Of independence and you lost.

The winning route is not so long; the hills are not so high

As quitters of your stripe declare.

Why don't you try; why don't you dare!

Doubt falsifies the guide posts to success

—her milestones lie.

**The Jumping Stick Again.**—A curious tale comes from Paris by way of the Academy of Science. This is a "jumping stick from Para." The animated bit of wood is a dead branch of a walnut tree, and from its antics it would seem to be a relative of the Mexican jumping bean. The branch is over three feet long and is one-half inch thick, and suddenly moved across the court of a public school at Nantes as if carried by the wind, although there was no breeze at the time. Then it came to a sudden halt and leaped several feet in the air. Again it moved along the ground, leaped into the air, and marched in another direction. When, finally, after an hour's vigorous and eccentric exercise, it came to rest it was 20 feet from its starting point. Observers carefully examined the branch but found no trace of exterior manipulation connected with its movements. A long paper on the incident is now being prepared and will be read before the Academy of Sciences. The only explanation of the "jumping stick" so far advanced is that it is a phenomenon of hypsometry or of elasticity.

The man sentenced to be hanged who said, "This will be a terrible lesson to me," was telling more truth than he realized.

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and altruism through Masters of the Sacred Science, and mumbles the plots of thieves and murderers in the sodden dives of the slums. It kills the criminal in the electric chair, and gives the mother strength to bear her babe. It beats in every living heart, and hastens the decay of every corpse. Unseen it creeps through the jungle, ready with swift fangs of terrible death.

All that moves is moved by it. All that is done is done by it. Every thought—true or false, good or ill—is thought by it.

By it every word is spoken. This one Hidden Force accomplishes all things. The multiplicity of objects in the universe are but the various forms of its expression. It integrates everything, and disintegrates as well. He who knows this possesses the seed of universal science.

### Four Steps for a Child's Education

No child is properly reared and educated until he knows how to lead a victorious life. This is what true education means—victory over self, victory over conditions.

—Selected.

The first step to take is to start training the mind to think constructively and collectively. Organized thought is organized work. Careless thinking is wanton waste. To teach children senseless nursery rhymes is the wasting of the real harvest of the man, for when the seed is wasted there can be no harvest. The child should be taught first of all the value of time, whether it be spent in play or study. Time is the greatest asset that man has. All Life is governed by time. Time opens and closes the great doorways; it is the key to all the past, the present obeys it and the future awaits it, therefore to learn to value time is the first step in the training of the child's mind.

The second step is to train the child the value of health. To do this the mind must not be closed by fear. To analyze the small things and classify them, arranging them according to their relation to the child may realize the accumulative result of self government in the enjoyment of a perfect body with the result of the possession of a perfect mind which serves Life to the fullest. When the child of earth regardless of years establishes these two all important laws of their Life they have learned the Great Law governing Life. It is then the storehouse all along the walk of Life are opened, for then only can you travel the highway of Life.

The third step is to teach the child the

value of association with others for through mutual exchange of thought, brain development is extended and thinking capacity increased. Control of the muscles and nerves is the result. Teach the child to do right because of the accumulative result and that child will develop a will power to do the things worth while. The daily stepping stones lead us to the mountain top of good desire or into the gully of remorse. Little steps in progress are as necessary to the development of good manhood or womanhood as the first step in a child's life is to its later physical development. Association with others strengthens all the tributaries which feed Life; therefore the child should be taught wholesome association.

The fourth step is the respect of self and love for others as well as love for all nature. Teach the child that to willfully hurt another brings harm to himself for it causes a contortion of the brain cell, as each act brings into activity a new brain cell; that is our reason for constructive thinking. Teach the child the power of thought by allowing him to settle affairs for himself through the law of analysis.

Give the child rights and watch over him but do not insist on it being your rights. Give the child responsibilities very young for it is then that the habits of life are formed. Careless men and women are the result of a neglected childhood.

Adults may remember, we are always in our childhood so go over yourself each day and register your good things. Value yourself, for only as you judge yourself

—Ella E. Danielson.

BOSTON IDEAS, the Nation's weekly newspaper, published at 603 Massachusetts Avenue, Boston, Mass., is a well-known publication. It reaches all New Thought centers in the States and Canada and for this reason does not need a special introduction.

Every issue contains timely suggestions regarding health, safety, travel and literature as well as a fascinating discussion of current topics and literary ideas. Both columns are edited by Caroline T. Pillsbury, the publisher and editor.

The other departments are "The Dictograph Corner," devoted to inspirational writings, by Harrie Vernet Rhodes.

The Theosophical column, edited by Grace Evelyn Brown, is original and unique. Only a writer well acquainted with the Bible, its mystical and theosophical interpretations can produce such master-pieces which inspire and enlighten the reader, who seeks to widen his horizon of human understanding.

About two columns are devoted to New Thought. They are written by Dr. Andrew J. Hornung. In his article "Our Mental Barriers," he says:

*Folly often parades in the Garment of Wisdom and Wisdom may be found appareled in the attire of Folly. Let us not be deceived by this. We will look beneath the surface, we will be guided by the basic activity which will tell us who is who and what is what.*

His way of writing convinces the reader that Dr. Hornung fully understands his subject. The plain and gentle way in which he expresses the grandeur of his thoughts and ideas makes it possible for less educated and less mind-trained people to comprehend his lessons in Right Thinking and New Thought. Single copies, 5 cents, postpaid. The yearly subscription fee is one dollar, but far below its real value.

"Advanced Thought and Divine Science," a monthly magazine, published in Valhalla, N. Y. It is a nicely made up publication and its 16 pages are full of inspirational thoughts for the searcher after truth. Especially those whose hearts are still beating with love for the old Christian faith of their parents will find comfort and peace when reading the inspirational lectures of mediums of a higher unfoldment. At the same time this magazine does not lose track of the most vital problems which are the life after death and the facts of spirit return.

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"God is law, say the wise, O soul

And let us rejoice,

For if He thunder by law,

The thunder is yet his voice.

Speak to Him then, for He hears,

And spirit with spirit may meet;

Closer is He than breathing,

And nearer than hands and feet."

—Tennyson.



# THE TEXT BOOK OF LIFE

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By Effa E. DANELSON

## PART III

### One Man's Experience After Death

*Received Through An Interview with Mrs. Danelson*

Sitting with one of my students I perceived a very large man trying to make himself understood. Listening, I heard him say, "I am her husband who is dead." Perceiving him more clearly, I saw he was covered with blood. I asked her if her husband died from an accident; she said "No." For a moment I wondered, looked more closely and then said to her, "I see him all covered with blood and that is why I ask you this question." She then told me he had died from a hemorrhage of the stomach caused by the bursting of the main artery. She was only interested in her husband's life and it gave me a chance to devote the time to the gaining of knowledge of this man's experience after death.

It is a deplorable thing to say but it is a fact; few people ever seek communication with those they mourn as dead trying to find out anything about life after death. The things they ask about are more concerning their own life than the life of the person they mourn. Her eagerness to learn about what he had found was a rare treat and I was willing to take as much time as he needed. I asked him this question: "What did you experience when death was taking place?" (His wife told me after the interview had ended that he had not believed in any life after death, but felt that death was the end of all things.) He answered me: "I did not feel anything tangible taking place; I realized that nothing could be done to restore the body; I became very alert and cast about me to see what the next step might be, if any. Not until I saw others handling my body which I perceived was no longer attached to me, did I realize that a change had come. I then knew that it must be the much talked of death that had taken place."

He further stated he tried to help them handle the body as he was a very heavy man; but he could not make them understand by word or act.

Convinced he could lend no assistance he thought he would explore. "As to how I got out of my body I do not know; it seemed to fall from me as the leaves fall from the trees or as one gets out of an overcoat. There seemed to be a storm around me. Thinking to walk away from the place with no aim or goal in view I felt myself moving through what seemed to be a park, and, finding a place where I could be alone, I sat down. There were many people about. I did not interest them and they paid no attention to me. In that moment I realized that death was like a frost. When full realization of a continued life came to me, that moment the memory of my wasted life passed before me and I thought of all the things I had done and the things I had left undone. The wife that I had abused and neglected. The thought of the wife and child I had deserted flooded my being and I could only define it as being Hell enough."

His wife asked him if he had caught a glimpse of Heaven; he answered her that Heaven never interested

him nor did it do so now. What he wanted was to make up in some way to his family for his neglect and let them know that he was not dead. With that his wife said some sweet things to comfort him which ended the first interview.

#### 2D INTERVIEW

"While sitting in this park with my head in my hands I suddenly realized that there was a child by my side. Without a word passing between us I knew it was my little girl who had died at birth. She threw her arms around me and she has been with me ever since. We have been in sun and rain, watched the dawn and picked flowers together; listened to the song of the birds, wandered by the swift running stream, bathed in the limpid brooks and drank from the dew drops of life.

"It lifts a load from my heart to know you have forgiven and forgotten the sorrow I caused you. There is no time or place that I can not come to you and I walk with you as I did when I had my other body. I have not found any of my people who had made the change that I did for I have not wanted them; I have been satisfied with my daughter. I have not heard anything about Heaven; there does not seem to be anything laid up against me! I am told that I will have to make restitution for the harm I did others but not for the harm I did myself. I seem to have lost track of nothing but time."

#### 3D INTERVIEW

"You ask me what dying is like. It seems to me that it is walking through a heavy fog and coming out into the sunlight or climbing a mountain and finding a country on the other side. I seem to have lit in a very busy place and if I help them they notice me and if I do not they leave me alone. They seem to be spending a lot of time throwing ropes into a lake and pulling people ashore who, in turn, take ropes and pull others ashore. It gets on my nerves and I am going to leave here; I am sure no one pulled me out if I was in there. I have heard of a wonderful forest and the girl and I are going there. They tell me there is a lot of knowledge to be gained there and I will tell you all about it when I return."

#### 4TH INTERVIEW

"We have been to the forest I told you of; we rode across the lake and got out on a sandy shore and the forest was near. The trees were men of ancient minds and we stayed there what seemed to be a long time getting knowledge to overcome old prejudices and superstitions. I saw them weaving and fashioning garments and was taught how to protect myself from things that prey on us through our fear.

"In the earth life I had no fears or did not acknowledge them, but in reality I was a coward; I used to think that I was to be damned for. Can a tree be blamed if the limb be broken and it does not bear fruit as it should?"

#### 5TH INTERVIEW

"I have not looked up my people yet; I suppose I have all eternity for that. I keep track of time now as you do. I have clothes and food and walk on the earth as I always did. There is sowing and tilling and everything seems



the same. If there is any change in me I do not know. No one tells us here what to do or gives advice and one can do as he pleases. I have a brown horse and white dog. I was much surprised to find a horse in heaven. I have found even a mouse here.

"The barrenness of the country of the commonly called earthbound spirits is in the minds of those who see nothing else in it; they are like the reformers who are in the flesh world going about among the miserable people whom they have aided. The conditions are the same and very few of these would change. In Heaven these conditions are called spheres; in Hell they are different degrees of heat; but it is all one life; one is the offspring of the other. The poor miserable wretches in earth life, unless they rise by their own efforts remain in the huts of their childhood. Surely those who are poor in mind need not be banished after death or condemned to continued poverty and debauchery which they inherited from the old victims of ancient days."

"I find that I can think of the past and weed out the faults without the aid of anyone, not even my little daughter or grandmother and do not believe there was a special law made for me. No one has told me I was unworthy and if I am in a barren country surrounded by a stone wall or in a prison cell I have not realized it so it does not fill me with remorse and no guide or spirit or guard has attempted to curtail my actions, my going or coming. I do just as I please; I must be the king of Devils if my past life should have anything to do with my present existence. I know my flesh body is dead but I live and every blessed moment is spent with those whom I choose as my companions. I love my wife and children but I am not desirous of robbing them of their flesh bodies. I have no need for this; I am conscious of their presence, and people would do well to learn the art of hearing and seeing those who come to them from the world of the dead.

"Give teachings of the natural life and you will have the thinking world at your call. Scatter broadcast the pearls that you have gathered that those who are seeking knowledge may not be disappointed."

"As to the earthbound spirits—well, there is some poor simp always wanting to lean on others. As for myself, I have been able to get what I need and the knowledge I desire without the help of others. I have met several men here whom I knew in life and they are living the same kind of lives here that they did there. I went with them out of curiosity on some of their trips, seeking pleasure. They seemed to think that if all eternity lay before them it did not matter but I feel that I have wasted enough time already."

#### 6TH INTERVIEW

"If one should tell the world that there are as many here needing reform as there are there, it would cause as much commotion as throwing wood into a buzz saw. There are groups who were steeped in vice and filth while in the flesh body and one finds the same groups here. There are those who were brought up with the old superstitions and ideas and have passed through the change; not having met the bugbear they feared, they seek the same vices and pleasures they sought while in the flesh body. It is not necessary for one to take possession of a flesh body to enjoy that which was their pleasure in life.

## CHILDREN'S COLUMN

By Effa E. DANELSON

### A Story of a Dog

A lady friend of mine owned a dog called "Pete". One day Pete who had lived with his mistress many years, died. Several months after this his mistress moved. Pete, whose body only, had died, just the same as children's and grown-ups' bodies die, knew where his mistress had moved to. One day my sister and I were going to call on Pete's mistress. Our house was quite a distance from the street and we were at the corner waiting for the car; suddenly remembering I did not have the new address as the car was coming I said: "I must go back for the address". Just then a heard a voice say, "you need not, I can lead you there." I looked down in the direction from whence it seemed to come and there sat the spirit of Pete opening and shutting his mouth the same as boys and girls do when they talk. I said, "All right Pete," and told my sister what he said. The car stopped, Pete got on and we followed. When he got off we did the same. He walked before us until we came to his mistress's home; he led up to the door, we rang the bell and his mistress opened for us. We told her how he had led us there; she said, "Yes, he is always around me."

Now, children, if one dog lives after the change called death, all kinds of animals live also. Learn the lesson contained in this story and tell me why we should be good and kind to animals. Write your answers out plainly and give them to your Lyceum teacher who will forward them to Psychic Power, and the best answer will be published in the next issue.—Effa E. Danelson.

### A Message from Little Gladys Reidel to Her Uncle Will

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

For a time, the dishonest man may seem to succeed, but usually when he is least prepared to stand a loss, he is punished. This generally catches him when he is snuggling down to enjoy the comfort of ill-gotten gains—which, by their very nature, would bring no one comfort.



## Psychic Development

Half a century or more has passed since the Western peoples had the possibility of communication with the so-called dead brought before them through spiritistic phenomena, together with this means of demonstrating the truth of immortality or at least of the continuation of the personality in another state apart from and independent of the physical body. It is also about this lapse of time since the teachings of the great Eastern Sacred writings were translated and began to attract the attention of Western thinkers.

Looking back upon it we note a marked epoch in the history of our modern civilization; the culmination of a materialistic and mechanistic theory of life and mode of thought which, however brilliant in its physical achievements, was accomplished at the expense of loss of interest in and understanding of the laws of Nature as applied both to the Cosmos and man himself and which we may generically term occult science, with the inevitable consequence of a pride of possessions, a false standard of ideals, an inhumanity to others, a selfishness of attitude and purpose, which, in its totality, produced a social state and a social consciousness which will go down in history as the Dark Age of our modern era.

With the coming of spiritualism and the Eastern philosophy began the change towards a wider vision, a recognition of other and more vital factors bearing upon the problems of life, some glimpse of realities giving a truer sense of values and a spiritual resurrection from the dead. Considering the tenacity with which old ideas stick and the difficulty of changing habits of thought, this spiritual leaven placed in the materialistic dough has worked with surprising rapidity. The bread is as yet by no means ready for the baking; the fermentation has only begun, but it has worked sufficiently to show that it will eventually permeate the whole mass.

The growth of this new spirit of life has several phases. At first, as is natural, the interest is absorbed in the answer to the question, *Do the dead still live?* When an affirmative reply is accepted, other and many questions arise which entail a study of one or more of the schools of thought, based upon Hindoo teachings, which supply reasonable hypotheses, satisfying to the mind and opening up vast conceptions which must react as stimuli to man's inner nature and spiritual impulses.

A further phase then presents itself

where the mental appreciation is not enough, where the hunger of the soul for actual knowledge, for personal experience and opportunity for personal investigation, demands with an intensity of desire the development of the psychic senses by which it can itself contact the so-called dead, learn from higher beings, experience other states of consciousness and observe the processes of divine unfoldment for itself.

It is this phase of development which is making itself felt more insistently now. We are constantly receiving requests for information as to books to read of ways and methods for development of psychic faculty. It is being more and more clearly demonstrated that but little reliance can be placed upon the information given and knowledge claimed by spirit communicants through the various phases of mediumship. The conclusion is being arrived at, that the truth can only be known by going oneself to the spirit world and not by trying to bring that spirit world into the limitations and restrictions of this material consciousness.

If it be true that in every human being there lie latent the potential faculties of transcending this material consciousness; by leaving the physical body at will; by ascending into heaven or descending into hell; by the extension of our organs of sense microscopically or macroscopically, and so being able to transmute belief into knowledge; then all who are interested in the spiritual side of life will feel, naturally, that this development is of the utmost importance, that it is the next step and instruction in method will be sought.

In this possibility of the extension of human consciousness lies the method of future scientific research into the realms of natural law which cannot be materially demonstrated. The human consciousness is the final and most perfect instrument for the demonstration of facts and things which can never be seen by physical eyes, heard by physical ears or measured or weighed by physical instruments.

It is written that the next step of the evolving human consciousness will be this psychic development and that in time the next world, the astral plane or whatever we like to name a condition and state of life of which man is now unconscious, will presently become so well known to him as to be part and parcel of his environment and accepted as a matter of course. It is, however, certain that such a general extension of consciousness will come very slowly and gradually, that it may be thousands of years before it is general or even well developed by a few, but in the prospect we find the encouragement that in-

dividually it is possible, by special exertion, to develop the latent sense organs far in advance of the normal evolutionary processes.

It is known, moreover, that the cultivation of such an extension of consciousness has been successfully accomplished, particularly by the Yogis of India; so that what is now required by eager students is definite and clear instruction how to do it and, characteristically, a short and easy way is demanded. To meet this demand there have sprung up many "inner schools" and courses of instruction, giving methods of meditation, breathing exercises, concentration on bodily centers, etc., adapted from the Hindu teachings such as Tantra Yoga, etc., all of which are more than likely to lead to undesirable results unless watched over by a competent teacher.

It must be borne in mind that such a development of psychic faculty is the entrance into another world, a more spiritual world, governed by other laws than those known here and differing widely from this in many respects. Before one is permitted to enter he must be fitted in strength of will and purity of purpose so that the powers conferred by such opening of the senses shall not be abused.

There are probably hundreds, possibly thousands, of persons in this country trying by various methods to acquire this psychic development, yet it is safe to assert that those who succeed even in a slight degree are but a small fraction of one per cent, and the inference is not so much that the methods are wrong but that there is deliberate prevention and interference from the higher plane, so that only the worthy may cross the threshold.

The psychic unfoldment to which we are referring is not the partial clairvoyance, clairaudience or clairsentience of the medium, but an opening up of the psychic senses which makes a person fully conscious of the astral plane as it actually is, without illusion, and with the ability to leave the physical body and function there at will.

Such an extension of consciousness will give anyone possessing it immense power over his more material fellows, and it is therefore easily conceivable that those whose work it is to safeguard humanity from suffering too heavily for their own wrong-doing will jealously guard the portal, admitting only those of pure heart, unselfish purpose and spiritual aspiration.



So, all those who are striving to acquire this psychic development must realize that the first essential is character development. Pure thinking, pure living, a strong will, an invincible courage, a selfless purpose, are the chief attributes; and it is for such only that the door will be fully opened. It is useless sitting in meditation, concentrating on bodily centers, breathing in peculiar ways, unless the "feet have been washed in the blood of the heart," as Light on the Path poetically puts it, and then the Siddhis will not be sought as an end in themselves but as the Excalibur with which to overcome the evil of darkness and death.

—Michael Whitty.

### Our Service to You

Readers who are interested in Psychic Phenomena or occult demonstrations, and prefer to conduct investigations in their own homes, we extend the invitation to write this publication, and we will advise them regarding the conducting of seances, or aid in any way possible, to the end that you may gain experience and partake of the joy which comes with the knowledge that those who have gone before are not dead.

We realize that there are many of you who have had the unfortunate experience of getting acquainted with undeveloped Spiritual mediums, or perhaps outright frauds, and as a consequence have come to believe that psychic power holds no means of progress for you.

Those who live outside the city of Chicago will be advised by mail. No charges will be made for this service.

We offer you the opportunity to gain experience in your own home under your own test conditions.

Address all communications regarding our offer to Service Department, Psychic Power, 1904 N. Clark Street.

Time alone does not give knowledge and understanding to man. Using time diligently, searching after knowledge brings to man that understanding which gives him power over all things, great and small.

EFFA E. DANELSON.

The increased interest in Spiritualism, Psychical Research and Mediumship makes it necessary to provide new truth seekers with the opportunity of conducting their intended investigations. Psychics and Spiritual Mediums of all phases are kindly requested to communicate with us, whether they will start new developing classes and educational seances for beginners.

### The Interpretation of Colors

Colors have different meanings. They may come like clouds, or they may be sharp points of light emanating from the body, and these lights have different tints. As these colors develop and become more pronounced, they may form the basis of the interpretation of messages. These messages would really be fundamental, dealing with basic conditions rather than with details.

Interpretation of colors:

Azure—This typifies a happy, bright state of mind; good conditions.

Black—Emblem of mourning, receiving news or coming in contact with not simply death, but some sorrow or some trouble.

Blue—"All is well," conditions are good; they are spiritual and not carnal.

Brown—One of the earth colors—dull, uncertain, unsettled.

Cloudy or Mixed Colors—Disturbances, and particularly mental disturbances produced by some quarrel that has gone or is coming.

Gold—An excellent color generally and usually associated with success; not only monetary success, but any kind of achievement.

Green—A condition of loyalty; a good natural color.

Lavender—Significant of spirituality, and especially of assistance from the spirit-side.

Orange—Typifying realization, some culmination.

Phosphorescence—Symbolizing coming brightness, clearing up of wrong conditions.

Pink—A color associated with love and friendship.

Purple—A heavenly, spiritual color.

Rainbow—A harbinger of peace, happiness and greater success.

Red—A symbol of passion, temper, trouble, dissension.

Violet—A color of innocence.

White—A great deal like phosphorescence.

Yellow—A harbinger of better things. These colors, in the beginning, may simply reflect conditions associated with the person who is developing. Later, when that person sits for some friend or a stranger, these colors usually pertain to that other person.

In communications received from the spirit-side, information often is like this: "We see conditions very cloudy," or, "Everything looks bright—there is a good color."

Every person has two forms of emanations of light. These sometimes are referred to as the "aura." There is another meaning to aura, however, that does not pertain to these light emanations. One source of these lights is the physical and the other is the spiritual. There may be very bad conditions affecting the material, such as sickness and trouble, and the material would give out its aura or light accordingly. Thoughts of passion or anger would produce a red glow that a psychic person could discern. These psychics very often see these lights around the head of a person. Sometimes the light seems to emanate from most of the body. A psychic who is highly developed may see not only this material light, but also the spiritual light. The spiritual part of a person may reflect the conditions that are to come, and the material light may signify the prevailing earth conditions.



Herbert E. Parker  
Divine Healer

Mrs. A. J. Kotelson of 2740 Madison street writes: My mother met with an automobile accident which caused malformation of the bones and severe nervous shocks. I can truthfully say that the treatments which my mother has received from Mr. Parker were of much greater benefit to her than those given by two other doctors, and I gladly recommend H. E. Parker to all who are in need of health. I shall be pleased to answer any letter concerning this statement.

### We Desire

to negotiate with a Trumpet Medium who is willing to conduct private seances in the light under test conditions. Liberal compensation to the right one. All answers will be held strictly confidential.

Write PSYCHIC POWER



## The Economic Grip of This Present Day

The realm of psychic power is ubiquitous. It comprises all life and progress.

We have an all-absorbing manifestation of it in the curves made on the recording cylinder of time by the pencil point which registers the heart beats of humanity in its relation to the power of money and credit in the so-called civilization of today.

Before the world war we reckoned millions. Now, nations reckon only in billions—why? Before the war, the individual counted yet for a little of something. Now—he is a mere pawn in the game played by the administrators of the credit power of the people—Why?

Money—credit—are but manifestations of psychic power and of such power that, unless we control and dominate them, we will find them a very Frankenstein monster bent on our annihilation.

Money gradually came into being, passing through various forms, so as to enable men to exchange the products of their labor equitably, it having been found most advantageous to have, so to speak, a common denominator of exchange. This denominator has taken the most diversified forms in the early stages of exchange but, gradually, among so-called civilized nations, it came to be decided that, all in all, the otherwise little useful metal called "gold" united all the most needful characteristics for the purpose.

As man emerged from savagery and lived in ever enlarging groups, exchanges among the latter were simply kept account of, while those between members of different groups had to be settled in money on a cash basis, according to the medium of exchange in vogue. With the use of gold for money an apparent maximum of flexibility in exchange took place.

As the groups of men gradually grew to be nations, growing confidence between man and man gradually brought into existence what is called "credit" exemplified by pieces of paper on which was printed a contract between the government and the holder of it that, having taken it in exchange for whatsoever thing, he will be protected in his right to demand exchange for whatever is offered in the exchange market. This is the foundation of what is called "credit." This word comes from the latin "credo," I believe, representing the above mentioned confidence that the contract entered into will be carried out.

As the number of exchanges grew with modern needs, it was soon found that still greater flexibility was needed and, in-

stead of using government stamped notes in payment for exchanges, all people of standing could issue their promises to pay, mostly in the form of cheques on banks, and have them accepted as money. This created the condition of eliminating gold entirely from daily use, altho the fiction of its continued existence as controlling exchange was kept alive.

We have used the expression "all people of standing." This is to say that "credit" rests upon "property" indicating a low state of social organization.

Thus people jogged along in the prosperous, simple old days until the era of greater financial combinations and trusts was created through the fact of monopoly of some special product or over some special section of country, etc.

It being observed that, with modern methods, production could be very greatly increased, all large combinations, on the strength of greater production, greatly increased their capitalization, which means they issued pieces of paper, promised to pay on so much more value than they did before. The result was that those who held this paper became much richer without giving any return for it, as a class, and those who had to do the work, were obliged to do so much more strenuously than heretofore, and for approximately the same wage-purchasing power, although a large part of this work was done through improved machinery.

Here was a gigantic example of the credit we are talking about. It is the outstanding phenomenon of present economic life.

Credit in exchange, even though greatly inflated by monopoly duress could still be countenanced as more or less legitimate as between man and man. Likewise reasonable commissions for performing the drudgery work of this great volume of exchanges, which is one of the legitimate source of revenue of commercial banks.

There had been, however, a canker worm-thread, traceable through the ages, ever since selfishness and Humanity have been partners in the handling of exchanges. This worm had already grown so foul in the early stages of business life that the Ancient Jews had to call all transactions off every fifty years, wiping the slate clean and starting anew. We refer to the monstrous idea of charging what is called "interest" for the use of money.

It is nothing but the power to extort used against the enemy who is down. It is attributing to a piece of paper the life and powers of the Creator of the Universe.

There is a species of toad which hatches

its young in the skin of its back, out of which they hop to begin their individual lives. By erecting money into a god, shall we ascribe the same power to rags and bow down before them in abject submission?

You all know the phrase: "Money earns money." You have it bred into you with your mother's milk until your thought shuts out all other echo.

Yes, Money earns money—with a club. And, generally speaking, the reason most of it is paid is that each individual hopes some day to use the club end of the situation in his own favor to get even. In fact, he is forced to do it.

Our present business mess, dignified with the name of "system," resting in the main on such an abominable breach of justice, such a negation of all human progress, cannot hope to endure much further against the cleansing influence of modern invention, bringing out constantly new harmonies in progression.

There is no possible argument in favor of the charging of a bonus for the use of the medium of exchange. If any one needs to use money, he does not lend it to his neighbor. If one does not need to use it, there is no reason why his brother, whose credit is good, should not use it in exchange and return it again none the worse for wear.

Now that we have cleared the atmosphere around us somewhat and taken our bearing, like the homing pigeon, let us be on our way, straight to our goal.

At the present stage of the game, and, unfortunately, "game" we must call it, the white race, holding its place in the van of whatever real progress the world is experiencing, has reached a parting of the ways; the same two roads which confront each one of us in our individual life. One of them is that leading onward and gradually upward. The other, that leading onward and gradually downward. Which shall it be?

Let us try to get a line on the probable answer to this momentous question.

Money, in the form of credit, will ever be with us, whichever of the two roads we take. It will be a help in both cases, for it can be made to help us either up or down. As the ascent or descent will be gradual, there will be very many short-sighted persons who will only see the advantage of the immediate moment, instead of the stable security beyond. We will ever have to fight this class.

The outcome of the tremendous expansion of credit, especially since the world war, has resulted in substance in our using the money which represented formerly our total capital, as merely a small



interest percentage basis of the enormous capitalization superstructure we have erected through the fiction of the magic word, "investment," a principal of which can never be paid. Thus all money transactions represent merely dividend settlements, so to speak, the phantom principal of which is thus, piecemeal, merely passed from one to the other. This is the real meaning of the billions in accounts which suddenly were left to us as a pleasing legacy of the world war. We shall hear much of them later when the time for real reconstruction down to solid facts takes place.

We will admit the educative value of these pleasing prospects on the popular mind which is just emerging from babyhood. But, as we grow, we cannot set aside the fact that a day of reckoning is sure to come if we stray too far from the straight road of honest co-operation.

This enormous expansion of credit in reality represents distortedly a factor in our social life which we almost totally ignore. This factor is a great increase in the possibility of tangible life-results coming from increasing social co-operation in the mass, a kind of social unearned life-increment, if we may use the term. Henry George's unearned increment in land values was merely a part of this which he had visualized.

What then are we to do with this new force in modern life implied in this new and lightning-like method of expediting the flow of our exchange blood circulation in the mass?

We have not begun very happily, for its first influence seems to have increased our cupidity and our fratricidal inventions, beginning with the world war.

This expanded credit system then, under the present conditions, acts just as a new and wonderfully helpful invention would in increasing the circulating power of the life blood of our economic system, MONEY. It is the expression, at the present juncture, of the social unearned life-increment we have mentioned. As such, it belongs to no one in particular but to the whole mass in general as the resultant of their mutual actions and reactions. For the time being it takes the place of that mutual conscience which, as mankind progresses, allows to each individual such an insight of truth-perception as to put the whole drama of civilization on an immensely broader and far more satisfactory plane of action.

The money problem then means the solving of this riddle: How are we going to increase the power of money to mould billions of life and, at the same time,

keep it from so increasing selfish and consequently antagonistic human development to such a degree as to demolish the social building we are engaged upon even faster than we can build it up? We see this demolition process going on under our very eyes. All the lockouts, strikes and warfare on every hand are but the mild expression of this phase.

What forces are we using to counteract this tendency?

We have professors, presumably philosophers.

We have any quantity of churches.

We have the public schools and the industrial schools.

We have books and newspapers.

We have all kinds of secret societies, including the K. K. K.

We have business unions and trade unions.

We have a very small, still voice as yet, representing co-operative action among agricultural and industrial workers.

Then, last and most important, come the series of new inventions, most of which are being throttled as fast as they appear, so as not to disturb our god, "invested capital." These are the leading social elements of progress as developed today.

We notice that, among them, the only ones that either do not favor any change in social conditions, or are openly reactionary in tendency, in the overwhelming majority of cases, are the trade unions and the weak co-operatives scattered here and there.

The possibilities ahead, however, are so bright and great that there is only one word to describe the apathy of the mass confronted with such a situation. That word is "ignorance." Ignorance on every hand, both of the mass and of the leaders. It is caused by selfishness. This in turn is mainly caused by "fear." Now that man has conquered material conditions around him there should be no excuse for fear. Upon investigation, we find that this rests upon the brittle idea of the necessity for outside support and help as we walk through life. Living in Italy, in my youth, I was surprised at the prevalence of the idea among Italian mothers of the people that their children had to be "taught" mechanically to walk. The walking school, supported by the opportunity afforded for enforcing gossip, flourished so that a majority of the suffering children grew up with bandy legs, forced to support their relatively heavy bodies before they could do so properly.

The children did not die from it, just as we are not going to die from the super-

imposed weight we carry. It is highly uncomfortable during the process though, and—highly unnecessary, except for the ignorance we have mentioned.

We can not remove ignorance before we remove the selfishness behind it; and we can not remove selfishness before we remove the ignorance behind it. This means that they must go together if we would not keep on assisting at the demolition of the building we have reared through so many pain racked generations!

How can this be done?

Education say you?

Yes, education of the right sort is absolutely necessary, but it can only come when all eyes are opened to the crying needs of the day, which means previous elimination of our ignorance.

Confidence, you say, to take our dear leaders by the hand that they may lead us along the solid ground to safety?

But they are leading us instead into the morass! Remember that the road to Hell, if there be such a state, is always paved with the very best of intentions. I suppose that is what makes it seem so hard.

Years ago, the Germans built the first suspended railway. In its early days, at every curve, there would be a continued swinging to and fro until the car recovered its stable equilibrium. This has been corrected since. We are at present increasing our speed regardless of curves and, a few of us, looking anxiously at the overhead rail, hoping it will not give way as we swing violently from side to side.

The next evolutionary step which will correct this dangerous swinging must soon be taken now. It must be a step which will check the irregularity of the present oscillations and, ultimately, eliminate them entirely. Money, representing as it does in concrete form the constantly recurring of equilibrium in equitable relation as between all individuals, should be the prime agent in restoration of ultimate social equilibrium. It is only prevented from fulfilling its mission by the effort of some of us, who call themselves the best of us, to hypnotize by far the greater part of it from out the pockets of the rest of us.

Modern business is founded on what is called "Profit." What is profit?

To the unsophisticated mind, business is expressed by the exchange of commodities between persons who thus mutually save a certain percentage of effort through the special aptitudes and facilities of each one in their special products. This is the natural incentive which produces trading.



To put the whole thing in a nut shell, however, on account of human selfishness being thrown in, the operation works out as follows:

You produce something with two days' work that costs me three days labor to make.

I produce something with two days' work that costs you three days labor to create.

If we exchange these products, we have each saved one day's labor drudgery.

This is most legitimate business which helps everyone. Money is there to register these legitimate transactions.

Now comes the element of selfishness into the trade:

Suppose I am the selfish one who thinks that by acquiring more worldly goods, even more than I can need, I can get more enjoyment out of life. By keeping my production secrets to myself I covet something you have, costing you two days' work, but which would cost me three days' work to produce. I offer you in exchange something which I know you want and which would cost you three days' work, with your facilities telling you it cost me two days' work although it only cost me one day's work, with my facilities.

You accept the deal, which you think is on the square. But, by doing so, you have worked for me one whole day for nothing. You would not willingly have done so unless under extraneous pressure. Consequently, you have been my slave for a whole day against your will. You have been tricked into it.

This element of slavery in the profit system is the canker worm which is gnawing at our uncivilized vitals. This is the element of injustice in the present situation which runs counter to the law of evolutionary progress for mankind. The latter demands ever increasing harmony of relationship, while this system, just as increasingly, destroys it.

The result can not be in doubt, no matter what group may fight against it. The battle will be won by the "common weal" in this case even as in all preceding ones; and this, because the modicum of knowledge we are developing is at last allowing us to perceive that, by helping our neighbor we are helping ourselves still more.

Just these days, in a banking window at the sidewalk level in the city of Chicago, you will see a life size photo enlargement of a nice white haired old lady showing the public a sixty-dollar interest check, with the announcement, "the only really easy money!"

Formerly, when we had a class of efficient industrial leaders in charge of big business interests, profits were more directly divided under that caption. But now, one most important phase of the tremendous present and progressive capitalization is that profits are becoming more and more distributed under the name of "interest."

The above little item shows what the bankers think of it.

To sum up then, our thesis, we find that interest is merely one form of profit, by another name, and that profit means taking something for nothing through the temporary enslavement of the one from whom the results of his labor are taken.

On account of weakly inadequate social organization among the despoiled, each individual among them is unwilling even to protest for fear of the consequences. His selfishness also secretly leads him to hope that he may become one of the enslavers himself, and thus does fear of want make cowards of us all; thus does injustice endure.

The Remedy? Yes. It is certainly plain. You will find it is the only one and will be carried out in the not far distant future. Abolish "all" profits, including and beginning with interest, in "all" transactions involving Food, Clothing and Shelter, which are the main subdivisions of our physical necessities, and practically the only phases of life we seem to be interested in. Determine the standard value of an average day's labor in terms of the highest standard of living our present producing capacity will allow and then make "all" exchanges of products of labor, having for their object food, clothing and shelter, on the basis of time production according to the ratio decided upon; a ratio which can be revised from time to time to meet changing production conditions.

When the change is accomplished, there will be little left of the present structure of society. It will be replaced by a far nobler one.

It is a process which should be taken hold of at the money angle and progressively developed until the butterfly of real human liberty is released from the cocoon of present industrial slavery. A slavery more potent against the rich than against the poor, for it interferes more drastically with the individual development of the former even than of the latter.

Ponder well what we have just said, for upon the degree with which we "realize" that is "live," each progressive phase of Truth as it is presented to us,

depends the rapidity and true direction of our progress in development, of our growth toward the ultimate goal of All Humanity.

Alfred Gould.

## Prophecy by Aaron

Through Wm. J. Bryan, M. D.

Prophecy is a gift of reason and a flow of soul-power incorporated into the words of prophecy.

Let me say, as Aaron, the prophet of old, and the brother of Moses, that I am specially interested in the welfare of this great nation, collectively; and I predict a steady and glorious upbuilding of its component parts throughout the present year and also in the future year.

Let me say that, soon there will be a great change—in the nature of an upbuilding of spiritual power, works and achievement; and the *demonstrations of psychic matters will be both mysterious and startling*, to many.

This is made possible, in a way, by the fact that you all, collectively, are *growing spiritually*, notwithstanding that materialism is arrogant, self-important, and has gained a foothold in all seats of learning. But the time is soon to come, when a spiritualized people, worshipping God Almighty—*instead of the mighty dollar*—and other conditions of an age of materialism that have come as a result of a vast amount of selfishness, self-conceit and an unwillingness to subordinate mentality, *will change*, to an open acknowledgment of Supreme Intelligence, recognized by all as—God.

The people must drop all worship of "the golden calf," and come to a realization that, material possessions are not carried with us when we depart for the Great Beyond.

My prophecy, therefore, is that the race will become more spiritualized and will grow in a material way, because it is the divine law that spiritual power comes *before* material force and material possessions.

Aaron of old.

Have faith, then, O you who suffer for the noble cause, apostles of a truth which the world of today comprehends not; warriors in the sacred fight whom it yet stigmatizes with the name of rebels.

Tomorrow, perhaps, this world, now incredulous or indifferent, will bow before you in holy enthusiasm. Tomorrow victory will bless the banner of your crusade. Walk in faith and fear not.—*Mazzini*.



## How to Use the Ouija Board

By FRANK L. GAINES

It is surprising the number of Spiritualists who possess Ouija Boards but have made no serious efforts to use this simple device in establishing communication with their loved ones in spirit. Many tell me that they have tried but "couldn't get anything satisfactory." When I question them I invariably discover that they have neglected to try it under seance conditions, or have failed to use it in the proper manner.

It must be clearly understood that the Ouija in the hands of a mediumistic person whose mediumship is of the automatic type, is just as dependable an instrument as the trumpet in the hands of a voice medium. I have a very high and affectionate regard for the Ouija, because through it I have received absolutely unquestionable messages from my loved ones "over there." The proofs of identity given me in this way have been overwhelming. Therefore, I feel that the success I have had warrants me in offering some helpful suggestions to those who have not been so successful with

it. I am confident that at least one person in every ten is gifted to some degree with this phase of mediumship. Only by patient, repeated, intelligent trials can this fact be ascertained. For example, in an average family, comprising eight persons ranging in age from ten to seventy years, I found that two were highly sensitive, three partially so, and three did not respond at all. Neither of the two most sensitive had previously given any thought to Spiritualism, and none had ever touched a Ouija Board.

First, and by all means, get a copy of the Stead Center Table-top, "Development of Mediumship." Study it carefully and follow its directions implicitly. If you are trying to develop your mediumship, it is indispensable; if you are not mediumistic, but attend seances, it will enable you to get better results. I am glad to confess my indebtedness to this valuable treatise for the success that has attended my efforts along this line.

The seance must be conducted in a room where perfect quiet prevails. It is best to have only a few persons in the room besides those who sit at the board. Do not allow yourselves to become excited, nervous, anxious or impatient. You may talk, quietly, concerning your loved ones, or about spiritual subjects, and

at intervals it is good to sing religious songs. Be natural. Allow mind and body to relax. When the table begins to move under the hands of the operators, all talking should cease and there should be no moving about among the sitters.

Try different combinations of couples until you have found a pair under whose hands the table moves with the greatest ease and certainty. Under no circumstances should either of them watch the board while the table is moving. To prevent their doing so unconsciously it is best to blindfold them. This helps to keep the operators from becoming positive, and renders communication easier by eliminating the possibility of their thoughts influencing or interfering with the messages. The operators should let their finger tips rest lightly on the table. Keep the hand, wrist and elbow relaxed and responsive to the slightest movement of the table, but keep the finger tips always in firm contact with it. No matter how tired the hand and arm become, do not "change hands." When the table begins to move, allow the hand and arm to follow it freely. The sensation will be most peculiar; each operator will be willing to swear that his partner is "pushing" the table!

Do not become impatient. Sit quietly for thirty minutes. If there are no results at the end of that time, abandon the effort, saying, "Dear ones, we are sorry that we have not been able to create the right conditions for you. We know that you have been trying to reach us, and we shall sit again on ..... evening."

At first the movements may be slow and laborious, and only an occasional word or fragment of a sentence will come through correctly. Do not be discouraged or impatient. Your dear ones are learning, and as you continue to maintain good conditions for them, they will soon master the instrument and be able to convey their messages with increasing rapidity and accuracy. Continue the sitting only as long as intelligible words are received. In all genuine manifestations the spirits will indicate definitely when they have finished; usually by pointing to "Good-bye," or by spelling out an appropriate dismissal. When this occurs, the table immediately becomes "dead," and the sitting should be ended at once.

Someone should be seated nearby where he can have a clear view of the board. He should be provided with a pencil and a pad of paper, and as the

letters are pointed out he should write them down, one after the other. Let him make no attempt to separate the letters into words until the response is complete. This is usually indicated by the table running up to the top edge of the board and pausing. Then the reporter can study the long rows of letters and divide them into words, phrases and sentences. I have frequently had communications come through so rapidly that I had to resort to shorthand in taking them down!

Let one person at a time speak or ask questions. These should be short, direct, and clearly stated. Avoid silly, frivolous questions of the "fortune-telling" type. Remember, you are talking to your loved ones, not to an inanimate piece of wood. But why make a practice of plying your dear ones continually with questions? Talk to them in a simple, natural manner about things in which you know they must be interested. Their eager, ready responses in a conversation of this kind will amaze and delight you. It permits a display of *personality* that will be more convincing and comforting to you than any answers they might be able to make to any "test" questions you could possibly devise.

Sit regularly at the same hour and on the same days of each week. To begin with, twice a week is often enough. Sitting too often will exhaust the forces. When communication is established, consult your loved ones as to the days and hours that will be most convenient for them. They have their duties and arrangements to consider as well as you have.

Endeavor to get in touch with your guides as soon as possible. Those of your guides who are not closely related to you will naturally stand back and wait until your nearest kin have mastered the process, assisting them in doing so. Ask your guides to advise and instruct you about your development, and follow their advice and instructions faithfully. If they tell you that automatic mediumship is not the proper phase for you, and that you should sit for development along other lines, do not be surprised; simply obey them; they know what is best for you.

Never allow your Ouija to be used for frivolous purposes—to entertain a curious visitor, or to amuse an evening party. Guard it as sacredly as you do the mementoes of your loved ones on the other side.



# CHURCHMEN ENGAGED IN THEOLOGICAL BATTLE

## Did Christ Claim Divinity?

The question agitates all England.

The religious revival which so freely was predicted during the war did not stir Great Britain; in France it manifested itself slightly; in Italy not at all.

But now, in England, after the war's end, there is a notable increase of interest, at least, in the problems of religion. It probably would be inaccurate to call this a revival of faith. It seems, rather, to be a revival of general public curiosity with regard to certain fundamental religious controversies.

The latest to attract attention, this discussion of Christ's claims to divinity, literally has swept the whole United Kingdom with a furor of discussion, although of course it has not touched Catholic Ireland.

It was started, quite unintentionally one may be sure, by Dr. Rashdall, the dean of Carlisle, a churchman of great note, and it is believed by the theological thinkers that the controversy which has been begun in England will spread overseas to the United States and the dominions.

The words of the dean which set all religious England by the ears were to the effect that Jesus Christ, in fact, never claimed divinity. It is not an exaggerated statement to say that this declaration shocked religious England to the foundations of its faith, or perhaps it would be better to declare that it tried it to the limit of its patience.

### Jesus in Fullest Sense a Man

The dean's original statement was made as long ago as August 12, at the conference of Modern Churchmen at Oxford in the course of an address entitled "Christ as Logos and Son of God." It passed practically unnoticed until the enterprising Daily Graphic discovered its sensational character and opened its columns to a free discussion of it. Now other statements have been drawn from the dean by the wild storm of criticism and the equally earnest announcement of approval.

In substance the dean declared that modern men and women demand with a growing insistence that churchmen shall define exactly what they mean when they use the traditional language about the divinity of Christ.

And then came the bombshell.

Christ, said Dr. Rashdall in his endeavor to satisfy this increasing curiosity, did not claim divinity for himself, although he may have called himself, or,

rather, may have allowed himself to be called, the messiah, or son of God. Never, said the dean, in any critically well attested saying is there anything suggesting that his conscious relation to God was other than that of a man toward God, the attitude which he wished all men should adopt as that of their own relations with divinity.

Obviously, said the dean, it followed from that admission that Jesus was in the fullest sense a man, that he had not merely a human body, but a human soul, a human intellect and a human will. This, said the dean, is not always recognized by the church. Many of the early Greek fathers, he explained, Irenaeus, for one example, and Athanasius, plainly thought of Christ as the logos of God, residing in a human body. But later councils condemned this theory through the words of Apollinarius.

### His Soul Not Pre-Existent

From the point of view of later theology, the dean declared, it could not be too strongly asserted that Athanasius was an Apollinarian.

"And," said the dean, "I fear a great many people now, who think themselves particularly orthodox, are really Apollinarians, too. I have known quite advanced Catholics, who simply did not know that the church teaches that Christ had a human soul."

Continuing his argument the dean declared it to be equally unorthodox to suppose that the human soul of Jesus pre-existed—that is, was a soul-entity in heaven, with the Father, before his human birth.

He denied that there is any basis for such a doctrine and said that, from the time of the adoption of logos Christianity by the church, it has been held that what actually pre-existed was the divine logos—not the human Jesus. I take it that he means in any form, spiritual as well as physical. This denial that Christ's spirit was an entity before his incarnation upon earth shocks terribly the vast majority of British churchmen.

It was after this firm declaration that Dr. Rashdall took up the age-old moot question of the virgin birth of Jesus. He said that the acceptance of divinity did not necessarily imply acceptance of this marvel or that of any other miracle. He declared that even could the virgin birth of Christ be proved it would be no evidence of his divinity, nor would this proof of it necessarily throw any doubt upon his divinity.

### Christ's Hopes Not Realized

And he added that acceptance of divinity for Christ by no means necessarily implied acceptance of omniscience. Even though one should reduce to a minimum the sayings attributed to Christ, it would be difficult to deny, the dean declared, that Christ entertained some expectations with regard to the future which history had not verified.

Dr. Rashdall defines, now, what he considers the modern view of the relation between God and man.

It is, he thinks, that man is not merely the creation and plaything of God but that there is a real community of Nature between God and man. He holds that all human minds are reproductions "in limited modes" of the divine mind, that in all true human thinking there is a reproduction of the divine thought, and, above all, that in the highest ideals that the human conscience recognizes there is a revelation of the ideal eternally present in the divine mind.

If we believe that every human soul reveals, produces, incarnate God to some extent, if we believe that God is revealed more than in other men in the great ethical teachers of mankind, the great religious personalities, the founders, the reformers of all religions, then it becomes possible to believe that in one man the self-revelation of God has been signal, supreme, unique; that we are justified in thinking of God as like Christ, and of Christ as like God, in believing that the character and teaching of Christ contain the fullest disclosure both of the character of God himself and of his will for man.

### What His Critics Contend

Replying, the well known Rev. B. G. Bourchier says: "The point of view adopted by the dean of Carlisle, which reduces Christ to a merely human being, is so diametrically opposed to revelation that, if accepted, the sooner the Christian church closes its doors the better."

Rev. Clarence May, of the fashionable St. Thomas's church, on Regent street, in the very heart of wealthiest London, takes vivid issue with the dean. He declares:

"The divinity of Christ, though never expressly claimed by him, is implied in his life and utterances. The first followers of our Lord knew him as man, and nothing else, but more enlightened inquirers came to see God in him—a revelation of the God who throbs in the heart of man."



The Rev. H. E. Nolloth, D. D., prebendary of York, one of England's most distinguished churchmen, finds his answer to the dean in the words of the council of Nicaea:

"We believe in one Lord, Jesus Christ, begotten of the Father, only begotten, that is, of the substance of the Father; God of God, light of light, very God of very God; begotten, not made; being of one substance with the Father, by whom all things were made, both things in heaven and things on earth." (N. B. This, it will be noted, is not the Nicene creed.)

#### "A Heresy More Dangerous"

"It may be gravely questioned," says the presbytery, "whether the teachings of modern churchmen on the fundamental doctrine do not go beyond that of Christ and involve a heresy far more dangerous than that of Apollinarius, a thing of which the dean considers that many of us share."

Letters from Catholics are very vigorous. The Catholic faith teaches that Christ was begotten of his Father before all the worlds, that he was a true God of true God, that he came down from heaven and was incarnate by the holy ghost of the Virgin Mary and was made man.

On the other hand, the dean finds real supporters in such men as the Rev. R. G. Parsons, formerly principal of Wells Theological college, who declares: "Jesus was a man, genuinely, utterly, completely, unreservedly human—a Palestine Jew."

The celebrated Dean Inge is quoted: "The first two chapters of St. Luke are interesting for their history of Christian beliefs, not for the history of Christ."

The end of all this is not yet. French divines and newspapers are becoming interested; some German comment is beginning to come in.

And British thinkers are expecting from America the most vivid of all arguments.

Davis Edwards.

London, England.

### The Value of Flowers

It is advisable to have flowers in the seance room whenever possible as their presence is said to attract spirits in a very peculiar manner. The "spirits" say that they see these flowers as "lights." Plenty of fresh air should be allowed to enter the seance room. If any member of the circle be ill, he or she should not be permitted to sit in the circle until well again.

### Thoughts

Thoughts are the product of the mind manifesting through the brain. With every thought there is a vibration of the brain and these vibrations react upon the nervous system of the individual thereby affecting the functioning of the complex organism to a greater or less degree, thus maintaining perfect health or producing disorder and derangement locally or generally, which may be either transitory or chronic in its effect.

The nerve fibers are really insulated wires of very high conductivity whereby the impulses of the brain are transmitted to the different parts of the body. As the impulses are electric in character, they produce etheric disturbances within and about the body, and so affect others especially those who are sensitives or mediums, etc., and thus we are radiating either health-giving vibrations or discordant detrimental influences. Therefore, let us exercise our minds to radiate health-giving thought vibrations and we shall reap a hundred fold in health and happiness in this world and in spirit-land the everlasting fellowship of the high and pure in mind, which dwell in the mansions of Light.

Let us send out suggestions of health, success, prosperity and peace, having faith, let it become exercised faith, for faith without works is dead. Remember that a magnet is only strengthened by use, but if left without a keeper it becomes weaker, or if a weight is attached to the keeper it will strengthen the magnet. So it is with the power of thought, exercise will strengthen the mind.

First we must learn how to think, concentratedly, viz., the hypnotic way of thinking, which is to think of only one thing at a time to the exclusion of all others.

The oriental is able to do this perfectly and by this means he is able to perform many wonders, but by study and application others may do likewise. Later I shall give an outline of methods by which anyone can unfold these latent powers of the mind and thus to perform not only self cures but to heal others as well.

As thoughts affect others, it is of the utmost importance to create thoughts of health, courage and optimism; in visiting the sick, if you ever think good thoughts do so then, and let the conversation be cheering and inspiring, but never talk of operations, ill health, or such hospital conditions, which may react upon the patient.

Now if thoughts affect others, how necessary it is to clothe our psychic atmosphere with powerful and harmonious thought vibrations.

Attraction or repulsion, is the result of these thought vibrations which linger in the orristic atmosphere of the individual, and affect others unconsciously, also subconsciously, thus causing success or failure.

Let everyone think right, do right and live right.

H. E. Burket.

### Spiritual Knowledge and Healing

By Wm. J. Bryan, M. D.,

In the Father's own time and in the Father's own way, all will eventually be informed of the way, the truth and the illuminating knowledge of the greatest revelation, which is: *that mortals never die*, but pass along from the change of so-called death to a *continuance* of life, but in the spirit form, instead of the material form.

How very important it is for all to learn of this truth, and by comprehending it, to put it to a practical use.

Why mourn, why grieve over the departure of loved ones to the Other Shore? All will find it a natural event and one not to be regretted, when it comes in the fullness of time—not blighted or prematurely hastened.

Our chief regret is that all do not learn now, of the truth of spiritual knowledge, concerning the fact of immortality for all—a future life, in the spiritual form, in the spiritual world, and a life that is eternal, splendid and progressive.

The healing power from divinity, causes us to marvel at the grand results, when those who are spiritually attuned can and do direct the healing force to benefit suffering humanity.

Angels of mercy and of healing power from divinity, are in our midst, and we feel their power and goodness to heal the afflicted—many who have failed to obtain relief and cure by any other means.

A healing medium who is qualified to administer the divine power of healing, can perform the old-time miracles over again; for that which has been done in the past, can be repeated at the present time.

Let us live nearer, in thought and in deed, to our heavenly Father, and may the divine healer be placed here so as to reach many more of the afflicted ones—to alleviate suffering and to bring them in closer touch with deity, through spiritual demonstration.

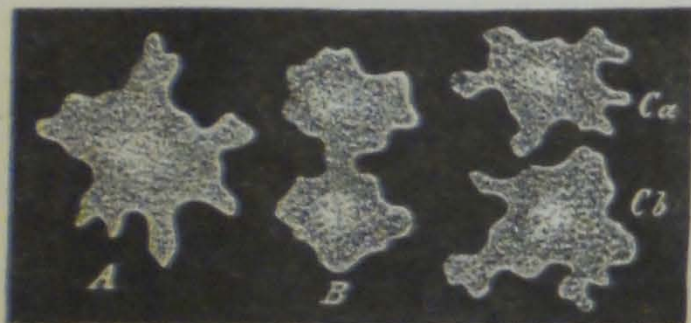


## THE NEW SPIRITISM\*

### New Spiritist Theory Parallels Nebular Hypothesis and Evolution of Monera

By John Bertrum Clarke

Spiritism, although an age-old science of the Christ, or broken one," is in its infancy. Like the monera in the ocean depths struggling through eons in endless cell growths with potentialities resulting in physical man, even now unseen forces, lower life forms and disincarnate intelligences are forming and reforming and enlisting the aid of incarnate man, that they, like trained soldiers taking position in rank and file at the command of their officer, may unite and become the Whole Spirit man, arising in the prophesied resurrection upon the order of the Lord.



MONERON IN THE ACT OF REPRODUCTION

A Moneron (Protamoeba), the lowliest of organized beings in the act of reproduction. A, the whole Moneron, which moves its ghostly shape, like the ordinary Amoeba, by means of variable processes (pseudo-podia, false feet); B, splitting up of the same by a median contraction, into two halves; Cα and Cβ, each of the two halves has separated from its companion, and each now forms an independent individual. (Much enlarged). (After Haeckel).

Every message, every impulse and sign coming from the organized intelligences of the world unseen and unknown to unawakened mortals shrouded in mind darkness, is imperative with a peculiar insistence that there shall be delay no longer, and the score or more millions disincarnating in the present world war between the quick and the dead, predicates the coming victory of the unseen armies now being reinforced in an unique manner by the defeated hosts passing out.

And the divine plan long shown in the heavens and reflected in the depths of the sea may ever have aided the monera in their evolution.



AMOEBE SPHAEROCOCCUS IN THE ACT OF REPRODUCTION

The propagation of this unicellular organism takes place by spontaneous division. A, encased Amoeba, a simple spherical cell, consisting of a lump of protoplasm (c), which contains a nucleus (b) and a nucleolus (a), and is enclosed in a membrane. B, the released Amoeba that has burst its cyst or membranous pouch and left it. Its nucleus contains two nucleoli. C, the Amoeba begins to divide, its nucleus splitting up into nuclei and the plasma between the two contracting. D, the division is completed, the plasma also having been completely divided into two parts (Da and Db). (After Haeckel, *Natürliche Schöpfungsgeschichte*).

"That which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Thing,"\* is the fundamental doctrine of the ancient Hermes Trismegistus, and in the nebular hypothesis of astronomy is found a parallel of the new spirit plan; for in the blending of constellations of starry hosts the conceivable nebular result may be an ideal star system, and likewise former incarnate mind elements may come to a certain place upon hearing a long-awaited call, and become an organized center with nascent power sufficient to attract and form an organized body without the slower processes of human gestation and birth and capable of making its presence known to the senses of incarnate man; or the conception of the return of a former member of our solar system, or of a comet merging with and restoring the astroids beyond Mars into a reborn planet giving new light and life to a dying world, may be paralleled by the shattered human spirit being reformed and restored through the entrance and merging of a former incarnate spirit, and this reformation and restoration taking place without the obsession of the incarnate ego or the dissolution of the physical body.

That the recorded resurrection of the Hero of Calvary may have been the first spiritist triumph of this nature on our planet, gives an added impulse to the present worldwide interest in the new spiritism and an increased willingness to accept the testimony of the Scriptures, however much they may be obscured by the dust of the ages.

None may escape the touch of the Invisible Presence in the final world call to fulfill the divine plan. Trust and obey is the imperious order coming from the unseen, and millions weary with the trials of this life have passed on to the higher spheres, while a few willing to obey remain to aid those in the spheres below to prepare for the spirit rebirth of man. And you that have obeyed, be it but for a moment, what glory and reward follows the crisis when you hear the unmistakable voice of the Master Spirit saying, Thy faith hath made thee whole!

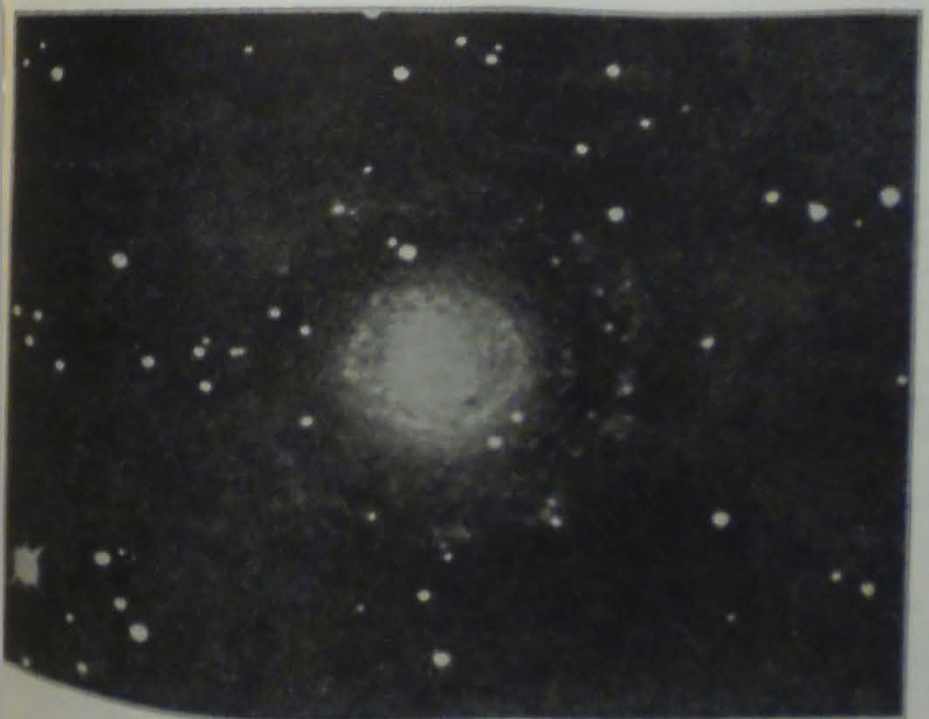
And do not believe for a moment that the Invisible Presence will withhold from your entrance into eternal glory. All that you have sincerely desired shall unexpectedly come unto you according to the measure of your faith. Verily many shall not taste death until they are clothed upon with the Invisible Presence. Ever have faith.

\*From The Emeraldine Table. (Translated from the Latin of Ficinus by Kircher, into English by Dr. Everard. This was an Emerald table from the original Arabic and Greek copies, on the authority of Suidas.) "True, without error, certain and most true; that which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Thing; and as all things are from one, by the mediation of one, so all things arise from this one thing by adaptation: the father of it is the Sun, the mother of it is the Moon; the Wind carried it in its belly, the name thereof is the Earth. This is the father of all perfection, or consummation of the whole world. The power of it is integral, if it is turned into earth. Thou shalt separate the earth from the fire, the subtle from the gross, gently, with much sagacity; it ascends from earth to heaven, and again descends to earth; and revives the strength of the superiors and of the inferiors. So thou hast the glory of the whole world; therefore let all obscurity flee before thee. This is the strong fortitude of all fortitudes, overcoming every subtle, and penetrating every solid thing. So the world was created. Hence were all wonderful adaptations of which this is the manner. Therefore am I called the Thrice Great Hermes, having the three parts of the Philosophy of the whole world. That which I have written is consummated concerning the operations of the Sun."



## SPIRAL NEBULA

Mt. Wilson Observatory



And to you who have given up the aims of this life now know that you will awaken into a richer, fuller life where there is no end of evolution on to perfection.

Many shall awaken to a fleeting material glory and stunned by the first step into the beyond believe that they have reached the goal. Verily they shall enjoy heaven for a season and from the higher viewpoint glimpse other heavens beyond.

Standing midway in the infinities they become true intermediators between the material and the spiritual realms, beckoning to those in darkness while clinging to the extended hands of the dwellers in light. Here is the beginning of the eternal progress through the love-lit spheres of consciousness without end.

There is no more death, for they have entered into immortality here and now, have obtained the priceless pearl of Mastership and in truth has the corruptible put on incorruptibility and immortality become swallowed up in eternal life.

Moments of darkness may come for earth life itself consists of light and shade, but forever near moves the Invisible Presence and the Voice of All-Sweetness whispers into the now restored inner ears, Lo, I am with you always, even unto the end!

## PSYCHIC POWER

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## SPIRITUAL PHENOMENA OF THE BIBLE

## Healing—Old Testament.

Numbers 21:8, 9.

1 Kings 17:7, 24.

2 Kings 4:18, 37; 5:1, 14; 4:29.

## Healing—New Testament.

Matt. 8:5-13; 12:10-13, 8.

Luke 14:2, 4; 5:17-25; 9:11.

John 4:47-54.

## Gifts of Healing.

1 Cor. 12:9-28.

## Disciples Charged to Heal the Sick.

Matt. 10:8.

Mark 3:2, 5.

Luke 10:9; 9:2.

Luke 14:2, 4; 5:17-25; 9:11.

## Spirit Communication in Dreams.

Genesis 28:12; 31:24; 37:5; 41.

Job 33:15.

Joel 2:28.

## Spirit Levitation.

1 Kings 18:12.

Ezekiel 3:12-13-14.

Acts 8:39.

Possibly also Matt. 4:1.

## Spirit Tests.

Genesis 24:14-19.

Exodus 4:17-31.

Judges 6:36-40.

1 Samuel 1: 10, 11, 17, 26, 27.

1 Samuel 19: 2, 6, 9, 19.

## Independent Spirit Voices.

Deuteronomy 9:12, 13.

Ezekiel 1:28.

1 Samuel 3:2-9.

Matt. 17:5.

John 12:28, 29, 30.

Acts 9:4, 7; 7:39, 31; 11:7, 8, 9.

## Materialization.

Genesis 18:1; 32:24; 3:8.

Exodus 24:10-11.

Ezekiel 2:9.

Daniel 5:5.

Luke 24:15, 16-29, 30, 31.

John 20:19, 20.

Luke 20:30, 31.

Spirit Writing.  
2 Chronicles 21:12.  
Daniel 5:5.

Independent Spirit Writing.  
Exodus 24:12; 19:16; 34:1.  
Exodus 31:18; 32:16.  
Deuteronomy 5:22; 9:10.

Trumpet Speaking.  
Exodus 24:12; 31:18; 32:16;  
24:1; 19:13; 16, 19; 20:18.  
Revelations 1:10.  
Deuteronomy 1:10.

Voices.  
Genesis 15:12, 17.  
Acts 22:17; 9:3, 49, 9.  
Daniel 10:9; 8:18.  
Cor. 12:2.



## A Message from a Man Who Was Lawfully Put to Death in the State Prison in the State of New York

The condition of life after death of the man who has been electrocuted is one of terrible suffering, as the life does not extricate itself immediately, the process taking from four to four and one-half hours after the electricity has been administered. That part of man which is the life of the physical body suffers greater agony in such a death than if he was buried alive, for, when being buried alive he has some method of expressing, such as tearing the hair, scratching and clutching the clothing which, as you well know is relief for any person when in great agony of suffering. Hanging is a little different as there is a distribution rather than a boxing up of forces; but in either case it is to be deplored as it only frees the life from bulk and as soon as the person makes this discovery his only interest is to reach those he knows.

These are commonly called evil or earth-bound spirits; we say they are unfortunate and misguided. To try to place the blame would be futile but the law which liberates them should be erased from the pages of our history. We can not hope for a better race of people until the child is taught to do right because it is right; just as long as criminals are sent into the life beyond the grave, crime will be multiplied.

Let the dead speak; they can tell us of their life and from their expressions we can draw conclusions.

EFFA E. DANIELSON.

### 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.

Ask Your Magazine Dealer for  
PSYCHIC POWER

If the world had been honest at all times, there would have been no downtrodden—so soviet, and no red peril.

Somewhere, in the journey of our earthly days, we shall transfer. Is it wrong to ask for news about the place where we are going?

So long as humanity permits sex and murder films, that excite and degrade childhood, the world has no right to make idle boasts about its achievements.

The theatre, literature and the pictures paint a halo around crime, under the pretense of purifying the public mind. What happens is the temporary enrichment of a few private purses.

One of the police officials in Chicago said that the "dope" plays brought to the theatres showing those films every drug addict in Chicago—and yet the purpose of these plays was supposed to be a moral uplift.

Making a mistake is not unpardonable. Refusing to profit by that mistake is unwise.

While it is fine to say "I can and I will," that state of mind will not bring success unless the success is earned.

We read occasionally about "the spirits of the upper air," and if this means anything, we should like to have it explained. To attempt to offset the claims of Spiritualists who say that life in spirit is perfectly normal, by this thin-air talk, is a weird conceit.

### Be a Master

If some one steps upon your toe,  
Smile, and say you do not care;  
Pass it off and let it go,  
All your woes with patience bear.

Be a master, strong and brave;  
When in anger, hold your peace,  
Let not passion you enslave,  
And your troubles soon will cease.

Carry light where'er you go;  
Bring some joy to all you meet,  
Then the way of life you will know,  
And the bitter turn to sweet.

Give a boost and not a knock;  
Extend a helping hand  
To the one against rock,  
Be his friend and by him stand.  
James H. Carter.

You must be determined on the right thing before you have a right to win.

The Lark does not have power in its wings to reach the eagle's nest, but with its song it lulls the young birds to their rest.

When you know of your own shortcomings you set a light in your own life whose radiance can never be dulled.

Life! that which comprehends all things in all time past, present and future cannot be measured, stilled or destroyed; destroys not, but through the law of change, compensates.

## THE INFLUENCE OF THE ZODIAC UPON HUMAN LIFE

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# FIVE HUNDRED LESSONS FOR HIGHER ATTAINMENT

Original Matter and Selections from Advance Writers

By John Bertrum Clarke  
CLAIRVOYANCE

Clairvoyance, the inner vision with which we see the substance of thought, eliminates error in the operation of mind, the same as the outer sight enables us to avoid error in physical operations.

In the economy of mind, however, we also think with abstractions and rules which do not require the continual use of the inner vision to verify each process of thought. These rules might be likened to our mechanical labor saving devices which automatically turn out a completed article.

But even as a Master Workman is required in emergencies to turn out work by hand, so the Master Thinker is required to construct and use the tools and rules of thought.

There is a way even in abstract thought of using words, which we call logic, in which we are just as certain of the correctness of our conclusions as we are of the results of a mechanical instrument of precision adding, multiplying and subtracting a series of numbers.

To have confidence in our refined mind processes and thus to economize in time that would otherwise be used for verification, we are required to be just as precise in the use of words as we are in using mathematical formulae having a definite and ascertainable value or meaning; to make our abstractions stand out clear before the inner vision, in one instance we may refer to the simple meaning of words given in a standard dictionary, in the other we may reduce our algebraic formulas to arithmetic form.

While in both arithmetic and algebra the operation of addition is indicated by the plus sign, +, and that of subtraction by the minus sign, —, in algebra the plus sign acquires the new meaning of *positive, producing, or creative*, and the minus sign, that of *negative, consuming, or destructive*.

To explain why the rule requires us to give the plus sign to the product of the multiplication of terms having the minus sign, while the result of the addition of terms having the minus sign is given the minus sign, that is to say, that while 3— plus 3— equals 6—, 3— times 3— equals 9—, requires the application of clairvoyance with which we visualize

a plus sign joined to a thought element having the power to create or produce an unit of quantity in an absolute time, and a minus sign joined to a thought element having the power to destroy or consume an unit of quantity in an absolute time. Thus we see the operation of taking away three consuming elements at a time, three times, results in the taking away of nine consuming elements, which is equivalent, as far as net results are concerned, to the addition of nine producing elements. That is to say, in other words, if considering the minus sign to indicate the operation of subtraction or taking away, we take away three operations, or operators operating, if you cannot conceive abstractions, each taking away nine unit of quantity, which, therefore, results in there being nine units of quantity more than the quantity which would have existed had we not performed the operations.

Here we have written a clear explanation of how a rule is evolved and why the indicated result of its operation is inevitable. You could follow the rule and gain correct results, but that would not be true thinking, as an automatic machine could be made to do likewise.

In evolving a rule we gain a glimpse of Absolute Truth, or Law, the true element of Omniscience, from which we gain Prescience, the inevitable outcome of Law, and with Wisdom prepare for that which Prescience predetermines.

Evolving in our mind and establishing the certainty of the existence of Absolute Truth, or Law, our mind thinks the identical thought that Absolute Mind would think, or is thinking, under the same circumstances; thus we gain Absolute Faith in the ability of our mind to know Absolute Truth and come into the consciousness of the identity or Oneness of our mind with Absolute Mind.

With Wisdom we in no sense rebel against Absolute Truth, or Law, because it is just what we should arrive at were we given an unlimited time to think it out for ourselves; thus we welcome it as a revelation; we now know that an atom of Truth is added to objectified Omniscience—an Absolute Law with practical application is established, and we may confidently use the fore-known inevitable results of its operation,

and compile them once for all time for the use of others as we have done in our tables of logarithms where with the simple addition and subtraction of the logarithms of numbers the mathematician may avoid the drudgery of the more lengthy processes of multiplication and division.

With Clairvoyance our faith becomes sight and the resulting conscious knowledge of Absolute Truth gives us an attribute of Eternal Power. Our minds with certainty now know.

## Clairaudience Hearing "Voices"

"Then every part wherein My Spirit dwells  
Shall hear My Voice and know that It is God."

—The Voice of God.

"Then conscience awoke like some torpid thing  
That is brought to life by the sun in the spring;  
And it lashed and stung him with poisoned thongs  
As memory brought him his train of wrongs."

—Simon Grubb's Dream.

"And there were lightnings, and voices,  
and thunderings, and an earthquake,  
and great hail."

—Revelation XI: 19.

From the time when Adam and Eve heard "voices" in the garden (human body) of Eden to the time when Joan d'Arc, listening to "voices," led an army of her countrymen to save France from the enemy, and before the recent discoveries of the powers and faculties of the dual self, or subjective mind, many theories were advanced to account for the phenomena.

The "voices" were attributed to the Lord God, to the devil, to angels, spirits, fairies, and the irreverent skeptic went even so far as to suggest that the prophet had a flea in his ear. It should not be surprising that the subjective mind having constructed the human speech apparatus, should have the faculty of speech itself.

Since the advent of modern Spiritualism the one experiencing the phenomena of "voices" is known as a Clairaudient. The sudden and unexpected coming of the "call" to one having no specific knowledge of the phenomena is overwhelming and dismaying. When the



prospector in the desert begins to hear "voices" he concludes that it is about time for him to "pull his freight" and go where he may obtain the material and spiritual elements which the God Within is crying out for to maintain the wholeness of body and mind. When the athlete is trying to "weigh in" and begins to reduce even his muscle by training and fasting, and "voices" begin to thunder a protest into his inner ears, it is time for him to let up on exercise and return to more liberal rations. In the presence of unseen danger, disease, or even fleas or something worse, the "voices" are imperative in their demand for immediate action.

The Hindu holy man enraptured by the "voices" will sit with his arm upraised and maintained in the same position for a score of years until the nails on his fingers grow through his hand. He has become "One with God" and he is taken care of and fed by those who reverence his devotion.

The practical mind of the Occident adept demands a different kind of Mastership than the entrancement or self-hypnosis of the Oriental. True Mastership requires the ego to maintain a degree of objective consciousness during its subjective revelings in order to retain its connection with the outer world and be able to give to others the result of its illumination or communion with the subjective (spirit) world by recording its inner introspective experience in the objective brain cells.

If the voice within affirms that it is God speaking and must be obeyed, the ego, in order to maintain its sanity and control over the physical body, retains its integrity by affirming that the ego itself is the Lord God with the inherent divine right to initiative and the direction of the objective life.

The "absent minded" professor through the continued use of his intellectual faculties in the solution of abstract problems permits subordinate consciousness centers in the brain to guide and initiate physical movements of the body, in order that he may think "the thoughts of God." He passes with safety along the crowded streets, seeing naught, feeling naught but the many thoughts within. This is a natural and normal mind development in which subjective brain cells are educated to perform a certain portion of the more or less automatic work of the mind requiring but a low degree of intelligence, and which only in emergencies call upon the real ruler for aid when the superior knowledge is

required to combat the increasing difficulties of physical environment. Through overwork or injury to the central consciousness the subordinate intelligence may in some little understood manner be able to connect itself with the higher centers of consciousness, assuming complete control over the individual and exhibiting the phenomena of a new and widely different personality.

The birth of a new personality may be instantaneous and the original personality be entirely submerged, or there may be a gradual ascendancy of the subordinate personality for years until the "cog in the wheel" life of the individual takes away from the original ego all initiative.

When the original ego becomes clairaudient, or assuming that it always has possessed the sense of hearing, when the subordinate center of consciousness acquires control over the cells of the brain connecting with the internal organs of hearing and thus becomes able to talk with words to the central ego, the latter begins to hear "voices." This is the time when the rival mind centers become fully conscious of the existence of each other and the struggle for mind supremacy begins.

Here the monistic conception of being affirming the oneness of existence clears the mind from all superstition and the belief in the power of evil, or its personification, the Devil, and the duel of minds become one of wit rather than the opposition of purpose and so-called conscience, for true morality resolves itself into pure intellect and Prescience with its widening vision seeing the coming ideal of the whole is superior to the subjective vision or Wisdom of the individual.

It follows, therefore, that the objective ego with its faculty of inductive reasoning leading to Prescience is the natural and lawful ruler over the subjective ego, whose reason being limited to deduction may only evolve Wisdom from the facts of memory and experience. It is only when the objective ego is enthralled by some ancient religious teaching, creed, or belief, and instead of being guided by the vision of the future searches for precedent and authority in the past, the natural realm of the subjective mind, that it endangers its mental throne by submitting to those laws tending to uniformity and repressing the uniqueness of the individual. Salvation comes in serving the ideal of the future and letting the dead past bury its dead.

## The Bond of Life

Once there was a woman who loved a man, and he died, and she sought some way to reach him where he was, and could not. And One came to her, and said: "I have been sent to help thee, for thy crying has been heard. What is thy need?"

And she answered, "That I may find the soul of my husband, who is dead."

And the Shining One said to her, "That may be done only if there is a bond between you that Death could not break."

And she said: "Surely there is a bond! I have lain in his bosom, I have kissed his dear hands over and over for love of him."

But the angel shook his head, and said, "There is no bond."

Then she raised her head proudly, and said: "Surely there is a bond! I have held his children in my arms; with their innocence have they bound us together. By the sorrow in which I bore them, there is an enduring bond."

But the angel said very sadly, "Even this will not suffice."

Then the woman paled, but she said: "My spirit and that of my husband were one; in naught were we separate. Each answered each without speech. We were one. Does not that bond hold?"

But the angel answered very low: "It does not hold. In the domain of Death all these bonds of which you speakest crumble to nothing; the very shape of them has departed, so that they are as if they never were. Think yet once more before I leave thee if there is one thread to bind thee to him whom thou lovest, for if not he has passed from thee forever."

And the woman was silent, but she cried to herself desperately, "He shall not go from me." And the angel with drew a little way. And the woman thought and thought, with deep inward communing, and after a space she raised her pale, drawn face, and gazed with timid eyes at the pitying angel, and she said, though her voice was as the last whisper of the dying waves upon the shore, "Once—but it was long ago—he and I thought of God together."

And the angel gave a loud cry, and his shining wings smote the earth. And he said, "Thou hast found the bond, thou hast found the bond!"

And the woman looked, and lo! there lay in her hand a tiny thread, faintly golden, as if woven from the strands of the sunlight, and it led into the darkness.

—Wheel of Life.



## ARCHAEOLOGICAL NOTES

**Ancient Carthage in the Hands of Speculators.**—The site of ancient Carthage is being sold off and divided into building lots, and the surrounding hills, rich in history, are being slowly covered with residential villas.

**Excavation on the Sea of Galilee.**—Part of an ancient wall and columns belonging to the ancient city of Tiberias on the Sea of Galilee have been recently recovered. As soon as the ruins were discovered expert archaeologists were summoned and the excavations will be carried out under scientific control. It was near this city that Jesus preached his Sermon on the Mount, and Mary Magdalene is believed to have come from a nearby town.

**Carving on Lebanon.**—On the face of a cliff in the Lebanon hills Rameses II, King of Egypt, well over 3,000 years ago ordered his stone carvers to inscribe a tablet setting forth his conquest of the land. The figures of the ancient Egyptian ruler and his men still are visible. A few feet away one may see, carved in the same rock by a British stone cutter, a record of the coming in September, 1918, of Field Marshal Sir Edmund H. H. Allenby, G. C. B., commander of the allied forces in Asia Minor. And the passage of the centuries from B. C. 1300 to A. D. 1918 is recorded by a dozen other carvings, each describing the march of a victorious army.

**The Origin of the Swastika Symbol.**—The subject of the origin of the Swastika symbol has given rise to protracted controversy. The latest contribution to the question is that of Harit Krishna Deb in the Journal of the Asiatic Society, Bengal. He suggests that it is a modification of the mode of expressing the ancient Hindu syllable Om, which is used in religious rites. This, a pothook with square ends, was duplicated, one across the other, to form the Swastika, meaning "bringer of blessings," which goes back in India to the seventh century, when it was used as a cattle mark. Another reference is well before 528 B. C. It is found on gold leaf on a vase with reliefs of Buddha, and it appears on the Edicts of Asoka (273-232 B. C.). The earliest example known is on a small whorl from the third city of Mohenjo-daro, about 1800 B. C., and it is frequent on Greek vases about 600 B. C.

**Discovery of the Tomb of Herod's**

Cousin.—It would appear that Herod's tomb was not very much of an object for archaeological inquiry, but it seems so. The burial place of Antiochus has been found by explorers of the Museum of the University of Pennsylvania, at Beth Shan, in Palestine. In all probability Antiochus was one of the men charged by Herod with directing the slaughter of the children of Bethlehem. No discovery which has been made in the Near East in a long time compares with this. Levels of six cities have been found so far at Beth Shan, and it is known there are more below. The site is said to have been occupied for a longer continuous period than any other place of human habitation. It was also the most fought-over spot in the world, since it commands the gateway between Mesopotamia and Egypt and was necessary to the conquest of Palestine. Crusaders fortified the hill, and General Allenby took it from the Turks in the World War.

**To Dig Up "Ur of the Chaldees."**—Ur of the Chaldees, ancestral home of the Patriarch Abraham, is to be explored down through the dust of centuries to the earliest records by experts of the British Museum and the University of Pennsylvania Museum. Dr. G. B. Gordon, director of the University Museum, announced recently. Dr. Gordon has just returned from a trip in which he made arrangements for the joint expedition and saw the explorers start for Southern Mesopotamia. Bible scholars and authorities on the early history of mankind, embracing half a dozen sciences, greeted the announcement with declarations that the attempt to wrest from the ruins of Ur the secrets of the city's antiquities is the most important archaeological effort of the last century. The two museums will share equally in all finds. Heretofore no systematic digging has been done at Ur, yet great libraries of cuneiform texts have been assembled at the two museums from material picked up near Ur by Arabs and passing explorers. The information obtained from these sources was said to show conclusively that the ruins contain thousands of tablets with important records.

## MEDITATIONS OF THE DAY

The theory of certain Egyptologists that Tut-ankh-amen is the pharaoh of the Exodus may receive confirmation by the discoveries in the sarcophagus of the ancient king, now in the process of being opened. In the great excitement that has prevailed over the finding of a large number of precious objects, almost nothing has been said of the manuscripts that have come to light. Of course, they are not intelligible except to the experts in the hieroglyphical tongue of the ancient Egyptians and though some of the men present during the excavations have been men versed in that writing, the deciphering is neither such an easy task as can be done offhand, nor has time permitted them to make such a deciphering though experts in this ancient sign writing have made considerable progress in reading these ancient manuscripts since the deciphering of the Rosetta stone some six decades ago, the work is still a very laborious process and requires the concentration of one man over a long period of time, or the attention of several men, expert in this field, in a lesser period of time. When the manuscripts are finally read to the world, they are liable to prove themselves the richest of all the finds of this wealthy hoard. They may or may not throw some light on the condition of Israel in Egypt but even if they do not do that, they may disclose facts of the life of that ancient time and country as will amaze the entire world of scholarship. We venture to think that if this be so, the manuscripts may yet prove themselves more valuable than all the Alladin wealth that has been disclosed so far, certainly in the spiritual sense. Whatever happens, however, it must be a delight to the intelligent reader to see our daily newspapers devote so much space to the discoveries of this royal tomb. That our newspapers have a sense of the significance of historical records and a proper respect for values cultural certainly augurs well for our new journalism. The sane values in our newspapers seem to have not altogether lost their force upon us, despite the many sensational stories of one newspaper that we are interested in the seamy side of life more than in the sober side of it.

—Jewish Courier.

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### THE ANSWER MAN

**A Seeker**—Continue your preparation but don't lose sight of the things now around you. I feel that you will go west in about two months, which would be the right time. Go ahead, don't fear and follow the impression of your spirit friends.

**Rosenberg, K. C., Mo.**—The sooner you change your position the better. Your wife is highly mediumistic and you should follow her advice. About the other matter I will inform you directly by mail.

**Dr. A. L.**—Your false pride will not benefit you. If you are convinced of your healing force use them in conjunction with your medical profession. If you follow my advice I predict success for you.

**M. C.**—The missing shoe is still in the store.

**R. L.**—You can find out whether the party is related to you if you write a letter to them and state your case.

**W. E. B.**—We are not in the position to sell your poem. We advise you to re-edit and to reconstruct your poems before making an attempt to publish them.

**Madelyn T. A.**—Your dream is a warning. Don't be hasty in your decision. If you wait with your final step you will receive information of importance before it is too late.

**Ardent Searcher**—You can get this book at 26 Van Buren street, Chicago, Ill.

**Reader**—No question will be answered without the coupon.

**Investment**—I cannot answer your question without possible trouble with the authorities. I am not a fortune teller.

**Elsa Z.**—Your question is too personal. Send me a self-addressed envelope with a 2-cent stamp and I will give you the answer directly by mail.

**Haunted Reader**—You say that you have trouble in your business since the time you bought a watch. The watch was the property of a slain man and its vibration brings the condition. Get rid of the watch and normal condition will come back again.

**Stenographer**—You have hardships because you failed to study bookkeeping and commercial law. It is not too late to join one of the many evening classes in the city.

**S. O. A. P.**—Your initials remind me of soap. Something must be dirty. Is it behavior? You are a good fellow, but you should not consider indecent speech a joke. The joke is on you.

**Business Proposition**—The proposition is a poor business scheme—hot air. Don't waste a penny. Keep your money in the bank.

**Lost Article**—The watch was stolen in a bathhouse. This is the second watch you lost.

**Anna B.**—He is not in love with you and if you continue calling him on the 'phone without any important reason, he will consider you "cheap."

**Scenario**—You have talent, but not enough will power to resist temptations. Keep out of it and you will do better in some other way. Join a private dramatic club where you may be able to gratify your desire for public performances.

**Thomas**—When you will hear and see you will change your opinion. I advise you to study the spiritualist philosophy of life, before you attempt to make serious investigations.

**Young Girl 20**—He loves you with all his heart and with all his soul and with all—No!—He is—too material—he loves money more than he does you. Here is your point.

**Old Bachelor**—Lonesome? Why not try one of those precious, although not so much coveted matrimonial chains? Somewhere on this earth is your destined life mate, waiting and waiting until you will discover her. In the meantime she prepares herself for her future work. "To make you feel that you are not alone." She will know more things than you might be able to stand. But don't be discouraged; she will have a golden heart.

Paul, the apostle, used many Grecian terms coined by Grecian writers and this shows that the afterward Christ-inspired murderer of Stephen was nevertheless guided by the opinions of Greek philosophers, or by their spiritual influences.

A developing circle should meet in the same room, since the room tends to become "mediumized" or soaked with magnetic influences given off by the sitters. The chairs on which the members of the circle sit should be wood or cane-bottomed, the use of upholstered chairs is generally inadvisable.

Dear Mr. Brock:

I wish to express my appreciation for the valuable service you have rendered me, while I was in vain search for my son, who disappeared two months ago.

Your statement, that his first letter was intercepted by a third party, was verified in his second letter which reached me. Thanking you for the comfort you have given me, I remain, as ever

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